

Ephesians 15-04-05a

This is Sunday, the 5th of April, 2015. We celebrate this morning the resurrection of the Lord Jesus Christ. We continue in that light our study in Ephesians chapter 6 where we're in the section addressing the full armor of God.

But finally, my brethren, be strong in the Lord and in the power of His might. And this is how we do that. It's one thing to say, be strong and have a good courage.

It's one thing to be strong, resist the devil and he will flee from you. You can exhort and encourage someone to be courageous, be diligent, be proactive, fight the good fight, head on the upward way, gain new heights every day. It's another thing to have the tools and the knowledge to carry that out.

This is what Paul has been driving toward throughout the first five and a half chapters of this letter. He has laid the foundation of the work of God in Christ for us. He has related that to interpersonal relationships and he is now reminding each believer of how all of these things work themselves out.

How can we be different? How can we think differently? How can we live differently? Well these are the tools. This is what we put on. This is what we employ.

None of these things were we born with. Nobody's born, and I'm sure women are grateful, nobody's born with armor on. Nobody's born with a helmet.

Nobody's born with a breastplate and, you know, greaves and swords and shields and the rest of it. So where do we get this stuff? Does it say, go to thy forge and manufacture thine own armor? It has been issued to us. It has been given to us.

It's just like in the Roman army, they didn't say, well, now that you've signed up to be a legionnaire, here's a hammer and here's a forge. Go make your armor. This armor is given to us.

It isn't a matter of making it, it is a matter of wearing and using it, right? Think about that for a moment as we go to the Lord in prayer because it isn't a matter of forging these things. It isn't a matter of developing them or creating them. It is a matter of receiving them and using them as God intends.

Let's go to the Lord in prayer as we anticipate our study. Father, what a wonderful event it is we celebrate on this day. There is no greater demonstration of your power, whether we look at creation, whether we look at the miracles of the Old Testament.

In whatever direction we turn, we find nothing higher and nothing greater or more glorious than your love for us in sending the Lord Jesus Christ to accomplish the work of salvation in His death on the cross. And on the day that we celebrate this morning, you raised Him from the dead and

made Him the victor over sin and over death, becoming our Savior, becoming the head of a group of unique believers in history beyond Israel, beyond those who come to faith in the millennial kingdom. We in this age are privileged to be called the body of Christ, to be your gift to Him as a reward for His faithfulness and His obedience as a unique and special possession that He will retain and celebrate throughout all eternity.

We're so grateful to be born in this time and to be given the privileges and opportunities that you assigned to us, all because the Lord Jesus lives. We pray this morning as we seek a better understanding of this part of your Word, that God the Holy Spirit will minister it to each heart, facilitate the clear communication of the truth here so that we will come away with a renewed motivation, a renewed sense of purpose and motivation for not just being believers in the Lord Jesus Christ, but living a life that reflects His glory and yours. We pray these things in Jesus' name, Amen.

In Ephesians chapter 6, in verse 10 and following, when Paul says, Finally, my brethren, be strong in the Lord and in the power of His might. I mentioned a week or two ago, you can't just tell somebody, be strong, in the physical sense. If you are going to be strong, stronger than you are, you've got to take steps, you've got to work out.

It's a little bit different in this case when it says, be strong in the Lord and in the power of His might, because this is not developed strength, this is available strength. The Lord Jesus is the one who is strong. He, through the gift of the Holy Spirit, has enabled and empowered us, and that is available power.

We don't have to work up to it, we don't have to do reps, three sets of ten at a certain weight, to develop this strength. Paul says to the Laodicean church, to the Colossian church, and to us, be strong in the Lord. He has described that we are in the Lord, he has explained that we are in the Lord, he has talked about the implications and the manifestations of being in the Lord.

Now, he issues this exhortation, given all of these things, be strong. Well, you look at an overweight person and say, be slender. You look at a slender person and say, be beefy.

You look at a weak person and say, be strong. Normally, this is going to start a process. You can't just be strong overnight, you can't be thin overnight, you can't be muscular overnight.

You would have to work at this and develop it over time. Paul says, be strong. Well, what are the ramifications of this? He goes on to talk about how we can be strong, how do we do it? We put on the whole armor of God.

It's not the whole armor of man, it's not the whole armor of the church, it's not the whole armor that you hammer together, as I said earlier, it's already done. These helmets come in sizes, and if you wear a 7 1/4, like I do, then there's a 7 1/4-inch helmet of salvation, pick it up and put it on. Swords come in different lengths depending on your physical characteristics.

