STUDY BIBLE WORKBOOK

John 8

The Light of the World

QUICK STUDY + DEEP DIVE

Jesus identifies Himself as the Light of the World, calls His hearers to remain in His Word, promises true freedom from slavery to sin, and declares His eternal existence before Abraham.

Scripture quotations: World English Bible (WEB)

HOW TO USE THIS WORKBOOK

Quick Study: Begin with the overview, chapter movements, Bible words, Greek pronunciation notes, Gospel Connection, and a guided prayer.

Deep Dive: Ten Scripture-first SOAP passages include all 59 WEB verses, substantial observation, application, and prayer.

WESTERN GRACE MEDIA

John 8 — Geographic Setting

John 8 is set in Jerusalem, with a reference to the Mount of Olives (8:1) and temple teaching (8:2, 20). The atlas marks Jerusalem for geographic orientation. It does not identify a particular courtyard, treasury room, or exit route.



Regional location



COUNTRIES IN YEAR 2020

Jerusalem (8:1–59): The chapter's primary narrative setting.

Mount of Olives (8:1): Named in the traditional opening story, whose manuscript history is disputed.

Temple (8:2): Jesus teaches there; exact courtyard not specified.

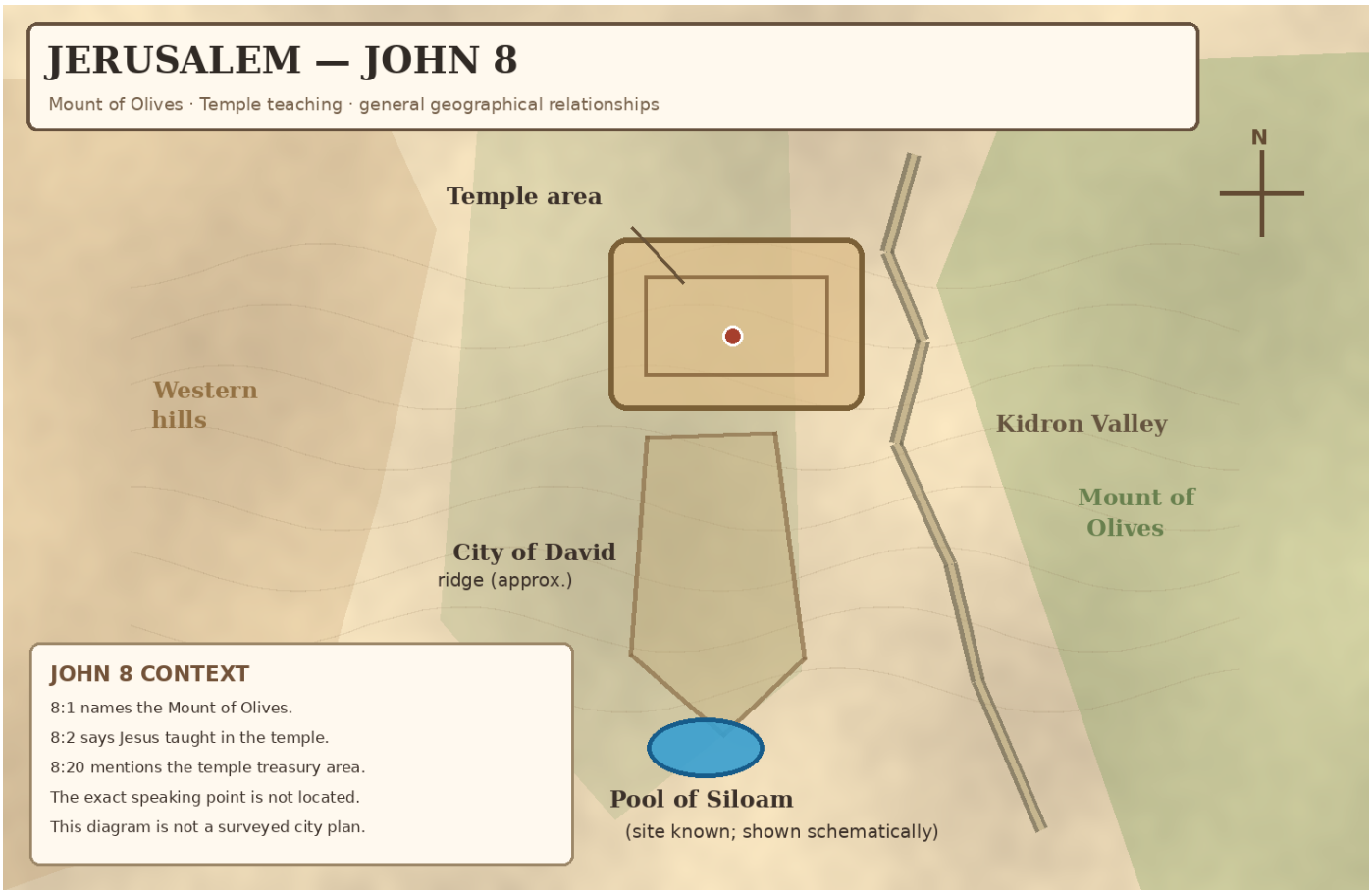
Treasury (8:20): Temple treasury area; not pinpointed on the map.

