

# LESSON TWO

## JOHN: 7 “I AM” STATEMENTS

*“The Light of the World: A disciple believes Jesus is our light for salvation.”*

SCRIPTURE | John 8:12-20

### MEMORY VERSE

“God said to Moses, ‘I AM WHO I AM. This is what you are to say to the Israelites: ‘I AM has sent me to you’” (Exodus 3:14).

### MAIN IDEA OF THE TEXT

Christ is the source of light and guide for a world lost in darkness.

### GROUP TIME

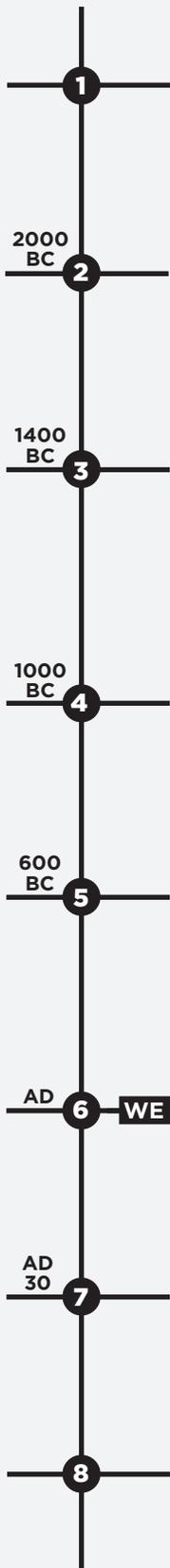
5 minutes	<b>Welcome</b>
5-10 minutes	<b>Attention Grabber</b>
10 minutes	<b>Story / Context</b>
25 minutes	<b>Discussion</b>
5-10 minutes	<b>Closing &amp; Prayer</b>

### PRAYER FOCUS

- **One More** - Pray for your One More. As you are discussing how Jesus is the light of the world, pray that the Spirit would make Jesus known to your One More, either through you or someone else.
- **Royse City Campus** - Pray for the next launch team meeting. Pray for the leadership team as they continue to invest in building relationships and making plans. Pray for the favor of the team in the city and for the Spirit to draw people to Lakepointe as a home church.

***BEGIN this time in prayer, confessing any sins you know of, thanking the Lord for the gift of his Word, and asking the Holy Spirit to guide your study.***

# GOD'S STORY TIMELINE



## 1. God Creates the World and Promises a Rescuer (*Genesis 1-11*)

God created everything good and placed humans in a garden to live in close relationship with Him. But Adam and Eve chose to trust themselves instead of God, and sin entered the world. Relationships, creation, even our connection to God was broken. Yet even in judgment, God promised that one day, a descendant of Eve would crush the serpent and bring healing.

**+This points to Jesus as the promised Rescuer who defeats sin, Satan, and death.**

## 2. God Calls a Family and Makes a Promise (*Genesis 12-50*)

God chose a man named Abram (later Abraham) and gave a covenant to him: that he would have a large family, receive a land, and be a blessing to all nations. Though Abraham and his descendants were deeply flawed, God continued His promise through Isaac, Jacob, and Joseph.

**+This points to Jesus as the true offspring of Abraham, through whom all nations are fully blessed.**

## 3. God Rescues His People and Forms a Redeemed Nation (*Exodus-Deuteronomy*)

Generations later, Abraham's descendants were enslaved in Egypt. God raised up Moses to rescue them from oppression and slavery. God called His people into a relationship with Himself. He made a covenant with them, gave them the law, and instructed them in worship. He was forming a people who would live differently and show the world what it looked like to belong to Him.

**+This points to Jesus as the greater Moses, who rescues us from slavery to sin and writes God's law on our hearts.**

## 4. God Gives a Home and Promises a King (*Joshua-2 Chronicles*)

God brought His people into the promised land under Joshua's leadership. Over time, they asked for a king like the other nations. It was a disaster. But God graciously gave them David, with whom he made another covenant: one of David's descendants would rule forever. Solomon built the temple, but after his death, the kingdom split into two and began spiraling into idolatry and injustice again.

