

Walk While You Have The Light John 12:23-33

By Phillip G. Kayser at DCC on 3-24-2013

It's good to be back with you all. Every time I leave I am reminded of what an incredibly wonderful church we have. And I am looking forward to fellowshiping with you after the service. You have been a tremendous blessing to me and I hope I can be a blessing to you as well.

The passage we are going to look at this morning is from John chapter 12. It's a surprising passage in some ways, but there is a sense in which the whole Passion Week was full of surprises. There is such a contrast between the fierce cursing of the fig tree and the deep love displayed in the High Priestly prayer. And who would have thought that Jesus would wash the feet of Judas Iscariot. Would we have washed the feet of a traitor like that? You have the widow who gives her all to God contrasted with the disciples who are arguing about who will be the greatest and who will get the most in the kingdom. And in our chapter you have the startling contrast between the praising crowds in verses 12-17 and the statement that the entire nation would be given up to a depraved mind and rejected in verses 37 and following. But I want to focus in on verses 20-36. Hear the Word of God.

Introduction

I want to first of all thank you very, very much for your prayers while I was gone. As some of you know, I really don't enjoy travelling overseas because it just seems like punishment to my old body. But when the Lord calls, He provides. And I come back from these trips exhausted, but really pumped. I get pumped because I see the Lord's hand of healing on these trips enabling my back to often be better than it is in the States. I get pumped because I see God's providence going before me and opening up opportunities that I couldn't have dreamed of. And I hope to share some of those during this sermon. I get pumped because I see the faith of people to take on the darkness in their countries when that darkness is far worse than what we see in America, and yet they are going for broke. They want their nations to be Christianized. And their faith stands as a rebuke to Christians in America who are convinced that things are hopeless for us.

And the phrase that stands out from this passage that describes some of the believers in Russia so well is the phrase, "**Walk while you have the light.**" And since in the context, Jesus is the light, we are called to walk and to take action as long as Jesus, the Light of the world is with us. As I have already mentioned, verses 36 and following show that a nation cannot presume upon

Jesus always being with that nation. Romans says that there comes a time when God gives a nation up, and as verse 35 says, the darkness overtakes that nation. That's what happened in Europe in the previous hundred years. It can happen to us. And it certainly happened to Israel in the first century. They were completely overtaken by darkness and destroyed in 70 AD. In verse 36 Jesus was hidden from the crowds. And John gives commentary on that symbolic action. He says that the unbelief of verse 37 and the shame of confessing Jesus publically in verse 42 led to Jesus abandoning the nation to its darkness. It was not because the darkness was too difficult for Jesus to handle. It was because the church lacked faith to make a difference. It was because Christians whom God had strategically put into positions of influence were ashamed to proclaim Christ and His law word in the public sphere. Let's read verses 42-43

John 12:42 Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue;

John 12:43 for they loved the praise of men more than the praise of God.

That is what finally ended up giving the nation over to judicial blindness and judgment. Believers were not being salt and light. And our nation stands at a similar crossroads of opportunity or judgment. It could go in either direction, depending on what the church does. Too many Christians do not confess Jesus publically on so many issues because they say it doesn't work. When they see darkness, instead of seeing it as the perfect opportunity to place the light of Christ, they strangely are backing away from the light. Let me give you an example from last week. A good friend of mine emailed me while in Russia and was asking for secular answers for a debate he was going to have on homosexuality. Why secular answers? He said that he didn't want to bring Scripture or Christianity into it because the opposition would shout him down and say that religion is irrelevant and must be kept out of the discussion. So he was looking for ammo to battle on a neutral ground that they would accept – like they are going to accept *anything*! He didn't like my answer. He was backing away from the light in his attempts to take on the darkness, and it won't work. Our opinions are not sharper than any two edged sword. Only God's word can pierce through the spiritual chain mail and change a human heart. But it is always a temptation for God's people to do like the believers in verse 42, and to back away from the light because they love the praises of man more than the praises of God. When darkness envelopes you, that is precisely the time that you should shine the light of Christ more boldly. If you don't, all you've got is darkness.

