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Grace Fellowship Church, Port Jervis, New York

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I Am the Light of the World

John 8:12

**Prayer:** *Father, we just again, come before you this day, this first Sunday of the month and it's the day that we set aside to focus on you and on the cross, and so I just want to pray especially that your Holy Spirit would guide us, that you would give us the ability to enter into what it is you've done for us at the cross, to enter into it by your grace and by the power of your Holy Spirit, and I pray this in Jesus' name. Amen.*

Jesus on the night before he died, he met with his disciples and there for the very last time he celebrated a Passover supper. We read about it each month in *Matthew 26:26-29* which says this, it says: *Now as they were eating, Jesus took bread and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my*

*Father's kingdom."*

Jesus took bread and he took wine and he offered them up as symbols of his flesh and his blood, then he asked his disciples to eat the bread and drink the cup in order to symbolically eat his flesh and drink his blood. He then asked them to repeat the remembrance of his sacrifice on a regular basis, and this is what we call the Lord's table. Some celebrate it once a week, some celebrate it once a year, we celebrate it once a month. And we do that by meditating on what the Lord Jesus Christ did for us on the cross, by examining ourselves, examining our consciences, asking God's Holy Spirit to point out areas in our life where there is sin, by confessing those sins and then by participating in the elements. *John 6:53 says: So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you."*

Now you probably know we've been following the life of Jesus and we've worked our way all the way up to the eighth chapter of the gospel of John and to just kind of to touch base as to where we were the last time, Jesus has just confronted the Pharisees with their own sin as they have presented him with this woman who was caught in adultery. In *John 8:4* it says: *They said to him, "Teacher, this woman has been caught in the act of adultery. Now*

*in the Law Moses commanded us to stone such women. So what do you say?" This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. And as they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her."*

I pointed out last time that when Jesus is asked this question, he's completely unphased and he just begins to stoop down and starts to write in the dirt. And I imagine that the religious leaders at this point were absolutely giddy at what they thought was their good fortune because they found in this poor woman an opportunity to publicly place Jesus in a no-win situation. In fact verse 7 says: *They continued to ask him.* So we see them, they're pressing their case because they can smell victory, they're closing in for the kill, and Jesus exposes their sin, dismisses their case and rescues the woman by uttering just three sentences, and we looked at those last week.

First he exposed their sin. In verse 7 it says: *As they continued to ask him, he stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her."* Secondly he dismissed their case, verse 9: *But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left*

alone with the woman standing before him. And thirdly, he rescued the woman, verse 10: *Jesus stood up and said to her, "Woman, where are they? Has no one condemned you?" She said, "No one, Lord." And Jesus said, "Neither do I condemn you; go, and from now on sin no more."* So we're focusing now on what takes place next, and the Pharisees, they all slink away, and Jesus makes another statement to the crowd, he says this in verse 12: *Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."*

Just consider with me for a moment the magnitude of that statement. It was C.S. Lewis who first developed what was called the trilemma theory, that is that Jesus had to be God himself to make the claims that he made because the only one who would make those claims -- those claims would have to be the very Lord of the universe, a liar, or a lunatic. And what Lewis was saying is you can't have it both ways. You cannot make the claim that Jesus was a wonderful teacher, a political leader or someone whose glorious life was an example of a life well lived and square that with the statement that he just made. He said, *"I am the light of the world."* Jesus made that statement as a matter of fact. If he was not the light of the world, then he was indeed either crazy or just simply a liar. Now, if the statement was true, well then it obviously demands a deeper look. And Jesus followed up the

statement with another statement, he said this, he said: *"Whoever follows me will not walk in darkness, but will have the light of life."* It's obvious that Jesus here is not speaking about physical light because no one ever described him as glowing except perhaps Peter, James, and John as they described him at the transfiguration. Jesus' life and ministry among us represented a different kind of light that was shining in a very different kind of darkness. It was a darkness that had enshrouded the entire world ever since the fall of Adam. The very start of John's gospel it gives a description of it, it says this, it's describing Jesus and this darkness, it says: *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.*

I want you to notice how John describes the opposite of light in this passage. You see, he's not just speak being darkness, something that happens at night. He is speaking about a concrete, palpable reality that he refers to with a definite article. It's called "the darkness." Verse 5: *The light shines in the darkness, and the darkness has not overcome it.* This is not just an ordinary night. You see, "the darkness" refers to the fallen state of

mankind and its active hostility to the light. Now I've said this many, many times, if you in the middle of the day go over to a field and you flip open a rock -- flip over a rock, you see all these creatures underneath this rock that are used to the darkness and hate the light and as soon as you flip that rock over, you see them scurrying to find cover from the light and running back into the darkness. Well, that's a physical representation of a spiritual truth. Spiritual darkness loves, loves the state that it is in, and spiritual darkness hates the light. *John 3:19* says: *"And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil."*