**+This points to Jesus as the forever King from David's line, who reigns with justice and peace.**

## 5. God Removes His People and Reminds Them of His Promise (*Ezra-Nehemiah*)

Because of their rebellion, God allowed His people to be conquered and taken into exile. First, it was the Northern Kingdom, Israel (to Assyria), then the Southern Kingdom, Judah (to Babylon). The temple was destroyed, and the glory of the kingdom faded. Yet God continued to speak through the prophets, reminding the people of His promise to restore them, give them new hearts, and send a Rescuer.

**+This points to Jesus as the one who brings the new covenant, restores hearts, and fulfills every prophecy.**

## 6. God Sends His Son and Fulfills His Promise (*Matthew-John*)

At just the right time, God sent Jesus into the world—born of a virgin, fully God and fully man. He perfectly obeyed the law, pointed us to the Father, and laid down His life as a sacrifice for our sins. On the third day, He rose again, proving that He is the Savior, the King, and the fulfillment of every covenant promise God has ever made.

**+Jesus is the center of the story—all of Scripture leads to Him.**

## 7. God Sends His Spirit and Builds His Church (*Acts-Jude*)

After rising from the dead, Jesus ascended into heaven and sent the Holy Spirit to empower His followers. The early Church spread the good news of Jesus across the Roman world—planting churches, welcoming both Jews and Gentiles, and learning to live as God's new covenant people. Though imperfect, the Church carries Jesus' mission forward today.

**+This points to Jesus as the risen King who gives the Spirit to dwell in us and send us on mission.**

## 8. God Restores All Things and Dwells with His People (*Revelation*)

The story isn't over. One day Jesus will return to judge evil and make all things new. There will be a new heaven and new earth, where God's people from every tribe and nation will live with Him forever. There will be no more pain, no more death, and no more sin—just joy, justice, and unbroken peace.

**+This points to Jesus as the one who brings the story to its perfect and eternal culmination.**

# 1 GRAB THEIR ATTENTION

## LEADER TIP

*To grab your participants' attention, start your lesson by telling a story related to the lesson's main idea. We have provided you with three options in this section, but feel free to develop your own.*

## OPTION 1: THE LOST EXPEDITION

In 1845 Sir John Franklin led an expedition to chart the Northwest Passage. Two ships, with advanced technology for the time, and an experienced crew set out with confidence. But as they pushed farther into the Arctic, the environment overwhelmed them. Ice trapped the ships. Months of darkness set in. Familiar points of reference disappeared, and the tools sailors normally relied on were far less dependable that far north.

Eventually, the crew abandoned the ships and tried to make their way on foot. None survived. Historians agree the expedition didn't fail for lack of effort or intelligence. It failed because in deep darkness, confidence is no substitute for guidance.

## POTENTIAL DISCUSSION QUESTIONS:

- *Why has darkness historically been such a powerful symbol for danger, confusion, or vulnerability? What does that reveal about how humans experience life when direction and clarity are missing?*
- *Why do you think Jesus chose the image of light to describe Himself?*

## Transition Statement from Attention Grabber to Text:

When people lose their bearings, what they need most is direction, not more effort. History is full of capable people who pressed forward with confidence and still ended up lost. It's into that human experience that Jesus spoke when He said these words in John 8:12.

## OPTION 2 : THE BOOK OF JUDGES (JUDGES 21:25)

The book of Judges tells the story of Israel after they entered God's promised land but before they learned how to live under His rule. Again and again, the people turned from the Lord and did what seemed right to them. The result was confusion, not freedom. The nation drifted into cycles of idolatry, violence, and moral collapse. Deeply flawed leaders rose to power. Families were destroyed. Tribes turned on one another. Worship of God was mixed with practices of the surrounding nations, and injustice became normal.