And I was so encouraged to see the way that Christians in Russia are doing exactly that. These guys are unashamedly shining the light and taking the actions of faith despite the overwhelming odds. In fact, one guy wants me to teach a conference in his country on the Biblical basis for Austrian Economics. And people might think, “Why would he do that? They don’t even like Austrian Economics, let alone the Bible. He has no hope of success. That country’s economy is socialistic and is a complete shambles. It’s worse than America.” Well, this guy doesn’t see it that way. He sees the economic corruption as a great backdrop to present the true answers to government officials. What better time to present Biblical Economics than when the humanistic economics have proved to be an utter failure? He sees the darkness around him as a reason to walk and work while He has the light.

When one of the pastors was thrown into jail, he was convinced that God was using even that to advance his kingdom, and boldly proclaimed Christ while there. He saw it as an opportunity to talk to people he wouldn’t otherwise have been able to talk to.

Blake was visited by the KGB asking him what authorization he had for planting churches in Russia. Blake turned him to Matthew 28 and said that the Great Commission was His authorization. And he read it to him in Russian. And the guy was saying, “That’s not authorization.” And Blake just asked him if he knew about Christ’s authority over all nations, and started witnessing, and put the guy on the defense. And so the guy said, “Well, I don’t go to church, but I was baptized as a baby. Does that make me a Christian?” And Blake said, “No.” and preached the Gospel. The point is, rather than seeing these kinds of things as reasons to give up and back down, they see them as beautiful opportunities to present the light. And I like that perspective. It is walking while there is light.

I guess the point I am making is that there is no reason why we cannot have the faith of the Russian pastors for capturing their nation for Christ. There is no reason why we cannot have the faith of the Chinese Christians for capturing their nation. In fact, they want to do more than that – they want to be missionaries and capture all of the Middle East. If the only times you are hopeful is when you see circumstances getting better, then it is a counterfeit hope. One theologian said, “Hope means hoping when things are hopeless, or it is no virtue at all...” Genuine hope is not founded on circumstances, but it is founded on the Word of a God who cannot lie.

So this morning I want to found your faith and hope on seven passages related to the cross of Christ. The circumstances around Christ on Palm Sunday gave no basis for hope whatsoever. The timing of going to Jerusalem was tense because the leaders were trying to kill Jesus. Danger was everywhere. In the previous chapter, when Jesus said, **“Let us go to Judea again.’ The disciples said to Him, ‘Rabbi, lately the Jews sought to stone You, and are You going there again?’”** When He says, “Yes.” They say, **“Let us also go, that we may die with Him.”** They weren’t exactly entering into this with faith. So that gives a bit of a feel for what they are sensing all around them. Evil seemed to be triumphing. Soon all would abandon Jesus because the darkness was so great. But Jesus’ words here give us seven reasons why we should keep on walking forward even when it seems impossible. And we are not going to look at every verse.

I. The Prelude to Glory (v. 23,27-30)

The first thing we see about the cross is that it is the prelude to glory. Yes, that ugly cross and the thick darkness was the prelude to glory. It was not inconsistent for Jesus to be riding into Jerusalem as a triumphant King in verses 12-19. The cross was not an accident; it was not a tragedy. Jesus was climbing that cross as a conquering king. It was part of God’s timetable for bringing in the prophesied kingdom glory. Jesus prayed in verse 28, **“Father, glorify Your name. Then a voice came from heaven, saying, ‘I have both glorified it and will glorify it again.’”** That was God’s whole purpose in sending the Son to die. Without the cross there could be no glory. But I particularly find the words in verse 23 to be words of faith in the midst of darkness. Jesus said, **“The hour has come that the Son of Man should be glorified.”** Does it seem strange that through the cross Christ would be glorified? Well it does to many Christians. If you read the New Scofield Reference Bible on this verse you will see how the editors stumble all over themselves trying to keep the kingdom glory separate from the cross. Why? Because they recognize that Daniel 7 explicitly speaks of the Son of Man being glorified when He is given a kingdom. And they don’t think that we are in the kingdom. That’s *still far off* in the future. For dispensationalists, the time from the cross to the present is not the time of glory, but the time of darkness when things are getting worse and worse. But in Luke 24 Jesus explained that it is the time of glory. 1 Peter 1:10-11 speaks of **“the sufferings of Christ and the glories that would follow.”** And 2 Peter 1 says that the light was just now dawning and it would continue to grow until at some point in history there would be the blazing full day sun.

