

(3) Christ—the Light of the World (John 8:12-20)

1. This light message follows a number of previous light messages in John.
 - a. The witness to the light and the true light (Jn. 1:4,5,7,8,9).
 - b. The judgment against the rejected light (Jn. 3:19,20,21).
 - c. The lamp light (Jn. 5:35).
2. Additional light messages follow this one.
 - a. The nearly departed light (Jn. 9:5).
 - b. Light for a stumble-free walk (Jn. 11:9,10).
 - c. Sons of Light (Jn. 12:35,36,46).
3. Genitive generalities (Jn. 8:12).
 - a. Possible understandings:

1) Possessive genitive	5) Genitive of relationship	8) Genitivus epexegeticus
2) Partitive genitive	6) Genitive of quality	9) Ablative genitive
3) Objective genitive	7) Genitivus materiae	10) Genitive of comparison
4) Subjective genitive		
 - b. Light of the world. This is the light which is “for” the illumination of those within the (otherwise dark) world.
 - c. Light of life. This is the light which is “from” the source of eternal life.
4. The Pharisees ongoing and on-growing rejection of Jesus’ messages attempts to dismiss His ministry as illegitimate (Jn. 8:13).
5. Their growing opposition becomes increasingly Paterological (Jn. 7:16-18,28-30,33; 8:16-20,26-30,37-47,49,53-56).
6. Jesus denies being a sole-self witness but points out the irony of His qualifications to be a sole-self witness (Jn. 8:14).
7. Jesus also denies executing a judicial function but points out the irony of His qualifications to do so (Jn. 8:15-16).
8. Jesus claims God the Father for His validation in both witness-testimony and judicial function (Jn. 8:17-18).
9. The Pharisees’ ignorance of God the Father and God the Son indicated their lack of divine fellowship (Jn. 8:19 cp. 1st Jn. 1:3). Christological intimacy is prerequisite for Paterological intimacy (cf. Jn. 14:8-9).