How to read: First-century political regions and terrain relief are approximate, not an itinerary.

Original WGM atlas: Jerusalem highlighted. Boundaries and disputed manuscript-site details identified as approximate.

Jerusalem: Temple and Mount of Olives

This original terrain-style diagram provides the general relationship of the temple area, Kidron Valley, and Mount of Olives. John 8:20 mentions Jesus speaking in the temple treasury area, but the precise spot is not established. This is not a surveyed ancient street plan.



READ THE TEXT WITH THE MAP

Mount of Olives

Named in John 8:1 in the traditionally received account (7:53–8:11); its exact placement in John is textually debated.

Temple

Jesus teaches at the temple (8:2, 20), and the exchange in verses 12–59 centers there.

Treasury area

John mentions the treasury in 8:20, but does not give a precise modern map coordinate for the speaking spot.

My notes about the setting:

John 8 — The Light of the World

MAIN VERSE

John 8:12, WEB: Again, therefore, Jesus spoke to them, saying, “I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life.”

BIG PICTURE

Jesus declares that He is the Light of the World and the Son sent by the Father. He calls people to believe, remain in His Word, and receive freedom from slavery to sin. The tension grows as He confronts religious self-confidence and opposition, culminating in His claim to have existed before Abraham. The traditional account in 8:1–11 is printed with a clear note about its disputed manuscript status.

The Accused Woman (8:1–11)

The traditional account contrasts accusation and mercy while calling for repentance; its manuscript status must be explained.

The Light of the World (8:12–20)

Jesus declares Himself the source of light and life and explains His testimony with the Father.

Where I Am Going (8:21–30)

He warns that unbelief leaves people in sin and points forward to His being lifted up.

Truth and Freedom (8:31–36)

Continuing in Jesus’ Word is the mark of disciples; the Son alone frees from slavery to sin.

QUICK STUDY NOTES

The Chapter’s Major Movements

Children of Abraham? (8:37–41)

Jesus exposes the gap between inherited religion and receiving God’s truth.

Lies and Truth (8:42–47)

He distinguishes hearing the Father from rejecting the One He sent.

Greater Than Abraham (8:48–59)

Jesus promises eternal life and declares His existence before Abraham: “I AM.”

QUICK STUDY FLOW

Temple: the accused woman and disputed passage

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Jesus: I am the Light of the World

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The Father and the Son testify

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Warning: unbelief leaves people in sin

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The Son of Man will be lifted up

↓

True disciples remain in His Word

↓

The Son makes people truly free

↓

Conflict over spiritual parentage

↓

Jesus declares: Before Abraham, I AM

QUICK STUDY NOTES

Important Bible Words

Word / Phrase	Simple Meaning	Why It Matters
Light	God’s revelation and life in Christ	Jesus does more than enlighten ideas; He gives the light of life.
Darkness	Unbelief and sinful opposition to truth	Following Christ means turning toward His light.
Witness / Testimony	Evidence given about what is true	Jesus’ words and the Father’s witness reveal His identity.
Remain / Abide	Continue faithfully in Jesus’ word	Real discipleship is more than an initial positive reaction.
Truth	Reality revealed by God in Christ	Truth frees from the bondage of sin.
Bondservant / Slave	One under another’s mastery	Sin enslaves; the Son grants lasting freedom.
I AM	Jesus’ emphatic self-designation	John 8:58 unveils His eternal preexistence and divine identity.
Eternal life	Life through faith in Christ beyond physical death	Jesus’ promise rests on His identity and saving work.