This is a much-needed correction to the discouragement of our day. The church expects defeat because it sees victory as postponed till the Second Coming rather than flowing from the cross. The church is passive because it thinks Christ needs to accomplish something *more* rather than taking seriously His words on the cross, “**It is finished!**” Wayne House & Tommy Ice said in one book, “God has not given the Church a proper dose of grace to Christianize the world.” (House & Ice)¹ In other words, the Great Commission will be a failure. They are saying that Jesus hasn’t given us enough grace to fulfill the Great Commission. It’s His fault. Their faith rests in the power of the Second Coming, not in the power of the cross. Well, with that kind of theology, it’s no wonder that the church has given up on Christianizing America. Why bother? It’s no wonder that they are simply playing the world’s game in politics in order to stave off disaster a little bit longer. They are not in it to win. As the new Scofield Bible says in a footnote on this verse, “The King has been rejected by His own nation and, therefore, the predicted temporal blessings of that kingdom for both Jews and Gentiles (Isa. 60:1-4; 62:1-4) had to be deferred until the King’s return in glory (Acts 15:16-17).” Christ says, “No. That glory is not off in the distant future. **“The hour has come that the Son of Man should be glorified.”**” He links the kingdom and the cross.

Our duty is not to wish that Christ had achieved more, but to begin to lay claim to what He has already accomplished – to walk while we have the light. And if we do that, we will keep seeing that light penetrating more and more of the darkness. On the basis of Christ’s redemption on the cross, Psalm 72 prays, “**let the whole earth be filled with His glory.**” That should be our prayer and our work. It is because of Christ’s words on the cross – “It is finished!” – that we can be praying that God’s kingdom would come more and more, and that His will would be done more and more on earth as it is in heaven. Don’t ever view the cross as the beginning of another repeat of history. The cross begins the reversal of history. The cross is the fulcrum upon which this world’s future rests. And so the first point is that the cross is the essential prelude to the gradual growth of Christ’s glorious kingdom. It guarantees the victory and fulfillment of the Great Commission. And these brothers in Russia are doing some amazing things because of their confidence in the cross.

¹ Wayne House & Tommy Ice, *Dominion Theology: Blessing or Curse?* (Portland, OR: 1988), p. 340.

II. The Cost Of Blessing (v. 24-25)

The second thing that I see here is that we shouldn't be surprised to find suffering and sacrifice preceding blessing. There is always a cost to the advancement of the kingdom. The brothers that I ministered to did not see their sufferings as reason to give up. They saw those sufferings as the prelude to blessing. They counted it a privilege to be wounded in the victorious army of King Jesus. Verse 24 says, "**Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.**" It is death and suffering that is part of God's process for life and multiplication. The blood of the martyrs is the seed of the church. In other words, the very thing that kills some people's faith should be an encouragement to our faith. The apostles in Acts 2,3, and 4 rejoiced at the privilege of suffering because they knew that it meant Satan's kingdom was being plundered and God's kingdom was invincibly growing. Christ's death was costly, but it purchased a harvest of souls that no man can number. *This is exciting!*

Now I should point out that this verse describes *Christ*, but verse 25 implies that it also describes us: "**He who loves His life will lose it, and he who hates his life in this world will keep it for eternal life.**" And I will comment more on that verse, but it illustrates the lie that suffering is an evidence of defeat. There is a cost for blessing, but the comfortable Christianity of today does not want to be identified with Christ on the cross. We want to share in Christ's glory without sharing in His cross. And so we are not prepared when suffering comes. For the Russian brothers, suffering was not a mystery at all. It's out of sufferings that they see victory. But Americans for the most part don't like the words of Paul, "**the sufferings of Christ abound in us,**" or the words of Peter, "**rejoice to the extent that you partake of Christ's sufferings**" (1 Pet. 4:13), or Christ's words, "**take up your cross and follow Me.**" The slightest inconvenience makes us sour. That was the problem in verse 42. It was inconvenient for those believing rulers to confess Christ because they would lose the praise of men and begin to be persecuted.

