

(Genesis) 2 - the Light of the World

by S. Lewis Johnson

The sermon explores the significance of the creation of light in the Bible, highlighting God's power, authority, and creative planning.

Duration: 48:02

Scripture: Genesis 1:3

Topics: "Jesus Christ"

Description

In this sermon, the preacher focuses on the creation of light as described in the book of Genesis. He highlights the parallel between the creation of light and the coming of Jesus Christ as the light of the world. The preacher also emphasizes the role of ministers of the word of God in bringing the light of the gospel to people. The sermon begins with an overview of the first two verses of Genesis and ends with a scripture reading from Genesis 1:3-5 and 2 Corinthians 4.

Transcript

Now let's turn in our Bibles for the Scripture reading, and we are reading two passages, one from the book of Genesis, and then a passage from Paul's second epistle to the Corinthians, chapter 4. But first, let's turn to Genesis chapter 1, and I want to read three verses, verses 3, 4, and 5. We have just read last week of the creation of the heavens and the earth, and the resultant formless, static, material creation that resulted. The Spirit of God was moving over the surface of the waters, and then Moses, in the third verse, writes, Then God said, Let there be light, and there was light. And God saw that the light was good.

And God separated the light from the darkness. And God called the light day, and the darkness he called night. And there was evening and there was morning, one day.

Let's turn now to second Corinthians chapter 4, and I want to read verses 1 through 6. And I'm sure you will see that, if you do not already know this, that the Apostle Paul makes reference to the passage that we have just read, in this part of his defense of his ministry. He has just been speaking about the contrast between his ministry and the ministry of Moses, one the minister of the old covenant, and Paul the minister of the new. One a minister of a covenant that was being done away with, one of a new and eternal covenant.

One in which the glory was associated with the covenant, but it was a fading temporal glory. Whereas the glory of the new covenant ministry is an unfading, eternal glory, related to our Lord Jesus Christ. One

covenant provided a reflected glory, but this one provides a glory that becomes a part of those who are part of that covenant.

Now the Apostle is defending his ministry, and in the fourth chapter he continues the defense by saying, therefore, since we have this ministry, as we have received mercy, we do not lose heart. But we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth, commending ourselves to every man's conscience in the sight of God. You will notice in that text when Paul says that he does not adulterate the word of God, that he means that he does not mix the word of God with anything that is corruptible.

That he proclaims the pure word of God and the full word of God, we might add, too. And he continues writing, and if our gospel is veiled, it is veiled to those who are perishing, in whose case the God of this world has blinded the minds of the unbelieving, that they might not see the illumination of the gospel of the glory of Christ, who is the image of God. For we do not preach ourselves, but Christ Jesus as Lord, and ourselves as your bond slaves for Jesus' sake.

Now will you notice the sixth verse particularly? For the God who said, literally, for the God who said, light shall shine out of darkness, is the one who has shown in our hearts to give the light of the knowledge of the glory of God in the face of Christ. Now if you will permit me for just one moment to clarify that sixth verse. Ordinarily this text I think is read as if Paul is saying that the God who said, light shall shine out of darkness, has shown in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.

Now of course that is true, but that is very unlikely to have been the meaning of the apostle. The New International Version renders it that way, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. But since the apostle is defending his ministry of proclaiming the glory of God in the face of Jesus Christ, and since the word for light is really an active word that speaks of illumination, it is much more likely that he is not contrasting the creation with what happened to him when he was born again.

But rather he is contrasting the creation with what happens when he and the apostles and others who have this ministry preach that gospel among the Gentiles. In other words he is saying much the same thing that he said in Galatians chapter 1, when he said that God has, well the exact words were something like, I better look at it in order to not get off the track. When he speaks about God having called him through his grace and that he was pleased to reveal his son in him that he might preach him among the Gentiles.

And so what Paul is saying is there is a parallel between the creation of light and the preaching of the apostolic ministry concerning the glory of God in the face of Jesus Christ. So the meaning then is not so much a contrast between the first creation and the new creation as between the creation of light and the apostolic ministry which he is defending at this point. May the Lord bless this reading and explanation of his word.

