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“Picture sixteen beautiful blazes leaping toward the sky from these golden lamps. Remember that the Temple was on a hill above the rest of the city, so the glorious glow was a sight for the entire city to see. In addition to the light, Levitical musicians played their harps, lyres, cymbals and trumpets to make joyful music to the Lord. What a glorious celebration! The light was to remind the people of how God's Shekinah glory had once filled His Temple. But in the person of Jesus, God's glory was once again present in that Temple. And He used that celebration to announce that very fact. He was teaching in the court of women just after the Feast, perhaps standing right next to those magnificent candelabras when He declared to all who were gathered there, “I am the light of the world. Whoever follows Me will never walk in darkness, but will have the light of life” (John 8:12). (“Finding Jesus in the Feast of Tabernacles”, by David Brickner)

The new covenant revealed.

Ill- Jesus has taken the images and motifs of the Scriptures and applied or explained them in context of his person, as if he takes clothing pre-made and shows how they “fit” him perfectly. With eyes to see, no-one can deny the righteousness of these clothes he wears, they are perfect and always intended for the person of Christ. In this interchange between Jesus and the Pharisees he states his relationship with his Father, demonstrates his own self-awareness of his purpose and right to enact this goal. He shows how those who interacted with the old Covenant would accept his words were they staying in front of him instead of the herd heated Pharisees.

The Clothing

In Genesis, God's first spoken words are “Let there be light”. The Creator's opening statement was to show that Light was good and defined itself from the darkness. It becomes an image to be understood, light led the way and was a good place to find oneself. The light was freedom compared to the bondage of darkness.

The account of the creation continues showing perfect humanity corrupted by a jealous Angel. Satan's pride causing his character to become defined by lies and deception, a change which once wrought was

unable to be corrected, such is the fate of Angelic host, to be sealed forever to their choice at that moment.

"The devil was a murderer from the beginning, probably a reference to the fall of Adam and Eve. By the success of his temptation, he robbed Adam of spiritual life, and through him brought death to the entire race (cf. Rom. 5:12). (2) He abandoned the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Like his murder, the devil's lies are evident from the Garden of Eden on; for in the Garden God said, 'You will surely die' (Gn. 2:17), while the devil promptly retorted, 'You will not surely die'. Either God or the devil was lying; John accepts the given that 'it is impossible for God to lie' (Heb. 6:18). Just as God inevitably speaks the truth, the devil spontaneously gravitates to lying: When he lies, he speaks his native language (lit. 'he speaks out of his own [sc. nature or essential characteristics]')." -D. A. Carson

Humanity is more blessed than the Angelic host. God's image becomes corrupted, and death entered into the world. In God's mercy, he established a way, that of sacrifice to cover over the sins, to allow "dead men walking" opportunity to find their way back to the creator God. God promises that one day a human offspring will overcome the work of the Devil.

Genesis 3:15 (NLT) "And I will cause hostility between you and the woman, and between your offspring and her offspring. He will strike your head, and you will strike his heel."

Sacrifices become the way of relating to a God who was now transcendent over imminent. Far away as opposed to being able to walk alongside. Sin's effects increased, and the resulting breakdown of the relationship led to the flood of Noah.

Later, God reaches out to build a nation, he starts with one man, Abram, later to be named Abraham. Making a covenant, he promises to bless the nations through his seed.

Genesis 12:1-3 (NLT) The Lord had said to Abram, "Leave your native country, your relatives, and your father's family, and go to the land that I will show you. 2 I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. 3 I will bless those

who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you.”

Trusting in the covenant that God has made, Abraham willingly obeys the instruction of God to sacrifice his designated heir, Isaac, to find that God intervenes.

Genesis 22:2 (NLT) “Take your son, your only son—yes, Isaac, whom you love so much—and go to the land of Moriah. Go and sacrifice him as a burnt offering on one of the mountains, which I will show you.”

Genesis 22:7-8 (NLT) “Yes, my son?” Abraham replied.

“We have the fire and the wood,” the boy said, “but where is the sheep for the burnt offering?”

8 “God will provide a sheep for the burnt offering, my son,” Abraham answered. And they both walked on together.

Genesis 22:10-18 (NLT) And Abraham picked up the knife to kill his son as a sacrifice. 11 At that moment the angel of the Lord called to him from heaven, “Abraham! Abraham!”

“Yes,” Abraham replied. “Here I am!”

12 “Don’t lay a hand on the boy!” the angel said. “Do not hurt him in any way, for now I know that you truly fear God. You have not withheld from me even your son, your only son.”