So God's giving us here, he's giving us a reason for that. He says every one of us has within us an internal sense of what is right and what is wrong and we instinctively put on display those things that are good and right and true. *Luke 8:16* says: *"No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light."* And conversely, we hide those things that are evil and wrong and false. *John 3:20* says: *"For everyone who does wicked things hates the light and does not come to the light lest his works should be exposed."* So we see Jesus here, he's just exposed the wickedness of the Pharisees with regard to this woman taken in adultery and he

is literally in this case a light shining into their darkness, and he simply states as a fact what John the Baptist had said as a prophesy in *John 1:9*, he said this: *The true light, which enlightens everyone, was coming into the world.* And again, this is a world that had been shaped by darkness for centuries. The scripture is very, very clear that when Jesus arrived on planet earth, it was saying the light itself was stepping into the darkness. In *Matthew 4:15* it says: *"The land of Zebulun, and the land of Naphtali, the way of the sea, beyond the Jordon, Galilee of the Gentiles -- the people dwelling in darkness have seen a great light, and for those dwelling in the region and the shadow of death, on them a light has dawned."* You see, Jesus was sent by the Father to overcome the sin and death that this darkness represents. But he came with no illusion that he would be received by the darkness with anything other than hostility. Again *John 3:19*: *"This is the judgment: Light has come into the world, and people loved the darkness rather than the light because their works were evil."*

So my question is this or a question is this: What makes us think as Christians, that we should be treated any differently than Jesus was or that our world is any less a part of that darkness than his was. You see, folks mistakenly think that there are three different states of spiritual being that define human existence.

There's those who love Christ, there's those who don't love Christ, and then the opinion of many, there's this vast ocean of people who would come under the category of neutral or undecided. Well, according to scripture there is no such thing, no such category. According to scripture there are only two states of being, and every son or daughter of Adam on the planet falls into one or the other. You are either a child of God or you are a child of God's wrath. You are a living part of what God refers to even now as the darkness. Again, I'm not saying this to make people uncomfortable. I'm saying this simply as a fact. God puts it this way, speaking to those who are rescued from his wrath, in *Ephesians 2:1*, he says: *And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience -- among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.* See, God's dreadful truth here is that all of us are either children of God or children of wrath. Many believe that it's only those who reject Christ that are lost. But you know, that suggests that ignorance of the gospel is somehow a protection from God's wrath, that somehow "an innocent person" -- quote, unquote -- who is in some far corner of the world who has never heard the gospel somehow is protected. Well, you know, if that's



so, then there's two ways really to be saved. One way is the gospel and the other there way would then be complete ignorance of the gospel. And if that's true, then Jesus did the world a grave disservice by even letting us know that he arrived. I mean, if ignorance saves us, then he should have gathered his disciples in secret and sworn them to tell no one the dreadful news that now they had a decision to make. See, if their previous ignorance had assured them of heaven, then any knowledge of the gospel was more a curse than a blessing because now they had a choice. But we know Jesus says exactly the opposite. He says this in *Matthew 28:19*, he says: *"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."* You see, he sent them out as he sends us because the entire world, ignorant or not, is still in the darkness and still under the wrath of God. *John 3:18* says this: *"Whoever believes in him is not condemned, but whoever does not believe is condemned -- and here's the key word -- already -- "already, because he has not believed in the name of the only Son of God."* Every one of us comes to Christ condemned already. And again, I don't say this flippantly, but some of the nicest, kindest and sweetest people I know are nonetheless alienated from Christ and therefore children of wrath. And because they are children of wrath, they are therefore

attracted to the darkness of this world rather than the light.

I mean, here's the truly awful part of this. You see, the darkness is not just a place that's inhabited by perverts, drug addicts, thieves and liars. We often make the grave mistake when we categorize spiritual darkness as lying largely with the sins of the flesh. You got to remember the Pharisees. The Pharisees were among some of the most externally upright, moral people on the planet and Christ routinely characterized them as being in the deepest darkness. It is a place where moral and religious people are welcome. If every non-Christian I know is like Bill Maher or Richard Dawkins, I'd have no problem seeing them as the enemy, but the fact is this: The fact is I know considerable numbers of people who don't believe in Christ or the Bible yet lead lives that are often times more Christ-like than many Christians I know. I'm sure many of you know people like that as well. I remember years ago telling a wise old believer about some folks I knew who were just lovely, lovely people who just rejected the gospel, they didn't believe in the Bible. I was telling about them and he said, oh, oh, yeah, yeah, "good people," and he'd taken the word "good" and put it in quotes because we both understood that morally upright people have a particularly difficult time seeing their need for a savior. And you know, much of the hostility that Jesus encountered came from highly moral people who resented his moral