I know this because I have watched midshipmen with swords that were too long come to port arms and take a chunk out of their earlobe. Sword's too long. You don't want to be coming to the carry and when you're down at present arms, present arms and you're pointing it toward the deck, then you're going to order arms, you flip the thing vertical, order, and then arms with a very intense amount of practice, you can do this cleanly and clearly and vertically.

What's real bad is when the thing isn't vertical and you're trying to come to the carry and it just goes right past your elbow or it comes and thwacks you in the chest, but if you do it right, there's a wrist movement and with almost no other movement, your sword comes from the present, which is down, to the carry and you flip it up and it comes neatly and the point is hovering an inch or two below your earlobe. If your sword is not the right length, excess length, suddenly you see blood dripping down the back shoulder of somebody's uniform because their earlobe has been nicked and they are manfully attempting to keep a straight face. It hurts and hurts a lot, I am told.

But these pieces of armor are available. They've already been created and issued. It is not a matter of making them.

It is a matter of putting them on and functioning in them. And you notice as he, just when you look at this in general, without going word by word, he says, put on the whole armor of God that you may be able to really look good for your picture and not so. Take up the whole armor of God, verse 13, that you may be able to withstand in the evil day.

Verse 11, put on the armor that you may be able to stand against. Verse 13, put on the whole armor of God that you may be able to withstand and having done all to stand. You do stuff in this armor is the point.

You are not a display in a museum. Have you ever actually seen some of these suits of armor from the days of the knights and that, replicas or even genuine armor? What really fascinates me is some of the surviving suits of armor from the 14th and 15th century, 16th century. They've got these things and they assemble them, you know, and it's just standing there.

It's a hollow suit of armor. There's many movies that would have no substance if it wasn't for somebody hiding in the armor or the armor moving around and attacking you or whatever. But one thing you notice if you see a genuine suit or a faithful replica is how short those guys were.

They were just little shrimps. The guys are like, you know, four and a half, five feet tall. Big guy might be a little over five feet.

Nobody could put that stuff on. Now, I say nobody, most of us could not. This is to do things in that you may be able, you are enabled because you have this armor on.

It's not to look good. It's not to stand on each side of the staircase as you go up the palatial mansion steps. This is functional.

Somebody's in the armor doing things. You can stand guard, but you are ready. You're ready to defend.

You are able to do things. Stand is mentioned three different times. It's in verse 11, it is in verse 13, and it is in verse 14.

Stand, stand, stand. Therefore, this doesn't mean stand still. This means take a stand.

Be immovable. You're not run off. You don't retreat.

You're not waiting for the crane to come hook onto the back of you and plop you down on some poor horse. You are standing, having put it all on, having picked up the shield of faith, the helmet, and the sword of the Spirit. Then in verse 18, praying always with all prayer and supplication in the Spirit, being watchful to this end with perseverance, supplication for others.

And the point of that is there are other people who have got this armor. You're not the lone shining knight. This is an army of armored soldiers.

And once you've got the armor on, he says, remember there is someone to your right and there is someone to your left. You all need to be party to the same plan and purpose, pursuing and accomplishing the same mission, the same objective, the same goal. That's why you are watchful in thinking about all the saints.

This is not everybody that happens to be saved. These are the sanctified ones. These are those who are pursuing the call in particular, not to say you can't pray for people that are confused.

But in this context, he says, you're in a conflict. Put on the armor. And when you've got it all on and you have tended to yourself first, he doesn't say, stand therefore and gird your waist with truth and oh, by the way, pray for everybody else.

Or put on the breastplate of righteousness and then get busy and be thinking about others and pray for them. Do you notice every single piece of the armor is on before you turn your attention to the saints and start appealing to the throne of grace on their behalf? Get your own stuff squared away first. I don't have to say beam versus moat, right? This is the singular failure in our generation and the last one or two that I've observed in Christianity is just in spiritual terms, it's not even going off half cocked.

It's going off without a weapon at all. It's not cocked. There is no weapon.

There is no ammunition. You get saved and people turn you around right away and try to make you an evangelist. Or you get busy putting your nose in the business of other believers and you yourself don't know how to be a disciple.

Everybody quotes the Great Commission, Matthew 28, 19 and 20, go make disciples of all

nations. Look, you can't teach people to shoot if you don't know how to shoot. You can't teach people to stitch or to knit or to do any other skill if you don't know how to do it yourself.