13 Then Abraham looked up and saw a ram caught by its horns in a thicket. So he took the ram and sacrificed it as a burnt offering in place of his son. 14 Abraham named the place Yahweh-Yireh (which means “the Lord will provide”). To this day, people still use that name as a proverb: “On the mountain of the Lord it will be provided.”

15 Then the angel of the Lord called again to Abraham from heaven. 16 “This is what the Lord says: Because you have obeyed me and have not withheld even your son, your only son, I swear by my own name that 17 I will certainly bless you. I will multiply your descendants beyond number, like the stars in the sky and the sand on the seashore. Your descendants will conquer the cities of their enemies. 18 And through your descendants all the nations of the earth will be blessed—all because you have obeyed me.”

The promise of God to Abraham is that his descendants will dwell in a land chosen by God and given to the people.

Genesis 15:18-21 (NLT) So the Lord made a covenant with Abram that day and said, “I have given this land to your descendants, all the way

from the border of Egypt to the great Euphrates River—19 the land now occupied by the Kenites, Kenizzites, Kadmonites, 20 Hittites, Perizzites, Rephaites, 21 Amorites, Canaanites, Gergashites, and Jebusites.”

The descendants of Abraham find themselves in bondage in Egypt. Great in number but oppressed; God calls Moses to lead them freedom.

Exodus 3:1-2 (NLT) One day Moses was tending the flock of his father-in-law, Jethro, the priest of Midian. He led the flock far into the wilderness and came to Sinai, the mountain of God. 2 There the angel of the Lord appeared to him in a blazing fire from the middle of a bush.

Exodus 3:13-14 (NLT) But Moses protested, “If I go to the people of Israel and tell them, ‘The God of your ancestors has sent me to you,’ they will ask me, ‘What is his name?’ Then what should I tell them?” 14 God replied to Moses, “I AM WHO I AM. Say this to the people of Israel: I AM has sent me to you.”

This revelation leads to an Exodus, and a covenant at Mount Sinai, where the law is given. (Ex 19-24)

The people are titled with being “the son of God”,
Exodus 4:22 (NLT) “Then you will tell him, ‘This is what the Lord says: Israel is my firstborn son.’”

The promises of Sinai were conditional upon being kept by the people (Deut 27-28). Confirmed as they enter the promised land.

Joshua 8:33-35 (NLT) Then all the Israelites—foreigners and native-born alike—along with the elders, officers, and judges, were divided into two groups. One group stood in front of Mount Gerizim, the other in front of Mount Ebal. Each group faced the other, and between them stood the Levitical priests carrying the Ark of the Lord’s Covenant. This was all done according to the commands that Moses, the servant of the Lord, had previously given for blessing the people of Israel. 34 Joshua then read to them all the blessings and curses Moses had written in the Book of Instruction. 35 Every word of every command that Moses had ever given was read to the entire assembly of Israel, including the women and children and the foreigners who lived among them.

Setting the stage, God gives the people various ways of knowing his blessing. Taking the people from the darkness and leading them by the

light (via the angel of the Lord in the centre of the camp). He established a covenant, and the LAND is the sign that this covenant is being kept. If the people remained on the land, they were in God's will, if they were being oppressed or taken from the land they were out of God's will.

The loss of the temple was the final ignominy that God was refuting the Jewish' nations entitlement to the land.

Returning a repentant group, these new Jews are rid of the sin of idolatry, sadly to be replaced by the **sin of self-righteousness**. Especially by the leaders who are now failing in their duty to shepherd God's people but instead rule over them.

They deceive themselves when they claim they have never been slaves to anyone,

"Their claim that Abraham's descendants had never been in bondage was certainly a false one that was refuted by the very record in the Old Testament Scriptures. The Jews had been enslaved by seven mighty nations, as recorded in the Book of Judges. The ten Northern tribes had been carried away captive by Assyria, and the two Southern tribes had gone into seventy years of captivity in Babylon. And at that very hour, the Jews were under the iron heel of Rome! How difficult it is for proud religious people to admit their failings and their needs!" - Warren W. Wiersbe

These leaders have **failed to see the heart of God, and this is demonstrated by the interaction between them, Jesus and the woman caught in adultery. They care nothing for a person trapped in sin but seek to leverage her distress to their advantage.**

Overcoming them, Jesus challenges the woman to "Go and sin no more".

While we can see Jesus' final statement as a warning to avoid the issues that brought her to his feet, I think there is more at stake.

If we understand the gospel, we come to realise we were created perfect but fell from this position.

Trapped in sin, and without God's Spirit, humanity exists in a place of slavery, unable to make choices, we have no freedom to "not sin."