perfection. Morally we just assume that God marks on a curve. You know, when you take a test, sometimes if you've taken a test and the class is not doing that well, the teacher decides to mark on a curve and, you know, if the highest mark in the class was an 80, the teacher will then give 20 points to that mark and then everybody else gets an additional 20 points. Well, the problem with that is the curve breakers. You know, every once in a while you run into some type of uber smart student who gets a hundred and thereby destroys the curve. Well, R.C. Sproul pointed out that Jesus was the ultimate curve breaker, and any of those who thought they had a claim to any form of moral goodness deeply resented that about him. They also resented the fact that he wasn't afraid to state his position as a simple fact: *"I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."*

As the elders begin distributing the bread, I would like us to consider Jesus, the curve breaker. Sproul said Jesus was "the ultimate super competent," in every way far superior to anything any superhero could ever hope to be and yet he fixed his love on you and on me, and that drove him to give up all of the prerogatives of super competence and to enter into a darkness that hated him and his light. Zechariah, the father of John the Baptist, prophesied Jesus' light as a divine sunrise. He said this

in Luke 1:78, he said this: *"Because of the tender mercy of our God, whereby the sunrise shall visit us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."* You see, all of us sat in that darkness before the Lord of light opened our eyes.

As the bread is being distributed, consider also the warning that God gives us in 1 Corinthians 11:28. He says there: *But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.* You know, I say each month communion is very, very serious business, and to enter into it into an unworthy manner is to literally court disaster. I say if you are not absolutely confident that you are a child of the King or if you first need to be reconciled to your brother or sister before you bring your sacrifice to the altar, well then just pass the elements on. I said nobody's going to look at you like you're doing something strange or odd or sinful or wrong. In fact, they may well think you wise. And on the other hand, we can make the mistake of thinking that unless we are spotlessly perfect, we are

unworthy to receive communion. And that, too, is a mistake. Being a child of the King doesn't mean that we don't sin and that we don't ever fail. It means that when we do fail, we are aware that we've sinned because God has placed his Holy Spirit within us, and so we grieve as children who know that we have a Father who longs to forgive and cleanse us. We cling to what God says in *1 John 1:9*: *If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.* So being a child of the King doesn't mean that we are without sin. It means that when we do sin, we have an advocate with the Father. *1 John 2:1* which says: *My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father -- Jesus Christ, the righteous one.* And because we have Jesus' righteousness and not our own, we are free to eat from his table. So if you love your Lord, don't deny yourself the privilege that Jesus has purchased for you.

*1 Corinthians 11, the 23rd verse says this: For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." Take, and eat.*

I want to revisit a question that Christians often ask themselves,

and the question is this: Why did Jesus come to earth? Believe it or not there's a lot of different answers that people will give you for that question. The standard answer that many folks give is to save us from sin. And you know, that answer is correct but in many, many ways it misses the mark. It mistakenly puts us and our plight and this darkness that we find ourselves in and places that at the center of God's universe, and that's not where it really belongs. You know, if you consider the fact, if you really push the issue, if Jesus left heaven itself, if Jesus left his heavenly father, if Jesus allowed this wedge to be between him and his father simply for us, then Jesus himself would be guilty of idolatry. He would be guilty of valuing us more highly than his father. You see, at the center of the universe is God and his glory, and Jesus came to restore the glory that Adam's fall had stolen. We are an incredibly important part of that story but by no means are we the center. You see, Jesus came to earth first and foremost to glorify his Father by ransoming his sheep, and I can say that because Jesus at the end of his ministry prayed a prayer that summed up exactly why he had come to earth, and he said this in *John 17:4*, he said: *"I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed."* You see, the light that had gloried in the Father before time itself had even begun had come into the

darkness with a specific task in mind. Jesus came to glorify his Father by bearing that light. He came to call, he came to ransom, he came to rescue his sheep by paying the price of their sin on the cross, but this is not where the gospel ends. See, Jesus himself had a mission but he clearly also had a mission for us. He was the light but his presence as the light on earth was only temporary. Just before Jesus began his march to the cross he engaged in a dialogue with the crowd and he told them flat out that he was going to be crucified. He said this in *John 12:32*, he said this: "And I, when I am lifted up from the earth, will draw all people to myself." He said this to show by what kind of death he was going to die. But you see, he was speaking to those who were still in the darkness and because they were in the darkness, they didn't understand what he was saying. *John 12:34* continues, it says: So the crowd answered him, "We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man? So Jesus said to them, "The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light." When Jesus had said these things, he departed and hid himself from them.