Our subject for today is the light of the world. Many of us surely, Helmut has said in his book on the book of Genesis, remember that passage in Joseph Haydn's oratorio, The Creation, where the words occur and there was light. The first three words are sung moderately but at the word light the orchestra and the choir burst forth in extreme fortissimo in a wild transport of ecstasy.

It is as if, Mr. Thielicke continues, all the suns and lights in the cosmos blazed up at one stroke like a fountain of light ascending to the heavens. The world is here, the world is here for the light has come. So the first let there be rolled through the primeval darkness and out of the formless darkness there rose the contours of structured spaces and the great light came from God.

Well the light has come, we know that, but nevertheless the mysteries of light remain. We cannot do without light but we cannot explain it. Our scientists analyze it, they have unwrapped its prismatic hues that make up white light, they have calculated its amazing velocity, 186,000 miles per second in empty space.

I think that is about the one fact of physics that I remember. They theorize over the laws of its dispersion, they puzzle over its character. Shall we explain light by the particle theory? Or shall we explain light by the wave theory? Or is it possible that the light acts like the particle theory and the wave theory? All of these things are true but nevertheless we cannot make it nor can we explain it fully.

We are reminded of Jehovah's unanswered questions near the end of the book of Job when he cries out, where is the way to the dwelling of light and darkness? Where is its place? Where is the way that the light is divided or the east winds scattered on the earth? Light is beyond our kin, we cannot really understand it. Now the Bible however throws a great deal of light on light. Not the least of it is its use in the understanding of the nature of God and the nature of redemption.

For example, light is useful in unfolding the being and nature of the Godhead. We are told that God is light and in him is no darkness at all. Furthermore, light is used in the Bible to illustrate the manner, the effect, and the benefits of the coming of the gospel to the mind and heart of man.

It comes like the light, it is by the work of God. It often comes suddenly, just as when God said let there be light and there was light, so in the understanding of the gospel of Jesus Christ it often comes to us in that same sudden way. One moment we do not understand, the next moment we do understand.

It is like an explosion of understanding when the word of God comes accompanied by the ministry of the Holy Spirit in illumination. The effects of light are used to illustrate the effects of the gospel. For when that illumination comes we do understand and we understand something of the purity and the beneficence of the coming of spiritual light to us.

So the benefits of light, the amazing benefits of light, are like the amazing benefits of the coming of the light of the world the Lord Jesus Christ to us. The Apostle Paul goes on to say that in 2 Corinthians chapter 4 that the coming of the light is just like the preaching of the gospel. And as the light came from God's word in the creation, so the light comes through the ministers of the word of God who go forth proclaiming the glory of God in the face of the Lord Jesus Christ.

Well we have just begun our studies of the book of Genesis which will consume, the Lord willing, a great deal of time over the coming months and we have looked in our last message at the first two verses of the first chapter of the first book of Moses and the first book of the Bible. In the beginning God created the heavens and the earth and the earth was formless and void and darkness was over the surface of the deep and the Spirit of God was moving over the surface of the waters. These verses recount the creation of the basic elements of the universe and its initial energizing by the Holy Spirit.

At the third verse Moses begins the recounting of the acts of the Godhead over the six days of creation. Looking at these six days you notice that there are two triads of days. There are six days, there are two triads of three days each and the creation on each day corresponds to that parallel day in the other triad.

For example in the first of the three days we read of the creation of light. In the fourth day, the first of the second triads of days, we read of the creation of the light. You'll notice that in verse sixteen and God made the two great lights.

And so just as the first triad of three days begins with the creation of light, so in the second triad we have the creation of the light. Then in the second day and the fifth day we also have things that correspond. Because in the second day we have reference made to the air and to the water and the separation of them.