The book closes with this summary: "In those days Israel had no king; everyone did as they saw fit" (Judges 21:25). It is not just a statement about rebellion. It is a picture of a people without a clear point of reference, acting with confidence but lacking direction. Judges vividly show us what happens when people decide to navigate life by their own sight.

### POTENTIAL DISCUSSION QUESTIONS:

- *Why do you think the book of Judges connects "doing as they saw fit" with chaos rather than freedom? What does that reveal about human judgment when there is no clear point of reference?*
- *When you don't have a clear sense of direction, how is your decision making or response to pressure affected?*

### Transition Statement from Attention Grabber to Text:

When people are left to navigate by their own judgment, confusion is never far behind. Judges shows that clearly. John 8:12 brings us to a moment where Jesus spoke into a world that still looked very much the same.

### **OPTION 3 : LOST IN THE DARK**

Most of us have had the experience of driving somewhere unfamiliar at night, especially before GPS was reliable. You miss a turn. Street signs are hard to see. Every option looks about the same. You tell yourself you'll figure it out as you go, but with each wrong turn your confidence fades. Eventually you reach that moment where you are still moving but no longer sure you are headed anywhere meaningful.

What makes those moments frustrating isn't a lack of effort. It's the lack of orientation. You can be decisive, determined, and sincere, and still end up lost if you don't know where you are or what you are aiming at.

#### **POTENTIAL DISCUSSION QUESTIONS:**

- *How is it possible to be moving forward and still feel lost at the same time? What does that reveal about the difference between activity and direction?*
- *What tends to guide your decisions when clarity is missing? How reliable have those guides proven to be?*

#### **Transition Statement from Attention Grabber to Text:**

When direction is unclear, effort alone can only take you so far. Experiences like being lost in the dark expose how much we depend on having some reliable point of reference outside ourselves. With that in mind, listen to what Jesus said in John 8:12.

# 2 SET THE STAGE

## LEADER TIP

*This section provides the historical, cultural, and literary context needed to properly interpret and apply the text.*

## OUTLINE

- I. Prologue: Christ as the Eternal Word (1:1-18)
  - A. The Word (1:1)
  - B. The Word and creation (1:2-5)
  - C. The Word and the world (1:6-18)
- II. Presentation of Christ as the Son of God (1:19-12:50)
  - A. By John the Baptist (1:19-34)
  - B. To His disciples (1:35-51)
  - C. Through miraculous signs (2:1-12:50)**
- III. Instruction of the Twelve by the Son of God (13:1-17:26)
  - A. The Last Supper (13:1-38)
  - B. The way to the Father (14:1-31)
  - C. The true vine (15:1-27)
  - D. The gift of the Spirit (16:1-33)
  - E. Jesus's high-priestly prayer (17:1-26)
- IV. Suffering of Christ as the Son of God (18:1-20:31)
  - A. His arrest, trial, and death (18:1-19:42)
  - B. His triumph over death (20:1-31)
- V. Epilogue: The Continuing Work of the Son of God (21:1-25)
  - A. Appearances to His disciples (21:1-14)
  - B. Assignment to His disciples (21:15-25)<sup>1</sup>

## CONTEXT

The words of John 8 were spoken in the middle of open conflict. Jesus was in Jerusalem, teaching publicly, surrounded by people who knew the Scriptures well and were paying close attention to what He said. Questions about His authority had already surfaced, and opinions about Him were hardening. Some were drawn to Him. Others were watching closely, looking for grounds to discredit Him.

It should also be noted that Jesus spoke the words of John 8 in Jerusalem during the Feast of Tabernacles, one of the major gatherings in Israel's calendar. The city was crowded with pilgrims who had come to remember God's care for His people during their wilderness years. For several days, teaching, worship, and public conversation filled the temple courts.