Which word in John 8 most helps me understand Jesus and my need for Him?

Translation Word Notes

Pronunciations are approximate classroom-style Biblical Greek. CAPITAL letters show the stressed syllable. Greek helps clarify meaning but is not required for understanding Scripture. NKJV/NIV/NLT phrases are brief comparisons; full Scripture quotations remain WEB.

Verse	Greek & pronunciation	NKJV	NIV	NLT	Meaning in context
8:12	phōs FOHSS	light	light	light	Jesus gives the light of life.
8:13	martyria mar-too-REE-ah	witness	testimony	testimony	Witness and the validity of testimony.
8:24	egō eimi eh-GOH AY-mee	I am He	I am he	I Am	Emphatic “I am”; theological context matters.
8:31	menō MEH-noh	abide	hold to	remain faithful	Remain in Jesus’ teaching as a disciple.
8:32	alētheia ah-LAY-thay-ah	truth	truth	truth	Truth revealed by Christ brings freedom.
8:34	doulos DOO-loss	slave	slave	slave	Slavery to sin rather than political captivity.
8:36	eleutheroō eh-loo-theh-ROH-oh	makes free	sets free	sets free	The Son is the liberator.
8:44	pseustēs psew-STAYS	liar	liar	liar	A denial of truth.
8:51	amēn amēn ah-MAYN ah-MAYN	most assuredly	very truly	I tell you the truth	Solemn double affirmation by Jesus.
8:58	egō eimi eh-GOH AY-mee	I AM	I am	I AM	Strong claim to preexistence and divine identity.

Word-study notes:

The Gospel Connection

The Gospel is more than information, heritage, or religious enthusiasm. In John 8, Jesus declares Himself the Light of the World, warns that refusing Him leaves people in sin, and promises true freedom through His Word. His being “lifted up” points to the cross, where He fulfills the Father’s saving purpose. The eternal Son, who existed before Abraham, gives life through faith in Him. Grace calls us out of darkness and into lasting discipleship.

Reflection: Am I following the Light of the World and remaining in His Word?

A Short Prayer from John 8

Father, thank You for sending Jesus, the Light of the World. Forgive my sin, expose what I hide, and free me from trusting my own reputation. Help me remain in Your Son’s Word and receive His truth with humility. Teach me to love others while speaking honestly about sin. In Jesus’ name, amen.

Pray this in your own words:

QUICK STUDY COMPLETE

One Truth to Carry With You

Jesus is the Light of the World. Those who continue in His Word know His truth, and the Son alone can make sinners truly free; He is the eternal “I AM.”

READY TO GO DEEPER — NEXT PAGE

Ready to Go Deeper?

This Deep Dive follows S.O.A.P.: Scripture, Observation, Application, and Prayer. Begin with the complete WEB passage. Let the text set the terms of our study, then consider the explanation, respond personally, and pray.

S — Scripture

Read every verse slowly; note changes in speaker, setting, and what Jesus reveals about Himself.

O — Observation

What does John teach about the Son, the Father, eternal life, judgment, faith, and testimony?

A — Application

What should I believe, confess, obey, trust, or share in response to the passage?

P — Prayer

Pray from the passage’s truth rather than from imagined details about the characters.

Before I begin, what should I understand about the Light of the World and true freedom?