The message of the cross is not, "Try it. You'll like it." One of my brothers from the country of Georgia would laugh at such nonsense. His organization is defending the persecuted church - and they are being persecuted. But the point is that they have no illusion that Christianity is anything remotely like the Health and Wealth Gospel. "**Unless a grain of**

wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.” The “much grain” is the blessing. But the Christianity in America has reversed that. People want glory without pain, but in desiring that they are not following Christ. Christ said that He came not to be served, but to serve and to give His life a ransom for many. If you had an army of Christians who were willing to bear the cost of discipleship, we would see America turned upside down. But as long as Christians play it safe and refuse to confess Christ to their neighbors, America may end up abandoned like Israel was in verses 37-40. But regardless of what the rest of the church does, we can still walk while we have the light.

III. The Source of Life (v. 25)

The third thing that I see about the cross that should strengthen our faith is in verse 25. This may seem paradoxical, but it is really the cross that is the source of life. When we die to ourselves; when we give up all our rights and we begin to live solely for the Lord, we find life abundant both now and through eternity. And so Christ, in verse 25 says, **“He who loves His life will lose it, and he who hates his life in this world will keep it for eternal life.”** In Mark 10 Jesus says that this life more abundant begins now. He promised that when we die to self and we give up everything and give it to the Lord, the Lord gives it back 100-fold now in this life and in eternity. But when we cling to everything and refuse to sacrifice anything, God removes even what we have.

The cross then is a principle of life. That’s why Paul said, **“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me...”** Do you see how identifying with Christ in His death enables His life to be lived through us, and it enables His power to be lived through us?

Half of the pastors I met with in Russia were former convicts. One of them had just gotten out of jail and the church was fined about \$7,000. I have no idea how they will pay that fine, so they may end up in jail again unless perhaps some of us can help them. But because these guys have died to having a good reputation, have died to comfort and security, and have died to self, and because they are willing to keep walking while they have the light, they are seeing God doing amazing things out of their weakness. The cross and suffering is not the end of the kingdom; it is the beginning of the flow of God’s power.

So we have seen that the cross is 1) the prelude to glory, 2) the cost of blessing, 3) the source of life. Can you see why I say that this is a surprising passage? Cross and glory are united; cross and blessing are united; cross and life more abundant are united.

IV. The Call To Follow Christ (v. 26)

Fourthly, we can see that the cross of Christ is a call to follow. If a standard bearer in an army raised up his standard, people who were *not* in the army might just stare and look. It wouldn't affect them. But if you *were* in the army, you would have no choice but to follow. That's what the standard is for. And that is the way it is with the cross. You don't run away from the cross. You follow the standard. Verse 26 says, "**If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.**" This is a Christ-centered motive. We follow to serve Jesus, not so much to be honored. Honor *comes* through serving Him, but *He* is the reason we are willing to serve and make sacrifices. If it was only the honor, we might wonder if it was worth it. But when the reason is Christ, any sacrifice is worth the privilege, because we love Him. We walk precisely because He *is* the Light. We don't walk because we will have success. We walk because He is the Light and to know Him is worth it.

One of the pastors in Russia had been a high-up member of the Mafia for twelve years. When he became a Christian, he knew he would have to quit the Mafia, and quitting the Mafia almost always meant that they would kill you. The Mafia doesn't want outsiders knowing all their secrets. So when he confessed Christ to his former associates, and when he quit the Mafia, he did it with the full understanding that he would likely be put to death. He was willing to follow Jesus even if it meant his death. Obviously God miraculously spared him, and this man fearlessly serves God and is shining the light so that others will follow Jesus as well. But I think he is a wonderful testimony of the need to pick up our cross and follow Christ.

V. The Condemnation Of The World (v. 31)

The fifth point comes from the first half of verse 31: "**and now is the judgment of this world...**" The ultimate fate of the world is not waiting for the Second Coming. The ultimate fate of the world system was judged and sealed by Jesus on the cross. But the cross *was* a judgment. When I got back from Russia I got a letter from Peter Smagacz outlining what was happening

at a multi-church conference celebrating the GLBT cause. And I like that guy – he was right in the thick of it, trying to shine the light of Jesus in that gross darkness. And these so-called pastors were treating the cross as if it was God’s embracing of every perversion and acceptance and celebration of sin. It was astonishing to see how the cross has been turned upside down.