The chapters surrounding John 8 show that Jesus was not being treated as a spiritual curiosity. His teaching raised questions about authority, legitimacy, and whether He had the right to speak the way He did. Attempts to stop Him failed. Arguments multiplied. Even among those listening, there was no shared agreement about who He was or how seriously He should be taken.

It was in that setting, during that feast, and in that public space that Jesus spoke the words recorded in John 8:12. They were not offered as a private insight or devotional thought. They were spoken aloud, in

<sup>1</sup>Andreas J. Köstenberger, "John," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1663.

the public audience of people who understood the weight of religious claims and were prepared to challenge them. It was a question of light versus darkness, truth versus falsehood.

### **CONNECTION TO THE OLD TESTAMENT**

In John 8, Jesus was not grabbing a random metaphor. He was speaking during the Feast of Tabernacles, a week when Israel intentionally stepped back into the story of the wilderness. For several days, the people remembered that their ancestors lived in temporary shelters and survived only because God stayed with them, provided for them, guided them. The Feast of Tabernacles was a living reminder that life with God has always been a life of dependent following.

That feast also carried a visual weight. In the temple courts, the celebration included prominent lights. The point was not simple illumination for a party. It was remembrance. God did not merely give Israel rules in the wilderness. He gave His presence, and He made His guidance unmistakable. The Old Testament describes the Lord leading His people with light in the night so they could move forward when they otherwise could not have (see Exodus 13:21-22). When Jesus stood in that setting and said, “I am the light of the world,” He was placing Himself in the center of Israel’s memory of divine guidance. He was not saying, “I will show you a better way.” He was saying, “What you needed then, and what you need now, is found in me.”

And there is another layer. The prophets had promised God’s light would not remain a private gift for Israel but would spill outward to the nations. Isaiah spoke of God’s servant as “a light for the Gentiles” and described a day when darkness would cover the earth, yet the Lord’s light would rise and draw the nations (Isaiah 42:6-7; 49:6; 60:1-3). The Feast of Tabernacles celebrated God’s past faithfulness, but it also carried hope for God’s future rescue. Jesus chose that moment to say, in effect, that the hoped-for light had arrived, not as an idea but as a person to follow.

For those standing in the temple courts, Jesus’s words were not a neutral claim. He was telling them that the light that guided them in the wilderness was now here. That light in the wilderness pointed to Him. He identified Himself as the place that guidance was now found. In a world shaped by remembrance and expectation, His words landed as a claim that God’s light was no longer something to commemorate or await but something standing before them, calling for response.

### **FALLEN CONDITION FOCUS**

Irreligious people live in darkness. Their vision is darkened and they turn to all sorts of things (idols) looking for direction and satisfaction. Left to ourselves, we trust our own sense of sight and judgment, even when it is limited or distorted. We confuse confidence with clarity and manage darkness rather than confront it. This leaves us vulnerable to self-deception and resistant to any light that challenges how we see ourselves and the world. Religious people often find safety in established “rules” of Christianity, but they miss the person, Jesus Christ, the Light.

## **GOSPEL RESPONSE**

God does not leave us to navigate the darkness on our own. Rather than offering clearer rules or better techniques for seeing, He gives Himself. In Jesus, God stepped directly into the world and made His guidance personal and present. The gospel announces that clarity does not come from trusting ourselves more deeply. It comes from following the One who sees truly and leads faithfully even when we do not yet understand the path ahead.

# 3 LOOK AT THE BOOK

## LEADER TIP

*In this section, you will find exercises you can use to lead your group through Observation, Interpretation, and Application. As the leader, work through all the exercises below to ensure you understand the text well.*

Before turning to verse 12, it helps to notice how this section fits into the flow of John's Gospel. Many scholars understand John 7:53–8:11 as a later addition, which means the narrative moves directly from the dispute in 7:52 into what follows.<sup>2</sup> Read this way, the setting remains the same. Jesus was still in Jerusalem during the Feast of Tabernacles, still teaching publicly, still engaged with religious leaders who had already questioned His origin and authority. The tension had not eased as chapter 8 begins.