So used to this position, we often become accustomed to it and fail to recognise it's presence, we do not notice our own fallen state.

Encounters with Jesus reverse this. A follower of Jesus realises that the Holy Spirit returns to them and that now they have the choice, “to sin or not!”

In this encounter, Jesus foreshadows his work on the cross, his aim for all humanity played out in the very public trial of this woman.

Her guilt, like ours, is not in question; she has sinned! Jesus response is to offer a statement of freedom to her. He offers to her what he now offers to those who follow him, the choice "to not sin."

Jesus now comes to the point of declaration, to show that all has been leading to this new way, this covenant, based not on the land, but about the person of Jesus, his body.

Jesus uses the gathering which celebrated the light and freedom to declare that those leading the people of God have fallen away and by their very actions have now shown, not only are they far from God but actively set against him. The argument is, "if Abraham had been offered the words of Jesus, he would have accepted their validity."

The “Litmus Test” is Abraham respond in faith to the words of God, these leaders have sought to murder the truth and are plotting with their every strength to kill Jesus. They are in fact showing that far from being “sons of God”, they are in fact more in tune with the Devil who has from the beginning sought to threaten the place of God, they are “his children.”

"The worst bondage is the kind that the prisoner himself does not recognize. He thinks he is free, yet he is really a slave. The Pharisees and other religious leaders thought that they were free, but they were actually enslaved in terrible spiritual bondage to sin and Satan. They would not face the truth, and yet it was the truth alone that could set them free." - Warren W. Wiersbe

"The Evangelist rounds off this exchange by identifying the setting (a pattern he has followed elsewhere: cf. 6:59). The place where the offerings were put probably refers to the thirteen 'shofar-chests' (probably so named because the 'chests' were shaped like shofars (Heb. šôpār), a trumpet; cf. Mishnah Shekalim 2:1; 6:1, 5). Each was inscribed with the use to which the money collected in it was ostensibly put. Nowhere do we learn explicitly where they were placed, but probably they were located in the Court of the Women, if we may judge from access women had to them (cf. Mk. 12:41–42; cf. SB 2. 37–45). John's principal point is that no-one seized him, because his time (hōra) had not yet come. Cf. notes on 2:4; 7:6, 30. The assumption, of course, is that the animus against Jesus in some circles had not abated, but had increased,

and was biding its time. But the right 'hour' (hōra) would be determined by God himself."-D. A. Carson,

The repetitiveness of the sacrificial system was always meant to get those under it to cry out for a saviour; it was its entire purpose. Far from this effect, these leaders are more interested in maintaining the power they had than truly seeking God's will

Ecclesiastes 9:3-4 (NLT) It seems so wrong that everyone under the sun suffers the same fate. Already twisted by evil, people choose their own mad course, for they have no hope. There is nothing ahead but death anyway. 4 There is hope only for the living. As they say, "It's better to be a live dog than a dead lion!"

Far from realising that "with life there was hope", these leaders would rather exist as "Dead Lion" than a live Dog, they would rather have power without God, than life and humility with him.

"Because the realm from which Jesus' opponents spring is not only rebellious but morally culpable, they will (as Jesus had already insisted, v. 21) die in their sins."- D. A. Carson

To this situation, Jesus finally reveals himself and offers those around a challenge. Revealing that he is perfect to the will of God the Father, **Jesus always claims to speak only the words he is told by his father, and thus his witness is valid to himself.**

Exposing the hearts of the leadership showing that they follow Satan. Challenged that "Righteous Abraham has died", and how can Jesus promise more than Abraham offered, Jesus claims the name of God, "I AM". States who he is, "God", and that he existed before approaching Abraham with God's offer of the covenant "Before Abraham was, I AM", this all done in the house of the Lord, at the time of the festival of lights.

"More plausibly, some have suggested that egō eimi depends on Exodus 3:13–14. There Moses asks God to identify himself with a name, a name he can use when he tells the leaders of the Israelites that the God of their fathers has sent him. God replies, 'I am who I am. This is what you are to say to the Israelites: "I am has sent me to you." ' In the lxx, the Greek version of the Old Testament, the text reads: ' "Egō eimi ho ōn [I am the

one who is', or 'I am the existent one']"; tell them that 'ho ōn ['the existent one', or 'the one who is']" has sent you.' If the Evangelist had intended a direct reference to Exodus 3:14, one might have expected ho ōn instead of egō eimi.