Many people do not like condemnation and judgment. They say that we need to make the gospel attractive to the world. But the first message of the cross is anything but pleasant. It is a message that sin deserves death. And by the way, that was the message of every sacrifice of animals in the Old Testament – that sin deserves death. The reason the cross is hateful to the world is because it means that God will not tolerate sin, rebellion or autonomy. It means that God will not be bribed by our efforts; that God is a God of justice and wrath. The cross is a knife that slices down and separates between darkness and light and pronounces God’s curse against all sin. We don’t have to wait for the Second Coming for judgment. Jesus said, “*Now* is the judgment of this world.” God’s judgment is a central message of the cross that makes Christian sentimentalism seem absurd.

I have had ministers deny that God is a God of wrath or a God who would create a hell. They also said that God did not give the imprecatory Psalms. No surprise there. Yet the cross logically necessitates a belief in judgment. The kind of wrath that was poured out upon Christ for our sins will be poured out upon the non-elect throughout all eternity because their sinning will never stop, and God’s wrath can never stop. The cross motivates us to preach the true Gospel because it guarantees that those who reject the cross will burn in hell for all eternity while those who receive Jesus as their substitute will find the glories of heaven. The cross shows that God forsook His Son when the contamination of sin was imputed to Him, and it guarantees that all who reject the cross will be rejected throughout all eternity. The cross was a condemnation of the world, and when we soft pedal God’s law, or God’s holiness, or God’s wrath, or when we soft pedal sin, we dishonor the cross of Christ. God’s hatred of sin is central to the meaning of the cross.

But the encouraging thing is that it means He hates the wickedness in our nation far more than we do. And if the church would once again follow the banner of the cross, I believe we would see light conquering America. But the church in America is often going the opposite direction by minimizing sin and doing away with the offense of the cross and trying to

look nice to the world. But think about it this way - the judgment of the world brings us faith and hope that the world is not destined to win. It's already lost the battle. And so we should gladly embrace the judgment of the cross and thus embrace its guaranteed victory for righteousness.

VI. The Expulsion Of Satan (v. 31)

The sixth point can be seen in the second phrase of verse 31, “**now the ruler of this world will be cast out.**” This verse shows the cross as the time when both the world and the prince of the world were judged. And it was at the cross and resurrection that Satan's rule over planet earth was stripped out of his hands. Christ has now been given rights to planet earth. And what was legally obtained on the cross, is progressively being possessed by our Lord, and will be completely stripped from Satan's hands when the last demon is expelled and all enemies are put under the feet of Jesus. And I believe that there will be long period of history when there will be no demons on the earth. It is the cross and not the Second Coming that spells the defeat of Satan. Let me give you some Scriptures on how powerful the cross was in destroying Satan's power.

Luke 11:20 says that Satan would be bound by Christ's cross. Satan is the strong man that was bound by the cross so that his kingdom could be plundered. That's what we are doing when we Christianize nations – we are plundering the strong man's house. Hebrews 2:14 says that Jesus died, “...**that through death** [not through the Second Coming, but it says, “that through death”] **He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.**” Colossians 2 says that the demonic armies of Satan were defeated, disarmed, and spoiled through Christ's death, resurrection, and ascension. That's awesome! Defeated, disarmed, and spoiled. Luke 10:18 and Revelation 12:9 say that Satan was cast out of heaven as a result of the death, resurrection, and ascension of Jesus to heaven. Romans 16:20 promises the Roman Christians “**And the God of peace shall crush Satan under your feet shortly.**” Colossians 1:13 says that Satan has lost authority over the Christian. 1 John 3:8 says that Christ is destroying the works of the devil. James 4:7 says that Satan must flee when he is resisted by the average Christian, and Luke chapters 9 and 10 gave ordinary Christians authority over all demonic hordes.

To imply that Satan's kingdom is stronger than God's kingdom is to slander the power of the cross. It is the cross and not the Second Coming that binds the hands of Satan and provides the basis for casting Him out. It was not

until Christ came that anyone was able to cast demons out of people. And Zechariah 13 promises that the cross would provide the means of eventually cleansing every demon from the earth. It says, **“In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. It shall be in that day, says the LORD of hosts, that I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land.”** That passage is saying that the Christianization of the world and the casting out of all demons from the land will happen as a result of the cross. So Christ’s judgment of Satan was not an empty gesture. It was powerful. We do not need to look forward for the resources needed to take on the world and to take on the devil.

