Sunday, April 26, 2026
John 8:12-30

Last week we walked through one of the most powerful sections of scripture where Jesus minsters to the woman caught in adultery. The whole setup was a deliberate scheme by the scribes and pharisees in order to try and trap Jesus - either into breaking the Law or allowing the woman be stoned to death. They thought they had Him, but they weren't even close. Jesus masterfully used the same Law that they were using against Him, back onto them, completely diffusing the situation - leaving them with no choice but to drop the stones, turn and walk away. And in that moment, we were reminded again that try as they might, no one could trap Jesus. He would not be apprehended, captured, or even put to death until He allowed it. He was always in complete control. He alone has all authority.

And as the accusers walked away that day, Jesus turns to the woman and tells her that He does not condemn her but that she should go and sin no more. Which in that moment was an incredible statement because Jesus was showing that unlike the law, when He confronts sin, it is with the purpose of transformation instead of condemnation. This was the message that He was bringing to all who would listen. That they would not have to die in their sins as the law dictated, but that they could find life in Him and in Him alone.

No, as we return to the next section in our Bible, we see that this is actually a continuation from the previous message where Jesus declared that he was the living water. In our passage today, Jesus now declares that he is the light of the world. Two fundamental elements for all of creation: water and light. And not only does Jesus claims to be both, but He now makes it clear that He has the power to save people from their sins.

If you have your Bibles with you this morning, I'd like to invite you to turn with me to John 8 where we will be reading from verse 12-30. If you are able, please stand for the reading of the Word of God. (Give time)

John 8:12-30

‘Jesus spoke to them again: “I am the light of the world. Anyone who follows me will never walk in the darkness but will have the light of life.”

13 So the Pharisees said to him, “You are testifying about yourself. Your testimony is not valid.”

14 “Even if I testify about myself,” Jesus replied, “my testimony is true, because I know where I came from and where I’m going. But you don’t know where I come from or where I’m going. 15 You judge by human standards. I judge no one. 16 And if I do judge, my judgment is true, because it is not I alone who judge, but I and the Father who sent me. 17 Even in your law it is written that the testimony of two witnesses is true. 18 I am the one who testifies about myself, and the Father who sent me testifies about me.”

19 Then they asked him, “Where is your Father?”

“You know neither me nor my Father,” Jesus answered. “If you knew me, you would also know my Father.” 20 He spoke these words by the treasury, while teaching in the temple. But no one seized him, because his hour had not yet come.

21 Then he said to them again, “I’m going away; you will look for me, and you will die in your sin. Where I’m going, you cannot come.”

22 So the Jews said again, “He won’t kill himself, will he, since he says, ‘Where I’m going, you cannot come’?”

23 “You are from below,” he told them, “I am from above. You are of this world; I am not of this world. 24 Therefore I told you that you will die in your sins. For if you do not believe that I am he, you will die in your sins.”

25 “Who are you?” they questioned.

“Exactly what I’ve been telling you from the very beginning,” Jesus told them. 26 “I have many things to say and to judge about you, but the one who sent me is true, and what I have heard from him—these things I tell the world.”

27 They did not know he was speaking to them about the Father. 28 So Jesus said to them, “When

you lift up the Son of Man, then you will know that I am he, and that I do nothing on my own. But just as the Father taught me, I say these things. 29 The one who sent me is with me. He has not left me alone, because I always do what pleases him."

30 As he was saying these things, many believed in him.

This section in Chapter 8 starts off with a powerful declaration as Jesus now declares, I am the Light of the World. And if you've been following this story closely, then you'll likely remember that in the last chapter, Jesus makes a similar statement using a different element as He calls Himself the Living Water.

This is very strategic for Jesus, especially when you consider the context. In chapter 7, John reminds us that the context of this scene is the Festival of Tabernacles. This was a celebration for the Jewish people of the time that their ancestors spent in the wilderness when they relied on God's faithfulness to provide for them. During this week-long celebration, they would build huts of branches and live in them as a way of identifying and remembering that just as God provided in the past, he would still provide in the future. This is why the festival is also referred to as the festival of booths or shelters in some translations.

Now, what's interesting about the connection to this festival and Jesus is that we read in verse 37 that on the last day of that celebration, Jesus stood up and openly declared Himself as the living water, and that all who would come to Him and drink from Him would have life. Now - just a few verses later, He's saying that not only is He the living water, but that He is also the Light of the world. Two massive statements - both intentionally spoken within the context of this festival.