Questions and repeated words to watch for:

JOHN 8:1–6

A Troubling Accusation and an Uncertain Text

S — Scripture

1 but Jesus went to the Mount of Olives.
2 Now very early in the morning, he came again into the temple, and all the people came to him. He sat down and taught them.
3 The scribes and the Pharisees brought a woman taken in adultery. Having set her in the middle,
4 they told him, “Teacher, we found this woman in adultery, in the very act.
5 Now in our law, Moses commanded us to stone such women. What then do you say about her?”
6 They said this testing him, that they might have something to accuse him of. But Jesus stooped down and wrote on the ground with his finger.

John 8:1–6, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The traditional account opens with Jesus at the Mount of Olives, then teaching early in the temple. Religious opponents bring a woman accused of adultery and ask a question intended to trap Him. The passage does not explain the absence of the man involved, so we should not invent his circumstances.

IMPORTANT MANUSCRIPT NOTE: John 7:53–8:11 is missing from many of the earliest surviving Greek manuscripts and occurs in differing locations in some later witnesses. We print the WEB text in this study but do not use this disputed account alone to establish doctrine.

The story presents a confrontation between public accusation and the call to honest self-examination. The certainty of its placement in the original Gospel is debated.

My observations:

A — Application

How can I avoid using another person’s sin to hide my own need for repentance?

P — Prayer

Father, help me be truthful about my own sin, fair toward others, and careful with Your Word.

Pray this in your own words:

JOHN 8:7–11

Neither Condemnation Nor Permission to Sin

S — Scripture

7 But when they continued asking him, he looked up and said to them, “He who is without sin among you, let him throw the first stone at her.”
8 Again he stooped down and wrote on the ground with his finger.
9 They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle.
10 Jesus, standing up, saw her and said, “Woman, where are your accusers? Did no one condemn you?”
11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go your way. From now on, sin no more.”

John 8:7–11, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

In the received narrative Jesus challenges the accusers to consider their own sin; they leave. He tells the woman that He does not condemn her and directs her to stop sinning. Grace and moral seriousness belong together in the story.

The passage never says that wrongdoing is good or that repentance is optional. Neither does it invite us to claim Jesus’ words as authority to ignore justice in every situation.

Because its early manuscript evidence is disputed, connect these themes to undisputed passages such as John 3:17–21 and Romans 6:1–4 rather than basing teaching on this passage alone.

My observations:

A — Application

Where do I need both mercy for others and honesty about sin in my life?

P — Prayer

Lord Jesus, lead me away from self-righteousness and toward repentance and mercy.

Pray this in your own words:

JOHN 8:12–20

I Am the Light of the World

S — Scripture

12 Again, therefore, Jesus spoke to them, saying, “I am the light of the world. He who follows me will not
walk in the darkness, but will have the light of life.”
13 The Pharisees therefore said to him, “You testify about yourself. Your testimony is not valid.”
14 Jesus answered them, “Even if I testify about myself, my testimony is true, for I know where I came
from, and where I am going; but you don’t know where I came from, or where I am going.
15 You judge according to the flesh. I judge no one.
16 Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me.
17 It’s also written in your law that the testimony of two people is valid.
18 I am one who testifies about myself, and the Father who sent me testifies about me.”
19 They said therefore to him, “Where is your Father?” Jesus answered, “You know neither me nor my
Father. If you knew me, you would know my Father also.”
20 Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because
his hour had not yet come.

John 8:12–20, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus declares that He is the light of the world. Following Him means no longer walking in darkness but possessing the light of life. His claim concerns salvation and revelation, not merely moral example or improved feelings.

His opponents challenge the validity of His testimony. Jesus answers that He knows His origin and destiny and that the Father also bears witness to Him. He speaks about a personal relationship with the Father that goes beyond ordinary human claims.

John locates this teaching in the temple treasury area; he does not identify a precise point on a modern map. Opposition remains, but His “hour” has not yet arrived.

My observations:

A — Application

What area of my life needs the light of Jesus’ truth rather than my own assumptions?

P — Prayer

Jesus, the Light of the World, expose what is false in me and guide me in Your truth.