I was talking with one of the teachers at the seminary, and he said that it is really unfortunate that most Reformed people are clueless on how to deal with the demonic. That was not true among the Puritans, but it is true today. He said that demonology is an essential point of knowledge if we are to advance God’s kingdom. And I agree with him. When you read the church fathers of the first few hundred years, you see pastors who had absolute confidence that the cross was sufficient and more than sufficient for making demons flee. Tertullian said, “At a distance they oppose us, but at close quarters they beg for mercy.”

Is the darkness in America scary? Yes it is. But it is no match for the spreading light of Christ’s kingdom. Hopefully you are seeing that the cross was powerful, not weak; the cross spelled victory, not defeat. Christ climbed the cross as a conquering King, not as hopeless victim. John 12 shows how the cross was central to the message of the triumphal march on that first Palm Sunday.

VII. The Means Of Attraction (v. 32-33)

The last point is that the cross is the means of attracting all nations to Christ. Arguing on neutral terms will accomplish nothing. Using the carnal weapons of the world will accomplish nothing for the church in America. Compromising our stand so that we can link arms with conservative pagans will accomplish nothing. The first thousand years of church history has shown that it is the Gospel of Jesus Christ that turns a nation upside down. Verses 32-33 say, **“And I, if I am lifted up from the earth, will draw all peoples to Myself.” This He said, signifying by what death He would die.** Christ was guaranteeing that His cross would draw all peoples to

Himself, and yet how few Christians believe this? Will the Great Commission really be fulfilled? Will every nation really obey Christ's law and do everything that He has commanded? Yes. That's what Charles Spurgeon believed. In fact, he said it is an insult to the Holy Spirit to suggest anything else. That's what David Livingston and Charles Hodge, and B.B. Warfield and virtually every Puritan believed. They were convinced that the cross of Christ had a drawing power to draw *all* people groups to Christ.

In contrast, Richard Gaffin says, "Until Jesus comes again, the church 'wins' by 'losing.'"² His plan for planet earth is for the church to lose more and more ground until it is almost extinguished. But he says we still win by going to heaven. J.C. Ryle thought that when Christ comes back that there will be as few believers left on planet earth as left Sodom and Gomorrah. What a paralyzing faith (or lack of faith). Herman Hanko says, "The world [is] filled with sin and getting worse, a hopeless situation beyond repair and impossible to salvage"³ Can you see why the American church has left Christ out of politics just like the Christians of verse 42 shamefully did? They lack a faith that the cross can make any difference in that arena. And because they have no faith, they have no success. Instead of walking while there is light, they have given up the world to darkness and have bunkered down to weather the storm till Jesus comes back. Whereas Jesus says that the only solution to the problems of the nations is the cross, Walvoord claims, "... the only solution to the turmoil among nations is the return of Jesus Christ in power and glory to the earth." (Walvoord)⁴ Arguing that all peoples will never be saved, Tommy Ice said,⁵ "I now know that God has not been pleased to give the necessary graces to his church for the kind of victory dominionists decree." (House & Ice)⁶

But we dishonor the cross when we lack faith to believe in its great drawing power. Second, we dishonor the cross when we fail to be involved in evangelism – God's ordained means of drawing all peoples. He has chosen to work the power of the cross through the weakness of the church. But the church must have faith in the cross. Third, we dishonor the cross when we seek to draw people to Christ by minimizing the offense of the cross.

² Richard B. Gaffin, Jr., "Theonomy and Eschatology," in *Theonomy: A Reformed Critique*, p. 216.

³ Hanko, "The Illusory Hope of Postmillennialism," p. 159.

⁴ John F. Walvoord, "Why are the Nations in Turmoil?" in Feinberg, *Prophecy*, p. 210-211.

⁵ Wayne House & Tommy Ice, *Dominion Theology: Blessing or Curse?* (Portland, OR: 1988), p. 340.