Verse 12 introduces Jesus's statement, "I am the light of the world." Within John's Gospel, light is not a vague spiritual image but a way of describing God's self-disclosure. Light makes reality visible. Darkness, by contrast, is the condition in which truth is obscured or resisted. Jesus did not present Himself as one who points to the light or explains it. He identifies *Himself* as the light. The promise that followed clarified the claim. To follow Jesus is to walk in light rather than darkness.

Verse 13 shows that the Pharisees immediately contested the legitimacy of what Jesus said. They did not yet address the content of His claim. Instead, they challenged the form of it. According to accepted legal standards, self-testimony could not establish truth. By raising this objection, they attempted to disqualify Jesus's words before engaging their implications. The issue became one of authority rather than meaning. Who is He to make such bold claims? While self-declaration might be acceptable in our culture, it was highly offensive in theirs.

In verse 14, Jesus answered by asserting that His testimony was true, even if it appeared to be self-attested. His reasoning rested on knowledge His opponents did not possess. He knew where He came from and where He was going. In John's Gospel, this language consistently points to Jesus's relationship with the Father and His divine mission. The Pharisees' inability to judge rightly was not rooted in lack of intelligence or information but in limited perspective. They did not share the vantage point from which Jesus spoke.

Verse 15 names that limitation directly. Jesus said the Pharisees judged "according to the flesh," meaning their evaluations were shaped by human categories and surface-level criteria. When Jesus said, "I judge no one," He was not denying the existence of judgment altogether. Rather, He distinguished His mission from the condemnatory posture His opponents were adopting. His coming was not driven by the kind of judgment they practiced. He was coming, at this time, as a rescuer, a savior. There will be a time when he comes as judge, but it is not yet.

<sup>2</sup> Refer to the PDF commentary document for an excerpt explaining scholarly insight into the manuscript handling of John 7:53–8:11, provided by D. A. Carson. The ESV Study Bible provides this note: "There is considerable doubt that this story is part of John's original Gospel, for it is absent from all of the oldest manuscripts. But there is nothing in it unworthy of sound doctrine. It seems best to view the story as something that probably happened during Jesus' ministry but that was not originally part of what John wrote in his Gospel. Therefore it should not be considered as part of Scripture and should not be used as the basis for building any point of doctrine unless confirmed in Scripture."

The distinction of savior versus judge is clarified in verse 16. Jesus explained that judgment, when it does occur, will be trustworthy because it will not be exercised independently. He will judge in unity with the Father who sent Him. Judgment here is not arbitrary or self-generated. It flows from shared divine authority and purpose. Once again, Jesus grounded His claim not in Himself alone but in His relationship with the Father.

In verses 17–18, Jesus returned to the legal framework the Pharisees had invoked. The law requires two witnesses, and Jesus claimed that this requirement was met. His testimony was joined by the testimony of the Father. This was not an attempt to satisfy legal procedure in a technical sense. It was a theological assertion about the source of His authority. Jesus presented Himself as speaking with the full backing of God. The question was no longer whether the law had been satisfied but whether His hearers were willing to recognize the witness who stood before them.

Think how inappropriate it would be to hear directly from God and then respond by saying, “I’m going to need a second opinion here.” Or that God somehow needs to bring credentials with His claims. That is what Jesus was saying here.

Verse 19 exposes the depth of the disagreement. The Pharisees asked, “Where is your Father?” The question was not a genuine request for clarification. It reflected their refusal to acknowledge the relationship Jesus had been describing. Jesus responded by linking knowledge of Himself and knowledge of God. In John’s Gospel, the two cannot be separated. To fail to recognize Jesus is to fail to know the Father, regardless of religious confidence or expertise.