Pray this in your own words:

JOHN 8:21–26

Unless You Believe That I Am He

S — Scripture

21 Jesus said therefore again to them, “I am going away, and you will seek me, and you will die in your
sins. Where I go, you can’t come.”
22 The Jews therefore said, “Will he kill himself, because he says, ‘Where I am going, you can’t come’?”
23 He said to them, “You are from beneath. I am from above. You are of this world. I am not of this
world.
24 I said therefore to you that you will die in your sins; for unless you believe that I am he, you will die in
your sins.”
25 They said therefore to him, “Who are you?” Jesus said to them, “Just what I have been saying to you
from the beginning.
26 I have many things to speak and to judge concerning you. However, he who sent me is true; and the
things which I heard from him, these I say to the world.”

John 8:21–26, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus warns that refusing to believe in Him leaves people in their sins. He contrasts His heavenly origin with the worldliness of His challengers, making His identity central to the question of salvation.

The Greek expression translated “I am he” in verse 24 can also be rendered “I AM” in some contexts. John builds toward the unmistakably strong assertion of preexistence in verse 58; careful readers should attend to both the immediate argument and the wider Gospel.

His words are a call to faith in who He is, not a request for general religious optimism.

My observations:

A — Application

Am I trusting Jesus as He reveals Himself, or a more comfortable version of Him?

P — Prayer

Father, help me believe Your Son and receive the truth that leads to life.

Pray this in your own words:

JOHN 8:27–30

The Son of Man Will Be Lifted Up

S — Scripture

27 They didn’t understand that he spoke to them about the Father.
28 Jesus therefore said to them, “When you have lifted up the Son of Man, then you will know that I am
he, and I do nothing of myself, but as my Father taught me, I say these things.
29 He who sent me is with me. The Father hasn’t left me alone, for I always do the things that are
pleasing to him.”
30 As he spoke these things, many believed in him.

John 8:27–30, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus explains that His Father sent and taught Him and has not left Him alone. He speaks of being “lifted up,” a phrase John uses in connection with the cross and Jesus’ saving mission (compare John 3:14; 12:32–33).

The obedience of the Son is purposeful and loving. John also reports that many believed in Him while He spoke. The following verses test what persevering discipleship looks like.

The passage points us forward to Jesus’ crucifixion without explaining every future detail yet.

My observations:

A — Application

How does Christ’s willingness to obey the Father strengthen my trust in Him?

P — Prayer

Lord Jesus, thank You for obeying the Father and going toward the cross for sinners.

Pray this in your own words:

JOHN 8:31–36

The Truth Will Make You Free

S — Scripture

31 Jesus therefore said to those Jews who had believed him, “If you remain in my word, then you are truly my disciples.
32 You will know the truth, and the truth will make you free.”
33 They answered him, “We are Abraham’s offspring, and have never been in bondage to anyone. How do you say, ‘You will be made free’?”
34 Jesus answered them, “Most certainly I tell you, everyone who commits sin is the bondservant of sin.
35 A bondservant doesn’t live in the house forever. A son remains forever.
36 If therefore the Son makes you free, you will be free indeed.

John 8:31–36, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus addresses people who had believed Him and says that remaining in His Word characterizes true discipleship. Spiritual freedom is inseparable from knowing the truth He teaches.

His listeners appeal to Abrahamic ancestry and insist they are not enslaved. Jesus redirects the conversation: the real bondage He identifies is slavery to sin. Only the Son can give freedom that lasts.

Christian freedom is not self-rule apart from God. It is liberation from sin’s mastery through Christ, resulting in faithful dependence on His Word.

My observations:

A — Application

What habit, fear, or false belief am I asking Jesus to free me from?

P — Prayer

Jesus, keep me in Your Word and free me from the power of sin.

Pray this in your own words:

JOHN 8:37–41

Abraham’s Children and the Works of Faith

S — Scripture

37 I know that you are Abraham’s offspring, yet you seek to kill me, because my word finds no place in you.
38 I say the things which I have seen with my Father; and you also do the things which you have seen with your father.”
39 They answered him, “Our father is Abraham.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.
40 But now you seek to kill me, a man who has told you the truth which I heard from God. Abraham didn’t do this.
41 You do the works of your father.” They said to him, “We were not born of sexual immorality. We have one Father, God.”