And then in the fifth day the corresponding, the second rung of the second triad, we have the creation of the fowl who fly in the air and the fish who swim in the water. And finally on the third day and the sixth days we also have things that correspond. For we have the creation of the tri-land or the emergence of the tri-land and the beginning of plant life and corresponding with that in the second triad is the creation of the animals and the placing of man upon that tri-land.

So there is a remarkable symmetry in these six days of creation. No doubt intentional and no doubt intended to give us a very understandable, easily understandable treatment of the creation of the universe. The first day and the is described in the third verse.

Then God said let there be light and there was light. Purpose emerges for the formless watery mass that exists in static darkness. Motion and form have been given to this particular mass.

Evidently the spinning world has already begun and now energy or light comes. The creation of the light contains a few interesting points that I want you to be sure and notice. Sometimes we read these sentences without pondering them and that of course is to our own poverty because the Bible is a book in which all of its words are important.

Then God said. Incidentally this is of course the first time that God speaks in the biblical record. Then God said and his first words are let there be light.

You notice immediately that when God speaks he speaks with authority. That is characteristic of the divine speech. God does not begin by saying now as Helmut Seliker has said.

He does not begin by saying as Shammah has said. And contrary to that, Hillel has said this and perhaps the truth lies somewhere around here. But in the biblical record God speaks with authority.

That is characteristic of the words of our Lord Jesus Christ too. When they asked or when they heard him on the Sermon on the Mount and then they expressed their view concerning his teaching as he concluded it. They said to themselves in their astonishment he teaches us as one having authority and not as the scribe.

It is characteristic of God to speak with authority and we certainly see it here. Let there be light. This is as far as I can tell no crude anthropomorphism.

When he said let there be light. We are not simply to understand that God does not speak but he has used speech to accommodate himself to us. Anthropomorphisms are accommodations of God to human ways of doing things and we do have that in the Bible.

We have reference to God's nostrils and he of course does not have nostrils. These are true anthropomorphisms. That is accommodations to human ways of thinking.

But this is probably not a crude anthropomorphism. It's probably not even an anthropomorphism. God spoke.

Speech belongs to the deity, to our triune God. Speech is the way of communication. What kind of speech? Well that's something else.

This was speech apparently before there were men to hear it. But nevertheless he spoke. It probably is related to the fact that God created us in the image of God and one of the things characteristic of man in the image of God is that he speaks.

And we would gather from this that speech probably does belong to the godhead. There is communication of information between the persons of the trinity. Just as John says in the beginning was the word and the word was with God.

With God in the sense of being with him in fellowship and communion with him. So God spoke. It is a divine kind of speech.

I certainly have never heard it. Perhaps I shall never hear this kind of speech. But it is God speaking.

Now aside from that, and that of course is somewhat speculative, there are some things that are not so speculative that we can say with more assurance here. It is clear that the universe is not self-existent. Scientists, some of them at least, have sought to demonstrate that the universe is self-existent.

But you can see from this that the universe according to the scriptures does not come into existence by virtue of the random arrangement of eternal particles of matter. According to scripture, God said let there be light. Furthermore, the universe does not come from an emanation of particles out of the divine being.

He creates the universe out of nothing, we have said last week. So the universe is not a self-existent universe. It depends upon God from its creation, its preservation, all of the providence of God associated with it on down to the creation of the new heavens and the new earth.

All of this universe about us depends completely upon the mind and will and purpose of God. Daniel speaks about the God in whose hand thy breath is, and we can certainly say that the forces of the universe by which it is held together are forces that ultimately are controlled by our great sovereign God in heaven. It is evident too from the statement that God said that he had a plan for the universe.

He does not speak except in so far as he expresses his plan. So when we read then God said, we are seeing and hearing of the unfolding of his plan for this universe, and this is one of the first steps in the plan that will ultimately lead the creation, the fall, the recreation, the new heavens and the new earth, and the eternal glory of God manifested through a redeemed universe. We do not think when we think of creation of a God who was surprised and startled by the things that happened.

He is creating and also he will do all of his work according to his plan. Now we also learn from this that the word of God is a creative word. Over in the psalms, in the 33rd psalm and the 9th verse, we read this, for he spoke and it was done.