You can't teach them to play an instrument. You can't teach them to cook a dish if you don't know how to do it, right? Why does modern Christianity send itself forth in hordes to go make disciples of the nations when most of us in the body of Christ today don't know how to function? It's tragic. We are making morons.

Morons making morons. That wasn't the reason Christ died on the cross. It's not the reason God raised Him on Sunday morning.

To be a fool for Christ has a meaning that does not pertain to that situation. Well, it's our goal to understand who we are and why we're here. To know how to put this armor on.

Well, one of the primary statements in this section having to do with the armor that helps us understand its purpose is that we're not wrestling in the realm of the flesh. It is against principalities, powers, rulers of darkness, and spirituals in the heavenlies. If you take out the italicized words and the added words here, that's what it says.

We wrestle not against flesh and blood. As soon as Satan and his policies and programs and his machinations and manipulations, as soon as he gets us thinking in terms of the enemy being in the world and of the world, when we start getting subjective and thinking, well, this circumstance is my problem, this person is my problem, we're outside the five paragraph order already. We have departed from God's plan.

We have departed from the mission. We wrestle not against flesh and blood. Don't let yourself get fooled.

Don't let yourself get deflected and distracted and think, my problem here is Fred, the boss. My problem here is Agatha, the gossip. My problem here is a person or rage against the machine.

It's the government. It's this. It's that.

It's the policy. It's the law. It's some circumstantial or personal obstacle in our lives.

Stop yourself right there. We wrestle not against flesh and blood. We wrestle against, and we talked about these last time, what is the difference in a principality and a power? It has to do with where they derive the source of their opposition.

Remember the Arkes, those who have been around a long time and they have an advantage because of that. We're the newbies. We're the new kids on the block trying to learn what's going on in the conflict.

They've been around since the beginning. You remember the Cosmocrator idea. They know how

to work the system.

Cosmos is the organized system. And if you were a Cosmocrator, you know how to manipulate the system. You know the loopholes.

You know where you can use the law and twist it and pervert it for your advantage or the way things work. Well, I know if I go this route, they can't really come back on me. It would cost them more than they've got to sue me, even though legally they could.

This is the white man in Georgia taking the land from the indigenous inhabitants, even though the law was against them. As our nefarious President Andrew Jackson said, well, the Supreme Court has ruled in the favor of the Cherokees. Well, let the Supreme Court enforce it.

Let them stop the white man from killing and raping and plundering and tragically decimating for the sake of greed and for the sake of gold that was discovered there. The law said, if you want that land, you need to buy it and go about it the right way. Andy Jackson said, nah, the law is just the law.

Nobody's going to enforce it. This is Cosmocratorism. And it is rife in our society, our culture, in our day.

And it is driven by unseen powers trying to implement an alternate type of government. The rulers of darkness, and of this age is a questionable addition there. I think even in your new King James, I think there's a text note there that says that the sparser text doesn't have that phrase.

And I'm not sure it really belongs. It doesn't make a whole lot of difference to the meaning. They are rulers of darkness.

Well, this brings us to our subject for the morning, darkness. Why doesn't it just say, you know, the prince of the power of the air is another way of talking about these unseen forces. Why does it say they are rulers of the darkness? Well, darkness versus light.

It's interesting to me, in fact, it's fascinating to me to look at from beginning to end in Scripture, the contrast and the comparison of light and darkness. How does the creation account begin? Which one is mentioned first, light or darkness? Darkness. In the beginning, God created the heavens and the earth, and the earth was Tohu Vabohu, and darkness was upon the face of the deep.

You've got two singular archetypal references to the chaotic unseen forces of opposition to God, darkness and the deep, right? That's how it begins. This, by the way, is the origin of the whole gap theory that God had created everything in His purpose for good. It was beneficent.

It was butterflies and daisies and sunshine and gentle winds blowing through the fields, and everything was great. And then from the rebellion in heaven, Satan was cast out. I'm giving you,

by the way, the 30-second thumbnail of the gap theory.

All was rosy. God had already created the earth, and it was the beatific vision. It was the peaceable kingdom.

Satan fell. Satan is cast out, cast into and onto this earth. And he and the fallen, let me correct myself, he and the angels who joined him in rebellion, trashed the earth, laid it waste, took out their frustrations on it, and God froze the whole thing over or plunged it into darkness and covered it in water, wiped it all out, much as the Noahic flood will do later.