But there may be a bit of a jab here too. In this cultural context, questions about a man’s father were never merely abstract. Paternity was tied to honor, legitimacy, and credibility. To question someone’s father was to question their standing, their authority, and sometimes their moral origin. Their hints come to full force in John 8:41, when they gave a veiled accusation that Jesus was born of sexual immorality.

Verse 20 situates the exchange in a specific and public location. Jesus spoke near the temple treasury, likely in the Court of Women, an open and visible space. Despite the growing hostility, no one arrested Him. John explained this not by lack of opposition, but by timing. Jesus’s hour had not yet come. The conflict remained unresolved, but the reader is reminded that events unfold according to a purpose beyond human control.

## **JOHN 8:12–20**

12 When Jesus spoke again to the people, he said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”

13 The Pharisees challenged him, “Here you are, appearing as your own witness; your testimony is not valid.”

14 Jesus answered, “Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. 15 You judge by human standards; I pass judgment on no one. 16 But if I do judge, my decisions are true, because I am not alone. I stand with the Father, who sent me.

17 In your own Law it is written that the testimony of two witnesses is true. 18 I am one who testifies for myself; my other witness is the Father, who sent me.”

19 Then they asked him, “Where is your father?”

“You do not know me or my Father,” Jesus replied. “If you knew me, you would know my Father also.” 20 He spoke these words while teaching in the temple courts near the place where the offerings were put. Yet no one seized him, because his hour had not yet come.

### **OBSERVATION: WHAT DOES IT SAY?**

Gather in groups of three to five people to discuss the Observation and Interpretation questions.

#### **OBSERVATION EXERCISE 1: JESUS’S CENTRAL CLAIM**

Read John 8:12. What claim did Jesus make about Himself, and what promise did He attach to following Him?

*Suggested Response: Jesus said, “I am the light of the world.” He promised that whoever follows Him will not walk in darkness but will have the light of life.*

#### **OBSERVATION EXERCISE 2: THE PHARISEES’ OBJECTION**

Read John 8:13–18. What objection did the Pharisees raise, and how did Jesus respond to their concern about testimony?

*Suggested Response: The Pharisees objected that Jesus was testifying about Himself, that His testimony was not valid because it was self-testimony. Jesus responded by saying His testimony was true because He knew where He came from and where He was going and that both He and the Father had the same testimony.*

#### **OBSERVATION EXERCISE 3: QUESTIONS OF ORIGIN AND AUTHORITY**

Read John 8:19–20. What question did the Pharisees ask about Jesus’s father, and what did John note about the setting and outcome of this exchange?

*Suggested Response: They asked, “Where is your father?” Jesus said they did not know Him or the Father. John noted that this took place near the temple treasury and that no one arrested Jesus because His hour had not yet come.*

## **INTERPRETATION: WHAT DOES IT MEAN?**

### **INTERPRETATION EXERCISE 1: FOLLOWING THE LIGHT**

Based on John 8:12, what did Jesus mean by describing Himself as “the light of the world?” Why do you think He connected light specifically to following Him rather than simply believing facts about Him?

*Suggested Response: By calling Himself the light of the world, Jesus presented Himself as the source of truth and direction in a world marked by darkness. Connecting light to following suggests that this is not only about understanding who Jesus is, but about trusting Him to guide one’s life. Light is experienced through relationship and movement, not distance or observation. He was connecting to the Old Testament; when the Israelites were in the wilderness, they moved when the light moved. The call is to follow the light, not observe the light.*

### **INTERPRETATION EXERCISE 2: UNDERNEATH THE PHARISEES’ OBJECTION**

In John 8:13-18, why did the Pharisees focus on the issue of testimony? What does Jesus’s response reveal about the kind of authority He was claiming?