He commanded and it stood fast. Amos writes concerning the thoughts of God in creation and in the 13th verse of the 4th chapter Amos says, for behold he who formed mountains and creates the wind and declares to man what are his thoughts. He who makes dawn into darkness and treads on the high places of the earth, the Lord God of hosts is his name.

So the word of God is a creative word. He wills everything into existence and he wills the means by which the things exist into existence as well. Everything is the result of the creative planning of God.

That incidentally suggests to us that as Amos says, all of the thoughts of men are known to him through experience. Not that he has experienced them, but he knows what we know by the experience of the thoughts. He knows them all.

He is intent on following out a plan to a consummation and all of the details of it are details within his comprehension and grasp and purpose. Sometimes we're inclined to think that God is interested only in the big things and he turns over the little things to angels or to men. But that is not true of our great God.

He's concerned with the little things as well. Then God said, let there be light. The sublimity of these words is lost in our English version to some extent.

I think that the bluntness of the Hebrew text could be rendered in a way like this. Light be and light was. Is that definite? Is that compressed? God said, let there be light.

Light be and light was. Luminosity in the universe therefore comes from God. Remember now the suns and the moons have not yet been created and placed in the skies.

The light bearers are not here yet, but light comes first. It is God who creates light. So we assume that since the universe evidently is a spinning world at this time that he has created light and it is in a certain part of his universe because we do have day and night, but the sun is not yet in existence.

Light comes from God. Remember that according to this account. Well what would you think should be the reaction of God? We read in the next verse, and God saw the light that it was good.

You'll notice he did not call for Michael. He didn't say to one of the angels, would you run off and get Michael and have him come back and pass judgment on what I've done. He doesn't speak like that.

He's not an unskilled laborer who experiments and is anxious for the approval or disapproval of someone else. We read and God saw the light that it was good. It was perfect.

It was exactly what he intended that it should be. We assume by the way that since we read on that he separated the light from darkness, that this light that is in view here is visible light because it is contrasted with the darkness. The presence of the visible light would seem to involve the entire electromagnetic spectrum inclusive of both ultraviolet light and infrared light, short waves and long waves, things that we cannot see.

They were created when he said let there be light. And the person who set in force the electromagnetic forces would also seem to be the person who energized the physical cosmos. And if you were to try to

sum it all up you might sum it up this way.

This tremendous creative act of the Godhead is an act by which the nuclear forces that maintain the integrity of matter were activated by the Father when he created the elements of this space, mass, time, universe. The gravitational forces were activated by the Holy Spirit as he moved over the surface of the waters and then the electromagnetic forces were activated by the word when the word said let there be light. So that all of the forces of the universe which we know as forces of the universe are here set in motion.

Incidentally there may be some reference here to the fact that the God whom the Bible unfolds is a cenotarian God. We of course do not have that stated here and if someone were to say prove it from these three verses it would be difficult for us to do it. If we had only these three verses but will you notice that we read in verse one in the beginning God created the heavens and the earth.

And then we read in the second verse that it was the Spirit of God who moved over the surface of the water. And then we read in the third verse that God said the word of God let there be light and there was light. When we turn to the New Testament of course this is confirmed for us because we read concerning the word of God that he was the instrumentality by which the world came into existence.

In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. All things came into existence through him and without him there has not come to be one thing that has come to be.

So the Lord Jesus is the creator of the universe. He is the intermediate agent, agency in the creation. Paul also states that.

He says in him all things have been created. He's the architect of the universe and all things have been created for him because he's the ultimate goal of the creation and through him or through him and for him. So he is the architect, he is the builder and he is the one for whom all of this universe has come into existence.

Then God said let there be light and there was light and God saw that it was good. And he separated the darkness from the day from the night and he called that light day and the darkness he calls night. The denomination of the two parts of the day as day and night is something that it is very difficult for us to completely understand.