This is the understanding. So in Genesis 1-2, we pick up after all of those things that happened between what it says in verse 1 and verse 2. That's the gap theory. And it is a theory.

Nobody had ever heard of it. Nobody had ever talked about it. Nobody had invented it until they started digging dinosaur bones out of the rocks, and they needed more than 6,000 years of time in ancient history to account for what was very clearly a much older earth.

Where do you get this extra time? We shoehorn it in between Genesis 1-1 and Genesis 1-2. This allows us to push history back according to this line of thought. Darkness is on the face of the deep.

Whatever your views about that, there's no denying that the account cranks up with darkness. The Old Testament account begins with darkness, and it ends in Malachi with smiting the earth with a curse. There is a lot of darkness mentioned in the Old Testament.

If you just search on passages that mention both light and darkness in the same verse, and this is somewhat arbitrary because this doesn't include day and night. It doesn't include a lot of other things. But if you just look for ones that say light and darkness in the same passage, in Genesis 1-4 you have the first place where they're both in the same sentence.

God said, let there be light, and there was light. And God saw the light that was good, that it was good, and God divided the light from the darkness. God divided the light from the darkness.

Physics could have gone a lot of different ways. You could have a mixture like seawater where there's salt and water, and it's very difficult to separate the two. It could be like the air where you've got oxygen and nitrogen and carbon dioxide.

They're all intermingled. You could have leaven in the bread where, you know, how do you separate leaven out of bread once it's been infused with it? But God separated the light from the darkness. This is one of the earliest theological statements in the Bible.

There is a separation and a distinction between light and darkness. You think, well, this is obvious. I ought to have one of those beards.

Have you seen the commercial that has Captain Obvious? He's got this real bristly beard, and I don't know, it's for some ticket agency or something. But I like the picture of Captain Obvious because even in the commercial, all he says is completely obvious things. The guy in disgust walks off and says, well, thanks for your help.

And he says, well, that doesn't make any sense because I haven't helped you at all. I mean, he truly hasn't. Well, it's obvious.

And the light and darkness motif is so obvious that sometimes we don't really stop and think about it. We wrestle against rulers of darkness. Paul tells us that the Thessalonians, we are not of the night or of the darkness.

We are separate. This is part of our sanctification. You say, well, these are wonderful abstractions, but I've got a life to live.

I've got stuff to do. I've got people to see and places to go. I've got stuff to check off my task list.

Light and darkness, I get it. We work in the day. We sleep in the night.

It's just so obvious. Well, if it's so obvious, why does the Bible return to it over and over and over and over and over again? Is love one another so obvious that God doesn't need to repeat it 65 times in the New Testament, the one another commands? Why is this theme from beginning to end? Think about the great chiasm. Genesis chapter 1, how does everything start? In darkness.

Revelation 20 through 22, how does it end? There is no night. There is no sea. There is the lamb who is the light.

It never gets dark in the New Jerusalem. Those who have utterly and completely failed, those who are dogs and fornicators and liars who totally miss it, they are saved yet so as by fire. They are in the distant realms of the darkness which is outside.

In the beginning, you have darkness. God says, let there be light. At the end, you have light and yet there is still this slight warning music that even in the kingdom of the Father, there is a realm that is just as real but not as brightly lit.

You'll only appreciate that if you have seen Tales from the Dark Side because that's their introduction. It's like Captain Kirk saying, you know, go where no man has gone before. Every episode of Tales from the Dark Side, there is unseen by most, another place, a place that is just as real but not as brightly lit, a dark side.

It brackets the Scripture. What we think of this morning on Resurrection Sunday is two and a half days earlier, the third day previous on Thursday, just before the Passover lamb is to be slain, there are three hours of darkness. When you look at passages that talk about light and darkness, you find in the Gospels, looking for verses that have them both, very sparse.

Only Matthew and Luke, one of them is, and they share this, the birth narrative in Matthew 4.16, it says, the people who sat in darkness have seen a great light at the birth of Christ. You remember that? Prophetically speaking. That's in Matthew 4.16, the people who sat in darkness have seen a great light.

In Luke 1.79, to give light to those who sit in darkness and the shadow of death. Light and darkness mentioned in Matthew and Luke at the birth of Jesus Christ. Remember the Gospel of Mark doesn't have a birth narrative so he's not going to have that.