Jesus said something very, very important there, in verse 36 he says: *"While you have the light, believe in the light that you may become sons of light."* So here's my question for the morning. We've had the privilege of being exposed to the light. We believe in the light. So the question is, are we sons and daughters of the light? I raise that question because this is communion Sunday, this is the time that we are supposed to take a look inward to ask ourselves the hard questions about our relationship to Jesus Christ.

As the elders begin to distribute the cup, I want to explore this just a little bit. I think one of the worst descriptions of a Christian is one that has been very, very popular for many, many years. Many people say that a Christian is someone who has made a quote "decision for Christ." I can't argue that that's not true, I mean, there's no question that every single person who comes into the kingdom comes into the kingdom because he or she has made that decision. The problem comes when people think that that decision is the beginning, the middle, and the end of our relationship with Christ. Now, the fact is you can search the entire Bible and you will never find support for the notion that a child of God is merely someone who has "made a decision" for Christ. Someone might say wait a minute, wait a minute, I distinctly remember, it says right there in Romans 10: *If you confess with your mouth that*



*Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.* Now isn't that by definition making a decision for Christ, confessing with your mouth that Jesus is Lord? But as you can see, that's only half a scripture. *If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.* Now, do you think here that God is merely talking about assenting to the notion that Christ rose from the dead? Do you think he's referring to someone saying, "oh, yeah, I believe in the resurrection," or do you think he is speaking about an entire life devoted first and foremost in the heart to the wonder of the fact that the God of the universe has laid down his life to pay for my sins and because he did that perfectly, because he conquered death, I owe him everything.

You know, just last week we were looking at the servant song of Isaiah and we were asking the question: Why me, Lord? Why me? I mean, why is it that Pharaoh got justice and you and I got mercy? And frankly, I don't have an answer for that. I mean, God has an answer and he makes certain that we understand that it is rooted in his sovereign good pleasure and it has nothing whatsoever to do with what we do or don't do to earn it. God says in *Romans 9:15*: *"I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."* So then it depends not on human will

*or exertion, but on God, who has mercy. You and I have received mercy because God chose to have mercy on us, end of story. But when it comes to living for Christ, it is not the end, it's just the beginning.*

Do you remember what that servant song that we talked about last week, do you remember what that servant song is speaking about? It is really speaking to darkness. *Isaiah 42:6-7* says this, it says he gave us his son: *"As a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness."* God is telling us that he appoints us as priests to a world that sits in that darkness. God then makes us into a holy nation by cleansing us with his own blood making us a people for his own possession. And God doesn't stop there. Last week we looked and the scriptures showed us where it gives us the why as well. In *1 Peter 2:9* God says: *But you are a chosen race, a royal priesthood, a holy nation, a people for His possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light.* That's why God chose us and that's why we're here. We are here to proclaim his praises into the darkness he has rescued us out of.

You see, I said at the start of this message that Jesus made a

statement that could only be made by a lunatic, a liar, or the Lord of the universe. I opened this message with Jesus' words in *John 8:12*: "*I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.*" See, Jesus said that we too will have his light. But he who said that also said this in *John 9:4*, he said this: "*We must work the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world.*" Well, you know, there's a reason why it is still day, there's a reason why he is still in the world, and there's a reason why there is still light in the world. You are that reason. You are the light. In *Matthew 5:14*, Jesus says this: "*You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.*"

See, Jesus came bearing light knowing full well that mankind was going to prefer darkness, and he passed the torch figuratively and literally to us. That's why he chose us before the foundation of the world, that's why he sanctified us for this task, and that's why he empowers us in it. See, it's now our task to bring the light into the darkness. That never stopped Jesus because he knew

he was to be about his Father's business doing his Father's will by the Holy Spirit's power. And if we are truly his children, then the light of his spirit within us is going to move us like it moved him. We will be compelled as he was to let our light shine for his glory. You know, we all know the kid's song that says: "This little light of mine, I'm gonna let it shine." May I suggest to you that it's not so much a matter of you and I deciding to let it shine, it's more a matter of the fact that when that light is inside you, you are compelled to let it shine. Because if the light is truly inside you, if the Holy Spirit of God resides in you by your faith in the Lord Jesus Christ, then you have become a son of the light. Verse 36: *"While you have the light, believe in the light, that you may become sons of light."*

Now, I say this with all the kindness and compassion I can muster. If you have never felt that compulsion to glorify God by bearing his light in the darkness, it's time to ask yourself if you've ever really become a child of God, and instead of coming to the communion table, consider first if you've ever really truly come into the kingdom. See, we serve a king that demands everything. Folks think well, I made a decision for Christ, beginning, middle, and end. No, no, it's just the beginning. We serve a king that demands our lives.