Usually a name is the expression of the character or being of a person in the Old Testament particularly. Names were designed to be not simply identifying things but they were designed to be expressive of the character of a person so that a person's name should normally reflect that. The Lord Jesus you'll remember was given the name Jesus for he shall save his people from their sins.

His name was something like Jehovah's salvation. The salvation of Jehovah or perhaps Jehovah saves. And so his name was an attempt to explain what he was and what he would do.

Now God speaks of the light part of the 24 hour period as day and the other part he speaks of as darkness or night. So naturally Hebrew scholars have thought to discover the root of the word for day and the root of the word for night which might explain the character of these periods of time. It is the opinion of some that the term day comes from a word that means warm.

Well that would fit because the day is the warm part of the day. Don't we know that in Texas? We know that most of the year. It's the warm part of the day.

Darkness, the Hebrew word for darkness was thought to come from a word that had the idea of veiling. And so that would be the part of the day in which darkness fell over the day and there was a veiling of the material creation. So it may be that the names are given for that reason.

Well of course there are some questions here that we are often thinking about when we think about the creation. Were the days of creation really 24 hour periods? Did we not read here and there was evening and there was morning one day? Are we to understand this as a 24 hour period of time? There are some who have thought to interpret the book of Genesis here as meaning that these days were really ages and so the day age theory of creation has often been propounded by biblical scholars. Is that the meaning? Some have said no that's not the meaning but we have 24 hour days but there are vast ages between each creative day.

And so the 6 days are an account of 6 24 hour periods but they are each separated by many many ages and consequently we can have some harmonization with the antiquity of the earth and the antiquity of man according to current scientific theory. Still others have suggested that what we have in the 24 hours of the book of Genesis here or the one day is an account of the revelation to Moses of the creation. And that we are to think of the 24 hour day not as the period of time during which God performed his works but simply the period of time when he made known to Moses what he had done ages ago.

So that we are to think then of revelatory days. Days in which God revealed things to Moses that had happened over an age long period of time. Of course in the final analysis we will when we get to heaven understand exactly what God meant by these terms.

Now as far as I'm concerned based upon an exegesis of the text of scripture I do not know there may be such but I do not know of any place in the bible in which the term day when it has a numeral attached to it means anything other than a 24 hour period of time. Now day itself has several meanings. Sometimes it refers to the entire 24 hour period right here in this context.

Sometimes it refers to the sunlight part of the day. Then in the next chapter in the opening part of the chapter we'll have reference to a day as referring to a period of time. But never when it has these senses does it have a numeral attached to it.

And here we have a numeral attached to it. And there was evening and there was morning. Day one the Hebrew says.

Day one. And always when the numeral is there it is a 24 hour period of time. And so far as I know from the study of the Old Testament I therefore must conclude on the basis of exegesis that we are speaking here of 24 hour days.

Well what shall we say about scientific thought? Now scientific thought just as biblical exegesis has changed over the years. And we must remember too that biblical exegesis has changed. We should not think for one moment that we understand the bible perfectly.

It's obvious that we do not because our views have changed through the years speaking of the church as a whole. Scientists views have changed. I have a good friend who is one of the outstanding scientists in this country.

He's written about 200 highly technical papers. I've seen them. He's given them to me just to give me an idea of what he does.

He will write a paper and it will be 20 pages but there will be nothing but mathematical theorems. Just one right after the other. Hardly a word of English in between them.

It's all mathematical reasoning. He showed me one of them and I said where do you begin? There is hardly anything that you could read in it. It reminded me of my study of mathematics back in the beginning when I was making marks for in square roots and things like that.

It was just page after page of this. He was a highly competent scientist. Has won what has been called the Nobel Prize of the western part of the United States for science.

An outstanding scientist. He is frequently called to Washington for consultation. Well I asked him once do you believe that science agrees with the Bible? His reply I'll never forget.

He said what science are you speaking about? The science of 1750? Or the science of 1825? Or the science of 1925? Or the science of 1950? Science is constantly changing he said. He said as a matter of fact if science really did agree with the Bible I might wonder about the Bible. Because science is going to change constantly.