Mark begins with the ministry of John the Baptist. In Matthew, the only other place it's mentioned is in Matthew 6.23. You remember Matthew 5 and following is the Sermon on the Mount and he talks about your eye and whether there is light or darkness inside of you. And he says in Matthew 6.23, if your eye is bad, your whole body will be full of darkness.

If therefore the light that is in you is darkness, how great is that darkness? If the brightest thing in you is darkness, then how great is your darkness? You're blacker than black. You're not only no photons but you must have like anti-light. They talk about anti-matter.

Is there such a thing as anti-light? I haven't heard near as much about that. But that's Jesus' point. Same thing in Luke.

There's only one other place where light and darkness are mentioned in the same passage and that's Luke 11.34 and 35, talking about the very same thing. It's just split across two verses. The lamp of the body is the eye.

Therefore when your eye is good, your whole body also is full of light. But when your eye is bad, your body is full of darkness. Therefore take heed that the light which is in you is not darkness.

Now again, light and dark, light and dark, it's so obvious. Why is Jesus talking about it if it's so obvious? It's something we need to think about. We think we're in the light.

We think we're walking in the light. We think what we believe and what we say and what we act on is light. And Jesus says, if your light is darkness, I don't even want to think about what your darkness is.

Take heed. He says the lamp of the body is the eye. He uses this analogy.

What does the eye represent? This is our perceptions, right? This is what we look at. This is how we view the world literally. What does the body represent? This is what we do.

This is our walk. This is our peripeteo. This is how we function day by day.

So what we understand affects what we do. The light of the body is the eye. If that is dark, if our perception and understanding is wrong, if it's off, if it's skewed, if it is riddled with darkness, that's

going to affect the body.

It has to. It's going to affect the way we live. We say, well, that's just so obvious.

If it's obvious, why did the Lord Jesus say it? Why is Scripture replete? You'd be challenged to find a book where there's not references to light and dark. It just defines life. We have day and we have night.

The creation story is defined by the evening and the morning. Why is it in that order? One of many reasons I would suggest is the same reason that the account starts with darkness and God says, let there be light. There is evening, shadow, and then there is morning.

There is light receding. There is light restoring. There is light building.

The evening and the morning were the first day. The evening and the morning were the second day. We are encouraged by the Word of God to consider when God is at work, morning is on the way.

When people choose, when creatures choose in disobedience to God in selfish pursuit, it's getting on toward evening. Interestingly, you think about the agenda of the Pharisees and the elders and the chief priests against the Lord Jesus in getting Him executed. Why wasn't He crucified first thing in the morning? Part of the plan and purpose of God is that Jesus be crucified toward evening.

Why did God specify that the Passover lamb be slain between the evenings? It's significant. It matters. This, Jesus says, is your hour and the power of darkness.

Remember that? Why is there three hours of darkness on the cross? Why wasn't there? If Hollywood was doing the crucifixion and didn't have the Bible to go by, what would they do? Giant ray of glory coming down from heaven, illuminating the cross and the glorious sacrifice. If man had not been implicated and not been the agent of producing this sacrifice for our sins, how would it have been done? Our human minds would imagine that Jesus would ascend a set of steps kind of like Abraham and Isaac going up the mountain. There would be rays of beautiful glory coming down as He, like Isaac, laid Himself on the altar.

Then there would be some momentous call by the archangels or something. Jesus would dramatically turn His head to one side and expire. Very soon after, He would raise again.

We would completely screw it up. We have no concept until we look at Scripture and see the way God did it. God said it's going to be between the evenings.

While He is accomplishing this work, it is the hour of darkness. It is the judgment on sin and on death. It is shrouded in darkness.

Why did they have the burial customs that they had? Why didn't they have something like we have where somebody will lie in state with an open casket and people will follow by and shed a tear and say their final goodbyes and so on? Where does Jesus go as He is taken down from the cross? What's happening in the world? The sun is going down and they're rushing and where do they put Him? Do they light lamps and have a little watch service or something, candlelight vigil? He goes into a dark tomb. He is sealed in the tomb. How much light is in there while He is in the heart of the earth for three days? Darkness, darkness, darkness.

It's so obvious we forget to think about it. We are wrestling against that darkness. This is your hour and the power of darkness.

Darkness was on the face of the deep. When God erupts, I-r-r-u-p-t-s, when God intervenes, when God intrudes, interjects Himself into the misery of human failure, human sin, human death, everything that reflects our corruption, it is light into darkness. Those people who sat in darkness have seen a great light, Matthew 4.16, and upon those who sat in the region and shadow of death, light has dawned.