⁶ Wayne House & Tommy Ice, *Dominion Theology: Blessing or Curse?* (Portland, OR: 1988), p. 7

2 Chronicles 7:14 makes the church's response to the cross the key to national conversion. Which means that it should be so easy. We don't have to wait for the whole nation to repent. 2 Chronicles 7 promises, **“if My people [that's the church] who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”** The church is the key to Reformation. It is as we drink of Christ that out of our innermost being will flow rivers of living waters bringing healing to the nation. We are actually seeing that happening in one city in Washington State where the churches are taking this message seriously. Unbelievable changes are happening. Perhaps I can share a video with you that describes it. Roy Hession said,

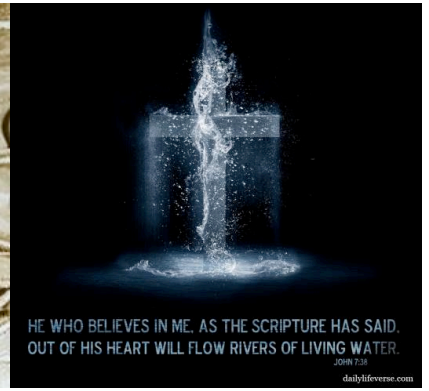
Revival is just the life of the Lord Jesus poured into human hearts. Jesus is always victorious. In heaven they are praising Him all the time for His victory. Whatever may be our experience of failure and barrenness, He is never defeated. His power is boundless. And we on our part, have only to get into a right relationship with Him, and we shall see His power being demonstrated in our hearts and lives and service, and His victorious life will fill us and overflow through us to others.

I think that is what 2 Chronicles 7:14 is saying. The church is called to walk in the power and victory of the cross. Let us never be ashamed of the cross. It is the only hope for the world. And if it becomes our hope and confidence once again, there is no reason we cannot see America and nation after nation entering into the joy of God's kingdom. It's happened before, and it can happen again. Listen to the faith of the church father Athanasius, who lived from 296-373 AD. He said,

Since the Saviour came to dwell in our midst, not only does idolatry no longer increase, but it is getting less and gradually ceasing to be. Similarly, not only does the wisdom of the Greeks no longer make any progress, but that which used to be is disappearing. And demons, so far from continuing to impose on people by their deceits and oracle-givings and sorceries, are routed by the sign of the cross if they so much as try. On the other hand, while idolatry and everything else that opposes the faith of Christ is daily dwindling and weakening and falling, the Saviour's teaching is increasing everywhere! Worship, then, the Saviour “Who is above all” and mighty, even God the Word, and condemn those who are being defeated and made to disappear by Him. When the sun has come, darkness prevails no longer; any of it that may be left anywhere is driven away. So also, now that the Divine epiphany of the Word of God has taken place, the darkness of idols prevails no more, and all parts of the world in every direction are enlightened by His

teaching.

Oh, that the church of today would regain the faith of the church of the first few centuries. And you might think, “Wow! It would be wonderful to live in a time of brightness like Athanasius lived in.” No. You don't know church history if you think that. Athanasius was living in a time of darkness. He went through one of the severest persecutions that the church has ever faced – the Emperor Diocletian’s attempts to completely stamp out the church. But he just saw that as an even greater opportunity to make people jealous of the light of the Gospel and to hold forth the standard. Athanasius later had to stand alone for 40 years in his defense of the doctrine of the Trinity against rampant heresy. And yet, despite living in a world of darkness, he had a faith that Christ’s light would triumph. And it did. Though the cross looked to the disciples like it was the ultimate triumph of Satan, it turned out to be the ultimate triumph of Christ. So on this Palm Sunday, I urge you to glory in the cross of Jesus Christ, and following Christ’s example, to become the sons of light in our society that He called us to be in verse 36. **“While you have the light, believe in the light, that you may become sons of light.”** Brothers and sisters – instead of cursing the darkness in despair, join with thousands in lighting your candle. Be sons of light and walk while there is light. Amen.



Walk While You Have The Light John 12:23-33

By Phillip G. Kayser at DCC on 3-24-2013

Introduction - The amount of darkness should not stop the light from shining. The cross gives us every reason to have faith in the light of Christ's kingdom. On Palm Sunday Jesus proclaimed the incredible power of the cross to advance the light of the kingdom. The cross was...

I. The Prelude to Glory (v. 23,27-30)

II. The Cost Of Blessing (v. 24-25)

III. The Source of Life (v. 25)

IV. The Call To Follow Christ (v. 26)

V. The Condemnation Of The World (v. 31)

VI. The Expulsion Of Satan (v. 31)

VII. The Means Of Attraction (v. 32-33)