And it has. So we cannot expect that men who have different presuppositions from us, those who are wedded to evolutionary uniformitarianism are obviously going to have different conclusions. We cannot expect that we shall have complete agreement.

As Christians we should be intensely interested in science because it is ultimately the work of God to create. And it is God's work, this great creation about us. And if there is truth in philosophy, and there is, and if there is truth in various other spheres, all of that truth finds its ultimate source in the God who is the God of all truth.

We are interested. But as far as knowing perfectly about this, I'm inclined to think that we cannot. Until science becomes more scientific and exegesis becomes more accurate, or most likely when we get to heaven, then we shall understand.

In the meantime, we must be worded, wedded to the word of God. What about the antiquity of the universe and the antiquity of man? Well again, we must, it seems to me, relax and wait for the revelation of the truth of these things as science becomes more scientific or as our exegesis becomes more accurate. In the meantime, we have a relatively recent creation of man expressed obviously in the book of Genesis.

Did you notice too that the light is before the sun? Now that indicates that the light is not dependent on the sun, which is simply a light bearer. And it may be that God, in giving this to Moses, had a definitely polemic purpose. Because it has been the belief of the ancients that the sun and the moon and the stars influence our life down here upon the earth.

That is very popular today. Millions of dollars are spent today in horoscopes, astrology, the study of astrology, astrological books. There are many, many thousands of people, of course, in the city of Dallas who seek to regulate their daily life by the stars, by their horoscopes, by the star under which they may have been born.

But you can see from the Bible that it is not the stars that influence us. It is not the sun that influences us. The sun and the stars are mere trustees of the life that God is responsible for ultimately.

Horoscopes, astrology, and all of that type of thing are simply illustrations of ancient paganism. That is all that it is. And it is illustrative of the short-sightedness of human beings that we should seek to govern and regulate our lives by the stars and the sun.

When the God who created them and has made himself known through Jesus Christ is available for us. Well, I pass by the comments upon the spiritual significance of light. It is, of course, a divine creation.

It's mysterious, it's beautiful, it's pure, it's descriptive of God himself. It's a divine gift and it is a picture of the knowledge of God that comes to us through the Lord Jesus Christ, and incidentally it costs nothing. The Lord Jesus who speaks of himself as the light of the world and in whose light we are to walk is illustrated beautifully by the light that God created in the beginning.

It is a beautiful emblem of the triune God in that we have glorious, quickening, healing, enlightening ministries by our God illustrated by the light. I want you to turn with me in just a few moments that we have left to that passage in 2 Corinthians chapter 4, and I won't delay our time because I have expressed a little bit more information in the Believer's Bible Bulletin concerning this. I want you to especially notice the use that the Apostle Paul makes of this.

Evidently, the Apostle Paul had thought rather deeply about the creation, and in 2 Corinthians chapter 4, in the defense of his ministry to the Corinthians, he makes allusion to Genesis chapter 1 and verse 3. In the 6th verse of 2 Corinthians chapter 4, he says, For God who said, Light shall shine out of darkness, is the one who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. Paul has been answering some objections that might have come to his claims that he was the minister of the new covenant and the light that he ministered was a light that was permanent and glorious and eternal, and its glory was seen in the face of Jesus Christ. Someone listening to Paul might well have said, Would Paul, your gospel, if it is so pure and clear, why has it not been believed by everybody? Or perhaps they said, Paul, you said that the Jews, when they read the Mosaic law, their minds and eyes were veiled.

But your gospel too doesn't have a universal response. Evidently, your truth is also veiled. And Paul says, Yes, there is a veiling.

It's the God of this world who has blinded the eyes of those that unbelieve, that do not believe, that they might not see the light of the gospel of the glory of Christ who is the image of God. We preach what we preach, he says, because we are bond servants for Jesus' sake. And our ministry is like the ministry of God in calling light into existence in the physical universe.