John 8:37–41, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus acknowledges the listeners’ physical descent from Abraham yet challenges their actions and rejection of His Word. Descent from a faithful ancestor does not automatically make one faithful to God.

Jesus measures spiritual kinship by whether people receive God’s truth and act in ways consistent with Abraham’s faith. The dispute concerns particular people who oppose Him in the narrative; it is not a condemnation of every Jewish person.

The passage exposes how religious heritage can become a substitute for responsive obedience.

My observations:

A — Application

Am I relying on my background or reputation more than on obedient faith?

P — Prayer

Father, give me a living faith like Abraham’s rather than pride in spiritual credentials.

Pray this in your own words:

JOHN 8:42–47

Whose Voice Will You Hear?

S — Scripture

42 Therefore Jesus said to them, “If God were your father, you would love me, for I came out and have
come from God. For I haven’t come of myself, but he sent me.
43 Why don’t you understand my speech? Because you can’t hear my word.
44 You are of your father the devil, and you want to do the desires of your father. He was a murderer
from the beginning, and doesn’t stand in the truth, because there is no truth in him. When he speaks
a lie, he speaks on his own; for he is a liar, and the father of lies.
45 But because I tell the truth, you don’t believe me.
46 Which of you convicts me of sin? If I tell the truth, why do you not believe me?
47 He who is of God hears the words of God. For this cause you don’t hear, because you are not of God.”

John 8:42–47, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus tells hostile interlocutors that true love for God would lead them to love the One God sent. Their resistance to the truth exposes a deeper spiritual problem.

Verse 44 describes the devil as a liar and murderer and condemns the conduct of Jesus’ immediate opponents. It must never be taken as a statement about Jewish ethnicity or all Jewish people; Jesus and His first followers were Jewish.

Jesus does not flatter the crowd. He calls people to hear the Father’s words and submit to the truth He brings.

My observations:

A — Application

When God’s Word challenges me, do I resist it or humbly receive it?

P — Prayer

God of truth, protect me from deception and teach me to receive Your Word.

Pray this in your own words:

JOHN 8:48–53

Greater Than Abraham

S — Scripture

48 Then the Jews answered him, “Don’t we say well that you are a Samaritan, and have a demon?”
49 Jesus answered, “I don’t have a demon, but I honor my Father and you dishonor me.
50 But I don’t seek my own glory. There is one who seeks and judges.
51 Most certainly, I tell you, if a person keeps my word, he will never see death.”
52 Then the Jews said to him, “Now we know that you have a demon. Abraham died, as did the prophets; and you say, ‘If a man keeps my word, he will never taste of death.’
53 Are you greater than our father Abraham, who died? The prophets died. Who do you make yourself out to be?”

John 8:48–53, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

The dispute grows personal as opponents insult Jesus and accuse Him of having a demon. Jesus rejects the accusation and points to His Father, whose glory and judgment truly matter.

His promise that a person keeping His Word will not “see death” must be understood with the Gospel’s teaching on eternal life, rather than taken as a denial that believers physically die (see John 5:24–29; 11:25–26).

The hearers ask whether Jesus is greater than Abraham and the prophets. John is guiding readers toward His unique divine identity.

My observations:

A — Application

Does my confidence rest in Jesus’ promise of eternal life when I face mortality?

P — Prayer

Lord Jesus, teach me to cling to Your Word in life and in death.

Pray this in your own words:

JOHN 8:54–59

Before Abraham Was, I AM

S — Scripture

54 Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you
say that he is our God.
55 You have not known him, but I know him. If I said, ‘I don’t know him,’ I would be like you, a liar. But I
know him and keep his word.
56 Your father Abraham rejoiced to see my day. He saw it and was glad.”
57 The Jews therefore said to him, “You are not yet fifty years old! Have you seen Abraham?”
58 Jesus said to them, “Most certainly, I tell you, before Abraham came into existence, I AM.”
59 Therefore they took up stones to throw at him, but Jesus hid himself and went out of the temple,
having gone through the middle of them, and so passed by.