That is why the majority of interpreters today rightly see that, however ambiguous the expression remains in vv. 24, 28 (but not in v. 58), the proper background to egō eimi in John 8:24, 28, 58 is the use of egō eimi in Isaiah 40–55 (cf. especially Is. 41:4; 43:10, 13, 25; 46:4; 48:12; cf. also Dt. 32:39). In the Hebrew original, God discloses himself in the repeated declaration, 'I am he' (Heb. "nî hû'); it is this expression that the lxx consistently renders by egō eimi, formally 'I am'. Isaiah 43:10 is especially close to Johannine language: "You are my witnesses," declares the Lord, "and my servant whom I have chosen, so that you may know and believe me and understand that I am he." In Isaiah, the contexts demand that 'I am he' means 'I am the same', 'I am forever the same', and perhaps even 'I am Yahweh', with a direct allusion to Exodus 3:14 (cf. Is. 43:11–13). For others to apply this title to themselves was blasphemous, an invitation to face the wrath of God (Is. 47:8; Zp. 2:15). For Jesus to apply such words to himself is tantamount to a claim to deity, once it is clear that the other potential meanings of egō eimi are contextually impossible. This does not mean that Jesus and Yahweh of the Old Testament are identified without remainder, since v. 28 (where this title next occurs) is immediately followed by v. 29, where Jesus again distinguishes himself from the Father (similarly 13:19–20). But this tension between unqualified statements affirming the full deity of the Word or of the Son, and those which distinguish the Word or the Son from the Father, are typical of the Fourth Gospel and are present from the very first verse (cf. notes on 1:1, 18; 5:19–30)."-D. A. Carson

This claim leads us to the challenge, who's family are you?

"He became the light; the glory of the Lord that once filled the tabernacle now filled the Temple. He became the light that will guide Israel and all people to a new Promised Land. Many were unaware of his presence and actions, and yet Jesus became the fulfilment of their hope, the Messiah has come. In the presence of Jesus this setting of light, joy, singing and dancing has become a glimpse into the nature of heaven and eternal life that Jesus offers to all people. His words radiated out with the light into the darkness of the world to bring forth life to all people"-[Martin Ellgar](#)

Isaiah 60: 19: "The sun shall no longer be your light by day, nor for brightness shall the moon give light to you; But the Lord will be to you an everlasting light, and your God your glory."

Ill- "Apollo astronaut Jim Lovell told about one of the most frightening times in his life. He was returning from a combat mission and couldn't find his aircraft carrier. It was night and the carrier lights were off due to the combat conditions.

*Jim's navigation equipment was of no use because they were under total radio silence. He desperately turned on his map light to see if he could calculate his position, but suddenly an electrical short caused all of the lights to go out.

*It was then that he saw it in the darkness. There was an eerie glow in the water. And Jim knew that it was the glow of tiny sea plankton caused by the wake of a passing ship. All he had to do was follow the light like a highway to the ship."

Jesus is either, mad, a liar or who he claims to be. We need to decide which of these three and act accordingly.

If Jesus is, as is contended here, self-aware of his eternal Divine nature, then his statements are purposeful and true, and we would do well to respond positively to his offering.

Which family do you want to associate with, that of Jesus or the Devil, the choice is yours?

Those who choose Jesus too, take the nature of their family, the Holy Spirit's fruit can be seen enacted in the lives of those who claim this title.

"Jesus explained that the difference between spiritual freedom and bondage is a matter of whether one is a son or a servant. The servant may live in the house, but he is not a part of the family; and he cannot be guaranteed a future. (Jesus may have had Isaac and Ishmael in mind here; see Gen. 21.) "Whosoever keeps on practicing sin [literal translation] is the servant of sin." These religious leaders would not only die in their sins (John 8:21, 24), but they were right then living in bondage to sin!"-Warren W. Wiersbe

The choice "not to sin", is also now available to us, we can live a life **victorious** over sin, no longer characterised by its imprint on our life.

Is this you?

Ask yourselves, are you seeking the Kingdom of God with all your heart, putting all other things in second place to allow this truth to come to pass within the life of you, your family, fellow believers, and the world?

"But Jesus now lays down exactly what it is that separates spurious faith from true faith, fickle disciples from genuine disciples: If you hold to my teaching, you are really my disciples. The verb rendered 'hold' is menō, to abide, to remain—a theme of critical importance that returns in a concentrated way in ch. 15. In short, perseverance is the mark of true faith, of real disciples. A genuine believer remains in Jesus' 'word' (logos), his teaching (cf. notes on 1:1): i.e. such a person obeys it, seeks to understand it better, and finds it more precious, more controlling, precisely when other forces flatly oppose it. It is the one who continues in the teaching who has both the Father and the Son (2 Jn. 9; cf. Heb. 3:14; Rev. 2:26)."-D. A. Carson

Let's make it so.