Not all speakers notice this connection, but I want you to see that this is absolutely incredible - and a masterclass in intentionality…for Jesus.

And so in order for us to see with clarity what Jesus is doing here we need to take a bit of a step back and get a proper overview of the details of this festival. Because that's really what's going to shape the significance of Jesus' declaration as water and light here.

So we've already talked about the significance of the shelters that the people lived in during this week, but there was a whole ceremony, and series of events that took place all week long. And this whole festival served as a reminder that just as God provided for the Israelites in the past, He would do so in the future. So in many ways, this festival pointed to the ultimate provision where the Mes-

siah would come and save humanity from sin and death. And every aspect of the festival would serve as a reminder of that very fact itself.

Take water, for example. You may not realize it, but water was a big part of this festival. For the Israelites in the wilderness, water wasn't just important - it was the difference between life and death. There were times that it was simply not available and if they did not acquire any water, they would certainly die. So God in His grace and in His mercy, miraculously provided water for people out of a rock and they drank and were fulfilled.

That moment was such a powerful reminder of God's provision that every morning during the festival, the High Priest would make his way down to the pool of Siloam and fill a pitcher of water and then pour it out over the altar. It was a powerful visual. It was a powerful visual - a reminder of God's past provision, and a prayer for what was to come, especially as the harvest drew near. A declaration of dependence - for rain… for life… and for salvation.

But water wasn't the only element involved. Alongside the water, the element of light played a central role as well. Each night, massive lamps were lit in the temple courts, illuminating the temple and spilling into the city of Jerusalem. It was a breathtaking sight to behold and was meant to remind the people of the pillar of fire that led the Israelites through the wilderness in the darkness of night. This was a symbol of God's presence, His guidance, and His faithfulness to lead His people every single step of the way.

Now, on the final and greatest day of the feast, where the water ceremony reached its peak, instead of circling the altar once, the priest would now circle it seven times as the people cried out with a sense of urgency, 'Hosanna,Hosanna!' - 'Save us, save us now!'

And just as the final water was being poured out - marking the climax of the entire week - Jesus now stands up. And in front of the entire mass of people, He now declares, 'If anyone is thirsty… come to Me… and I will give you living water.' But He's not just speaking, He's declaring. He's bold, He's loud - He's making His voice heard far and wide for all who are there that day. And it's almost as if He's directly answering their cry for salvation. As if He's saying, okay… you want salvation? Come to Me. I am the source.

And notice again - it's not miracles in this moment.
It's not signs and wonders.
It's His words.

And what do we read? That many who heard His declaration start to wonder if this could be the Messiah. Not the religious leaders though. They're furious. But Jesus doesn't let up. Jesus now speaks again and says, 'I am the light of the world.'

Not only is He the source of life - that's what the water represents - but now He's showing us what that life looks like. He doesn't just give life...He leads us into it. That just as the pillar of fire made the way clear for the Israelites in the darkness of night, He now makes the way clear for all of humanity, who live in the darkness of this world.

This is what light does. And the Bible is filled with imagery to support this:

Psalm 119:105
'Your word is a lamp for my feet
and a light on my path.

Luke 11:33-36
'No one lights a lamp and puts it in the cellar or under a basket, but on a lampstand, so that those who come in may see its light. 34 Your eye is the lamp of the body. When your eye is healthy, your whole body is also full of light. But when it is bad, your body is also full of darkness. 35 Take care, then, that the light in you is not darkness. 36 If, therefore, your whole body is full of light, with no part of it in darkness, it will be entirely illuminated, as when a lamp shines its light on you."

So if you're paying attention, both water and light here are actually a picture of the fullness of salvation. Water represents the point of salvation or the moment the decision is made to follow Christ. We call this point in theological terms justification. The light on the other hand represents walking in your salvation - which is the theological term sanctification. So what Jesus is saying by using the image of water and light is that not only does He alone have the power to save but He alone has the power to guide and enable you to walk in your salvation. This is why the reference was made to the Spirit in Chapter 7 because when the Holy Spirit would come in Acts 2, then every single believer would have the presence of God within them, empowering them to be able to work out and walk out salvation on a daily basis. So water and light represent the fullness of salvation that only the Messiah could provide. So by declaring to be both the living water and light of the world Jesus is now making the clear declaration that He is the One.

Now the pharisees and religious leaders are fuming and try to refute what Jesus is saying and say

that His testimony is invalid because according to the Law there needs to be at least two witnesses. But just like Jesus did with the woman caught in adultery, He takes the same law and now rightly uses it to counteract their arguments by saying that there are in fact two witnesses - Him and His Father, God, Himself! Talk about heaping coals upon their heads!