So just as God spoke and there came light in the physical universe, so we, in the proclamation of the gospel, speak of the light of redemption through the ministry of the Lord Jesus Christ. The fact that men do not receive it does not dull the light of the gospel. The fact that there are some men who are blind and cannot see the sun does not mean that the sun is not bright and shining.

The gospel is bright, it is shining. But it is true there are men who are blinded. Incidentally, it is evident from this that the apostles believed that the light comes through the sovereign activity of God.

Because if it is true that men are blinded, why is it that some see and some don't? Why it is obvious that the reason is that God is greater than Satan. And in the case of some, through the ministry of the Holy Spirit, he does shine his light in. And there comes the knowledge of the glory of God in the face of Jesus Christ.

So Paul says our ministry is just like God's in Genesis chapter 1. He's using an analogy of course. God said let there be light in the physical world and there was light. But we go forth with the gospel of the Lord Jesus Christ and we disperse light too.

Because we preach him, the Lord Jesus. And in the preaching of the gospel men are able through the ministry of the Spirit to see the glory of God in the face of Jesus Christ. A magnificent use of that.

And it beautifully illustrates the impact of the gospel of the Lord Jesus. The chaos of blindness and sin is dispersed and there comes the form and beauty of the light of the knowledge of God. There are many other parallels we don't have time to speak about.

You can see then that the creation of the universe. And also the creation of the knowledge of God in the light in the mind and heart of an individual. Is an occasion for extreme fortissimo.

For wild transport of ecstasy. Because the light has come. And my dear friend sitting in the audience.

It is just as possible for us to say today the light has come. It has come in the face of our Lord Jesus Christ. I love that story that Rufus Jones told about the little girl who was having difficulty being persuaded to go to bed.

Because it was night time and she was afraid of the dark. And finally mother said well go ahead and go the Lord will be with you in the darkness. And she said I don't want God with me I want someone with a face.

Anyone who has ever thought to get children to go to bed at night and listen to their interminable excuses. Knows exactly about that. But you know we are fortunate.

God with a face has come. Our Lord Jesus the light of the world. He has come and through him we truly know God.

No wonder that we can say that we do have extreme fortissimo. It is a time for a wild transport of ecstasy. Unfortunately the world like the shepherds who were so afraid when the light from heaven shined about them.

And fled the light. The world too flees from the light of our Lord Jesus Christ. As John puts it in chapter 3 and verse 19 of his gospel speaking about the light.

He says in these words which are no doubt familiar to most of you. And this is the judgment that light is come into the world and men love darkness rather than the light. For their deeds were evil.

Men do not respond. The darkness they prefer. They like the fact that they do not know this God because when he comes.

The old life is revealed for what it is. Wicked, iniquitous, abiding under the judgment of God. Condemnatory and unfortunately we love the old life more than we desire him.

Who is the light of the knowledge of the glory of God. Come to the light. So I say to you as an ambassador of the Lord Jesus.

Come to the light. The light of the world. The Lord Jesus who offers spiritual light.

For those who desire to have that spiritual light. May God help you to come to him. If you are here and you have never believed in him.

And you are still abiding in darkness. We encourage you to come. There is no hope apart from the Lord Jesus Christ.

May God help you to come. Let's stand for the benediction. Father we are grateful to thee for the words of Holy Scripture.

Which speaks so beautifully of the light of the knowledge of the glory of God in the face of Jesus Christ. And we thank thee Lord for the light that has come to us in thy grace. We praise thee that the Holy Spirit has in wonderful condescension and mercy.

Said within our inmost beings through the gospel. Let there be light. And light has come.

And we worship thee and praise thee. And thank thee for that light. And Lord we pray that if there are some here who are still sitting in darkness.

May the Holy Spirit through his sovereign ministry. Take the veil off of their eyes. So that they may see our Lord Jesus.

As the redeemer. The deliverer from our sins. May grace, mercy and peace go with us.

For Jesus sake. Amen.

Audio: <https://sermonindex1.b-cdn.net/12/SID12413.mp3>

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