John 8:54–59, WEB

O — Observation

What does the passage reveal about Jesus, God, people, worship, faith, or the gospel?

Jesus insists that He does not glorify Himself and that He knows and obeys the Father. He says Abraham rejoiced to see His day, revealing the scope of God’s redemptive promise.

His climactic declaration, “before Abraham came into existence, I AM,” distinguishes Jesus’ eternal existence from Abraham’s coming into being. In the context of John 1:1 and the attempted stoning, this is a profound claim about His divine identity.

The passage ends with an attempt to stone Him, but He leaves the temple. We should not assert a route or exact exit not given by Scripture.

My observations:

A — Application

What changes in my worship when I recognize Jesus as the eternal Son of God?

P — Prayer

Lord Jesus, I confess that You are eternal and worthy of my worship. Strengthen my trust and obedience.

Pray this in your own words:

Hard Questions

Why is John 8:1–11 marked as disputed?

Many early Greek manuscripts do not contain John 7:53–8:11; some later manuscripts place the account elsewhere. It has been treasured in church reading for centuries, but its location in the original Gospel is disputed. The workbook includes it because it appears in WEB Classic and clearly flags the evidence. No central doctrine here depends on this disputed passage.

Does “Neither do I condemn you” mean Jesus treats sin as harmless?

No. In the received narrative He also says, “From now on, sin no more.” Across John, Jesus calls sinners into light and warns against remaining in sin (John 3:19–21; 8:24). Grace does not erase the call to repentance.

What does it mean that Jesus is the “light of the world”?

Jesus reveals the Father, exposes darkness, and gives life to believers. His claim is universal in scope, not limited to one ethnic or social group; it fits the opening prologue (John 1:4–9).

What does “I am he” mean in John 8:24?

The Greek words egō eimi can sometimes mean “I am he” with an implied complement. John 8:58 intensifies the claim by contrasting Abraham’s beginning with Jesus’ eternal existence. The immediate context and the entire Gospel guide interpretation.

Questions and study notes:

Hard Questions (continued)

Can “the truth will make you free” mean freedom to do whatever I want?

Jesus defines the bondage as slavery to sin (8:34). Continuing in His Word as disciples (8:31) and trusting the Son for liberation (8:36) are the context. The phrase is not a promise of moral autonomy apart from God.

Is Jesus condemning all Jewish people in John 8:44?

No. He rebukes specific hostile listeners resisting Him; the exchange does not justify prejudice toward Jewish people. Jesus, the apostles, and many early Christians were Jewish. We must read disputed references to “the Jews” in their specific narrative contexts.

How can followers of Jesus “never see death” if believers still die physically?

The Gospel distinguishes physical death from the eternal life Jesus gives. His people may die physically, yet He promises resurrection and life (John 5:24–29; 11:25–26).

What is Jesus claiming when He says “before Abraham … I AM”?

He contrasts Abraham’s coming into existence with His own continuing identity. In the wider Gospel (John 1:1; 8:58) the statement presents the eternal Son, and the hostile attempt to stone Him shows its seriousness. It resonates with biblical “I AM” language without flattening every linguistic nuance.

Questions and study notes:

Reflection

Which of Jesus’ claims in John 8 do I most need to believe and apply?

Where has spiritual pride or reliance on religious background interfered with my obedience?

How does remaining in Jesus’ Word lead me toward the freedom He promises?

How can I speak truth with humility and refuse hostility toward others?

A Prayer to Walk in the Light

Eternal Lord Jesus, You existed before Abraham and You are the Light of the World. I confess that I sometimes prefer the darkness of my own judgment and resist the truths I need to hear. Forgive my sin and set me free by Your grace. Keep me in Your Word when following You is difficult. Replace pride with faith, deception with truth, and fear with hope. Thank You for moving toward the cross so that sinners may have life. In Your name, amen.

Pray this in your own words:

ONE TRUTH TO CARRY WITH YOU

Jesus is the Light of the World. Those who continue in His Word know His truth, and the Son alone can make sinners truly free; He is the eternal “I AM.”

Final Notes