*Suggested Response: The Pharisees focused on testimony to undermine Jesus’s authority without addressing His claim directly. Jesus’s response shows that His authority does not rest on human approval or legal procedure alone but on His relationship with the Father. He presented Himself as speaking in unity with God, which reframed the issue from legal validity to divine authority.*

### **INTERPRETATION EXERCISE 3: KNOWING JESUS AND KNOWING THE FATHER**

In John 8:19-20, why did Jesus link knowing Him with knowing the Father? What does this reveal about the deeper issue in the conflict?

*Suggested Response: Jesus linked knowing Him with knowing the Father because, in John’s Gospel, God is made known through the Son. The deeper issue is not lack of information or evidence, but refusal to recognize who Jesus truly is. Their question about His Father exposes a deeper blindness that prevented them from seeing God’s work through Him.*

## **APPLICATION: HOW DO I RESPOND?**

**QUESTION 1: As you read through John 8:12–20, what stood out to you most? Was there anything specific that felt challenging, unsettling, or clarifying?**

*Suggested Response: Responses will vary. Encourage participants to name specific words, phrases, or moments in the conversation that caught their attention. Use follow-up questions to invite deeper reflection rather than quick answers.*

### **LEADER TIP**

*In this section, you will find questions to choose from that will help your group consider how God calls them to respond to the text. Help your group set measurable action steps.*

**QUESTION 2: Jesus described Himself as light for those who are walking in darkness. Where in your life do you feel stuck, unsure, or unclear about direction right now? How can you follow Jesus in these areas and fight self-sufficiency?**

*Suggested Response: Some may name practical decisions or seasons of uncertainty. Others may describe emotional or spiritual confusion. This question helps people identify places where they feel the need for guidance rather than self-sufficiency.*

**QUESTION 3: The Pharisees responded to Jesus by questioning His authority instead of examining themselves. When you feel challenged or exposed, what is your usual instinctive response?**

*Suggested Response: You may notice a tendency to become defensive, explain yourself, or shift blame. Others may withdraw, shut down, or avoid the issue altogether. This question helps show how easily self-protection can take over when light presses in and how resistance can appear in subtle, socially acceptable ways rather than open rejection.*

**QUESTION 4: Jesus linked knowing Him with knowing the Father. Where do you find it tempting to rely on your own judgment, experience, or understanding instead of allowing Jesus to define what is true?**

*Suggested Response: This may reveal areas where independence feels safer than trust. Some may recognize patterns of selectively listening to Jesus only when it aligns with their preferences or plans. Others may notice discomfort when Jesus challenges long-held assumptions, habits, or sources of control. The goal is to recognize where trust is partial rather than whole.*

**QUESTION 5: If following Jesus means allowing His light to guide your steps, what is one small, concrete way you could practice that this week? How could our group walk alongside you in that?**

*Suggested Response: Practices might include slowing down a decision to pray and listen, naming a specific area of confusion or fear to entrust to Jesus, or choosing patience and humility in a tense relationship. Group support could take the form of praying together, checking in during the week, or revisiting the commitment at the next gathering. The emphasis is on shared encouragement and faithfulness, not performance or pressure.*

# 4

# CHALLENGE

## **LEADER TIP**

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*End your study time with one final challenge and prayer. Your final challenge should pull together everything you covered in this lesson and call your participants to action.*

We are often more comfortable navigating life by what feels familiar than by what is true. We learn to manage darkness, adjust our expectations, and trust our own instincts to get by. Jesus offers something different. He does not merely illuminate our path from a distance. He invites us to follow Him. His invitation presses on whether we are willing to step into the light, even when it unsettles how we see ourselves or the world.

- Where in my week am I most tempted to rely on my own judgment rather than seeking Jesus's guidance?
- What is one situation where I sense uncertainty, confusion, or tension? What would it look like to follow Jesus there instead of reacting instinctively?
- How can our group help one another walk honestly in the light rather than managing things privately in the dark?

The way of Jesus is not about proving we can see clearly on our own. It is about learning to walk behind Him, trusting His light to guide us where we would not choose to go on our own.

Let's pray.