They continue to press him about His Father and Jesus, just like He's been saying all along, tells them that if they knew him, they would know the father, but since they don't know him, they don't know the father, and so this infuriates them even more and they tried to apprehend him another time without success.

Now, I want you to see something here that most people skip over. John includes a line about Jesus' location. He says that Jesus spoke these words while He was at the temple treasury. Now, why would John think it necessary to include a line like that?

Well, the treasury was a sight to behold - filled with thirteen 'shofar-chests' with receptacles shaped like trumpets made from rams' horns. Each one filled daily with gold and silver. And one of the biggest reasons that people came to the temple in the first place was to give their offerings. Every person that would come to the temple would be required to pay a temple tax that was used for the upkeep of the building and then give their offerings as was required by the law. The treasury was strategically located just inside the court of the women so that both men and women would be able to give. So of all the places in the temple, the treasury would have had the highest traffic. It was a busy place - people coming and going all the time. So Jesus is going to the highest concentration of people to make sure that his message is heard.

The treasury was also located right near the hall where the Sanhedrin - the religious leaders - would gather. These were the very men who wanted Him arrested - the very men who were looking for an opportunity to silence Him.

And Jesus knows this and still He stands and He declares that:

'I am the Light of the World.'

That He is the only one that can give clarity to life. Not the religious leaders who have turned worship into a transaction, not the religious systems, not the rituals - only Him. He is the only one that can lead us out of darkness. He alone is the lamp for my feet and the light for my path.

In a place filled with treasure, He declares that He is what truly matters. He is the real treasure. Everything else they were chasing, everything they were trusting in, everything they were building their lives around. It couldn't save them. It couldn't lead them out of darkness. And it certainly couldn't give them life.

Only Jesus could. Only Jesus can.

This is why verse 24 is so key. Jesus now says:

John 8:24
'Therefore I told you that you will die in your sins. For if you do not believe that I am he (the Father), you will die in your sins.'

Again, Jesus is making it abundantly clear that He is the Messiah. He is linking Himself with God - as God in the flesh. He's been doing that since the beginning of the book and this time, He's not using miracles or signs and wonders, He's simply using His words.

His words carry great power.

And look at the response now in verse 30

John 8:30
'As he was saying these things, many believed in him.'

Jesus speaks and hearts are transformed. Minds shift from rejection to acceptance. And decisions are made to believe instead of deny.

In chapter 7, Jesus says that He is the living water and that if anyone is thirsty, to come to Him, and He will quench their thirst. Jesus poses this as a question, but it's not really a question, right? Every single person on this earth thirsts. But not everyone quenches their first. Only Jesus will quench that thirst. Not only is He more than enough to quench your thirst in this life and the next, but Jesus now says that He is the Light of the world - that He is the only one that can provide the sight, the clarity to move forward. That the world is living in darkness and He is the answer - not only in this life but also the next.

So, He's the living water, the light of the world and lastly, Jesus stands at the temple treasury to

reveal that not only is He the living water, not only is He the light of the world, but He is also the greatest treasure that we could ever have.

Is He your treasure? Do you value Him the way you value earthly treasure?

Because you sacrifice for what you value.

Share story of watch…
If you see the value but the value is not there, then the sacrifice is in vain….

You sacrifice for what you value.
But too often we have a flawed value system.

And make no mistake, following Jesus is all about a value system. When Jesus says to His disciples to take up their cross and follow Him, these are words that after His crucifixion would come back to them and remind them that following Jesus is all about embracing elements of sacrifice and surrender. Because ultimately you sacrifice for what you value. You sacrifice for the treasure because you see the value in it.

In Matthew 6:19-21, Jesus says:
'Don't store up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves don't break in and steal. 21 For where your treasure is, there your heart will be also.'

For where your treasure is, there your heart will be also. So I ask you again. Is Jesus your treasure? Do you value Him above everything else?

Oh that we would be a generation that breaks the mold in this materialistic, narcissistic, idolized society, and store up our treasures in heaven. That we would embrace the sacrifice that comes with following Christ because we realize that the treasure is greater - far greater - than the sacrifice could ever be. He is the water of life. He is the light of the world. And He is the treasure beyond your wildest dreams.

Closing blessing:
May the Lord Bless you and Keep you
May He cause His face to Shine upon you
May He be gracious towards you
Lifting up His countenance before you
And may He give you peace
In Jesus name, Amen.

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