It's no accident that Jesus was raised early in the morning on the third day. He was put in the tomb as the light is receding, evening. He comes out of the tomb early in the morning as the light is rising.

What's especially interesting to me as we conclude our first session this morning is, I mentioned to you that Matthew and Luke have just two references to light and darkness juxtaposed. Mark, not at all. The Gospel of John, however, you think about John chapter 1, talking about the light, the light shines in the darkness and the darkness did not comprehend it.

Talking about the light that has entered the world, but men love darkness rather than light because their deeds are evil and so on. That's John 3.19. Again in John 8.12, Jesus spoke saying, I am the light of the world. He who follows me shall not walk in darkness, but have the light of life.

He that follows me shall not walk in darkness. We wrestle against rulers of darkness, but we put on this armor. Interestingly to me, in all of the panoply that Paul mentions in Ephesians 6, there is no torch.

There is no lamp. Why? Don't need it. We're wrestling against powers of darkness, but where are we walking? 1 John 1.7. We walk in the light.

We don't have to bring our light. We don't have to supply the light. We don't have to flash a light.

We walk in the light and light overcomes darkness. I am the light of the world. He who follows me shall not walk in darkness.

He will walk in the light. If you're walking in the light as He is in the light and you have fellowship with Him, the blood of Jesus Christ, that work that was accomplished in darkness, cleanses us from all sin, makes us pure and white. John 12.35, John 12, remember John 11, Lazarus raised.

This is what really aggravates and accelerates the plot to get Jesus and Lazarus executed. This evidence is too strong. We've got to do something about this.

This is getting out of hand. John 12, Jesus said to them, a little while longer the light is with you. Walk while you have the light lest darkness overtake you.

He who walks in darkness does not know where he is going. When we walk in the light, we know where we're going. If we don't know where we're going, our life doesn't make sense to us, we've got a light and darkness problem.

It's a helpful thing when we analyze ourselves, when we come before the Lord in prayer and we say, Lord, I'm confused. I don't get it. I don't understand why this is happening the way it is.

People who don't know where they're going are walking in darkness. It isn't a matter of parsing the circumstances. It's not a matter of solving the problem.

It's not a matter of assigning blame to people. It is a matter of getting ourselves back into the light. Walk in the light.

Look for the Lord Jesus Christ. He is in the light. If we walk in the light as He is in the light, we are going to have communion and fellowship and understanding with Him.

He will come and sit at our illuminated table and sup with us. John 12, 46, Jesus says, I have come as a light into the world that whoever believes in Me, whoever trusts Me, should not dwell in darkness, should not abide in darkness. The purpose of the Lord Jesus is to give us a dwelling place in the light, an abiding place in the light.

You know what's interesting to me as we go to our break? Matthew, Mark, and Luke all describe the time of the crucifixion characterized from the 6th to the 9th hour by darkness. And there was darkness from the 6th hour to the 9th hour. John, who has more to say about light and darkness than the other three Gospels combined, doesn't reference the three hours of darkness in his account of the crucifixion at all.

I was expecting with his strong realization of this light and dark theme that that would be featured in the Gospel of John and it isn't. Not even mentioned. Woman, behold your son.

Son, behold your mother. From that hour the disciple took her to his own house. When he saw that his work had been accomplished, it was finished, John is there.

John is an eyewitness where the others had fled. If you think about it, not being eyewitnesses to

everything that happened on the cross, what is it the disciples saw from their hiding places, from their scattered venue? It has gotten dark, supernaturally, catastrophically, unusually dark. That's what they saw.

John is at the foot of the cross. He never leaves. Standing there with Mary, the Lord's mother, and a few others, bravely so, just as he was on the night of the arrest where he went into the temple.

John, who understands the Lord Jesus as the light, I would argue even in that cataclysmic hour of judgment for our sins, John doesn't mention the darkness because he is standing at the foot of the cross, personally witnessing the Lord Jesus Christ. That which we have seen with our eyes, which we have handled, which we have heard with our ears, that's John's testimony. The darkness didn't impress itself on John because even in that hour he is looking at the Lord Jesus.

He is listening to the Lord Jesus. He is obeying the word of God coming from the Lord Jesus. And uniquely, interestingly, he makes no reference to the darkness.

Let's pause here and take our break.