Richard Sterns in his book "Unfinished" writes this, he says: When a soldier enlists, he (or she) makes a commitment to turn his life over to a higher authority. From that date forward, everything about his life is governed by that authority. He doesn't get to decide where he will live, how he will spend his days, or what his priorities will be. All of those former rights are relinquished at the time of enlistment. He goes where the Army sends him, wears what the Army gives him, is trained according to the Army's purposes, and embraces the Army's goals and mission. His mission is to win the war, and he is expected to die for the cause if necessary. When one enlists in the military, he gives up his rights as they pertain to his career, time, money, priorities, and even his family and identity. Imagine someone enlisting and then informing his superiors that he has decided to live in Hawaii, work as a stockbroker, join a country club, and take a month long vacation every year to travel abroad. Can you spell court-martial?

*2 Timothy 2:3 says this: Share in suffering as a good soldier of Christ Jesus. No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. If God is convincing you that you haven't truly enlisted, get that settled first, and rejoice in the light that has now flooded into your darkness. Give Christ what he alone deserves and that is all of*

you. Take a few moments to listen to God as he speaks to your heart.

1 Corinthians, the 11th chapter, 25th verse says this: *In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."* Take and drink.

This is the time that we call hands, heart, and feet, where we talk about -- a little bit about putting some practical application to what it means to remember Jesus Christ, and I was thinking about some of the things that I used to think were funny in the past. I -- this is probably PC, it's violating all the PC rules, but I remember we used to tell moron jokes when we were -- years and years ago, what did the moron do -- you probably can't say that now. Nonetheless I'm going to say it anyway. It was a joke that says, you know, the moron loses his wedding ring on a dark street corner, and so he's looking around briefly for a while, then they later find him way up the street underneath the street lamp, and they're asking him, "If you lost your wedding ring on that dark corner, why are you looking under the straight lamp?" He says, "'Cause the light's much better here." Bada boom. There's a way in which that applies to the church. You see, there is darkness all around the church and probably the lousiest place to let your

light shine is here. You know, we can say well, the light's much better here, yeah, it is, but this is not the place where you need to be shining it. You know, the place where a candle in midday, nobody even notices it, you go into a really dark spot and a candle is really actually quite bright. One of the things that God is taking to us about this darkness is that when you and I go to let our light shine, we don't shine it in church. You see, what is precious to God is out there in the darkness. The darkness that he has called us to be. See, the church is more of a place that we are to come into to celebrate what God has done through us sharing the light in the darkness. You see, the one thing that God has poured into us and the one thing that he wants us to pour out especially in that darkness is the light. So I would like us to take a moment to consider those people that God has called you to minister who sit in darkness. Now, these folks who can be in the darkness, they could be in the darkness of the flesh, they can be in all kinds of fleshly terrible, terrible problems, but I'm thinking more or less of sins that good people get caught in, the darkness that surrounds so-called good sins, like envy and pride and slander and gossip, sins that don't have any kind of social sanction attached to them. You see, we all sin because we're all sinners and so what I would ask this morning that we take a minute or two and think about whoever it is that God is calling you to, a person or relative, a friend, someone who is in the darkness right

now, they might be one of the loveliest people you know; they're still under the wrath of God. And God has called us to share the light he has given us with those who are in the darkness. That's something that is a lifelong commitment for each and every one of us, and so I would ask us right now just to take a moment to picture that person that you know that God has placed on your heart that is in the darkness or a group of people, I want to just pray for them.

*Father, I just I thank you for the incredible privilege that we have been given. We are sons of light. You have said to us you are the light. We are the light of the world. We are still the light of the world that sits in darkness, and Father, as each of us is calling to mind either a friend or a relative or an associate or a co-worker or a fellow student or somebody who is in that darkness, I pray that you would give us not just the desire to reach out, not just the desire to share the light, but the opportunity, not just the opportunity but the wisdom. Lord, I pray that we would in the coming weeks remember that conversation that we had with you this morning and remember that you had gone ahead of us, that you had prepared somebody who was in that darkness to approach us to just ask the right question, and I know a lot of us are just nervous about getting into theological discussions. Lord, give us the courage to recognize that you will supply whatever*



wisdom we need at the moment we need it. Give us the ability to seek out those who are in darkness, give us the heart, the desire, the compulsion to be bearers of the light, we pray in Jesus' name. Amen.