

- I. Prologue: The Identity of the Son of God (1:1-18)
- II. Jesus Proven to be the Christ & the Son of God in His Public Ministry (1:19-12:50)
 - A. The Son of God Revealed (1:19-4:54)
 - B. The Son of God Rejected (5:1-12:36)
 - 1. Opposition in Jerusalem (5:1-47)
 - 2. Opposition in Galilee (6:1-71)
 - 3. Settled Opposition in Jerusalem (7:1-10:39)
 - 4. Belief across the Jordan (10:40-42)
 - 5. Hardened Opposition in Jerusalem (11:1-12:36)
 - 6. The hour has come (12:20-36)
 - C. Conclusion (12:37-50)
- III. Jesus Proven to be the Christ & the Son of God in His Passion and Resurrection (13:1-20:31)
- IV. Epilogue: The Future Mission of the Son of God (21)

I am the Light of the World

Gospel of John, Part XXVII

John 8:2-12

Stuart W. Bryan

I. Providential Preservation

A. Kept Pure in all ages (cf. Mt 5:18)

WCF 1.8 - *"The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the Church is finally to appeal unto them."*

B. The Problem of the Jefferson Bible (cf. Rev 22:18-19)

Because some were intentionally corrupting the biblical text, God's people were careful to transmit Holy Scripture reliably. They not only formalized the canon but also identified and handed down the authentic Greek text to succeeding generations. This authentic Greek text is known as the Majority Text or *Textus Receptus*.

In the 19th century the reliability of this textual tradition came under attack. Rather than judge the earlier texts in light of their faithfulness to the received text, these men argued that we should evaluate the received text in light of their faithfulness to some earlier texts. But this is a critical error: *earlier does not equal better*.

II. The Light of the World

A. A Woman Caught in Adultery

B. I am the Light of the World (cf. Is 42:6-7; 49:6)

C. The Double Witness

III. Darkness and Light

A. The world is lost in darkness (Rom 3:10-14)

Our text reminds us that we live in a world that is bound up in sin and darkness. By nature we are all guilty in the sight of God (Eph 2:1-3). Some have sinned boldly and shamelessly; others have sinned hypocritically and self-righteously. *“Some men’s sins are clearly evident, preceding them to judgment, but those of some men follow later”* (1 Tim 5:24). *But all have sinned and fallen short of the glory of God.*

B. The only thing the law can do is reveal our lost estate (Gal 3:19-25)

The law cannot save us from our darkness. As human beings, we cannot legislate our way out of our moral corruption. There is no law that can give moral and spiritual life to us as human beings. The moral law is good; it identifies the standards of righteousness. But it cannot save us.

What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made... Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before [the] faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. (Gal 3:19, 21-25)

“Unless there is a great reformation and revival, turning Americans back to Christ, they cannot be brought to live as though they have been brought back to Christ. In other words, a saved culture can have laws against porn to deal with the outliers. But a degenerate culture cannot legislate its way back into decency. If good laws could save us, Jesus didn’t have to die.” (Douglas Wilson)

C. But Jesus came to deliver us from darkness

Jesus did not come to introduce a new morality; he came to save us so that we might keep the old one. He came to give His life on the cross that we might be set free from the burden of our sin and that we might walk in newness of life. *I am the Light of the world. He who follows Me shall no longer walk in darkness but shall have the light of life.*

1. *Forgiving Grace* - The scandal and the glory of the Cross of Christ is this: You are guilty. God is righteous. God could rightly condemn you. But He offers you mercy through the sacrifice of His Son Jesus Christ.
2. *Transforming Grace* - Jesus grants us mercy in order that we might walk in newness of life. Forgiveness comes first; then comes transformation.

IV. Conclusion