



Series: SEEING IS BELIEVING
(Book Study Gospel of John)

Christ First Church
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Sermon 4: The Word Became Flesh
(John 1:6-18)

March 8, 2020

INTRO: Please take your John journals and open to chapter 1. If you don't have a journal, please turn your Bibles to the book of John. We are looking at vv 6-18 of the first chapter. For the last two weeks I have been preaching from the first 5 verses of this book on the subject, THE WORD OF GOD. Today I want to speak on the topic, THE WORD BECAME FLESH.

There is no way to over emphasize the magnitude of these verses. What we will see here is, without a doubt, the greatest miracle ever performed by God. A miracle far greater than the creation of the world, that we read of in v 3 *"All things were made through him, and without him was not any thing made that was made."* It's a miracle far superior than the parting of the Red Sea. And more profound than God raising Lazarus from the dead.

I am talking about the miracle of eternal, transcendent, un-created God, becoming man. God actually stepped down into His creation and walked upon earth in a human body. He gave into the limitations of this frail existence, becoming dependent on the care of a human family, eating food to remain nourished, sleeping at night to re-energize Himself.

And so spectacular is this miracle that theologians have called it a variety of names. It's called the Hypostatic Union of Christ. Another term is, the Communion of Natures. It's also known as the Kenosis. - (I'm sure those are helpful, right?) The reality is, these are words and phrases that need their own definitions, because they're not part of our everyday vernacular. So why do theologians use these unfamiliar terms? It's because, human language FAILS to describe this miracle of God in its full expression. Words can only go so far when describing the utterly profound—that Transcendent God can, and even would, become a part of His creation.

Most of us are familiar, however, with this miracle's more general term. It's called the INCARNATION OF CHRIST. Incarnation is a Latin word. It means enfleshed.

What we're talking about is the Son of God, the second person of the Trinity, taking for Himself a human nature. And He took that human nature for Himself permanently! This was no temporary amusement or experiment on the part of God. This incarnation became the reality of the Son of God from the virgin conception, onward. So there is great awe and wonder here. When the Son left Heaven for Earth, He forever united Himself to a human body. This is INFINITE God becoming one with FINITE man. For all of eternity future, He will always be the GOD-MAN! Again, the most profound of all mysteries.

Notice with me verse 14. This is the heart of our passage. v 14 *"And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth."*

“And the Word became flesh and dwelt among us...” This one phrase refers us back to the opening verses of the chapter. To those 5 verses we looked at the last two weeks, v 1 “In the beginning was the Word,” Remember the Word that precedes, pre-dates, and pre-exists the whole of creation and before. Keep that in mind, John says, “...and the Word was with God, Think of the Word that enjoyed an intimate, face to face, relationship with the Father. Keep that in mind as you consider what’s being said. “and the Word was God.” Have in mind the Word that possessed full Deity. An uncreated divine nature. v 3 The Word that created all things. v 4 “In Him (this Word) was life...” The Imperative one. Have in mind that WORD, then realize in v 14, that, that “Word became flesh and dwelt among us...” WOW!!! The truth of this is enormous.

It’s that thought that sets up this passage.

Today I’m preaching on **THE WORD BECAME FLESH**, Notice...

I) THE DIVINE PROCLAMATION: vv 6-8 “There was a man sent from God, whose name was John. 7 He came as a witness, to bear witness about the light, that all might believe through him. 8 He was not the light, but came to bear witness about the light.”

After God spoke His last Old Testament message through Malachi, He was silent for 400 years, but before He went silent, He gave a promise to send two messengers. Malachi 3:1 “Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the Messenger of the covenant, in Whom you delight, behold, He is coming,” says the LORD of hosts.”

The first messenger we know is John the Witness, or Baptist, as he’s best known. The Synoptic Gospels all quote this verse in confirmation of this.

Matthew 11:10-11 “This is the one about whom it is written: ‘I will send my messenger ahead of you, who will prepare your way before you.’ 11 Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist;”

So when we read v 6 “There was a man sent from God, whose name was John.” This is not speaking of John the Apostle, the writer of this Gospel. It is referring to John the Baptist. The phrase “sent from God” is what makes this PROCLAMATION DIVINE.

The Messenger of the covenant in Malachi 3:1 is Jesus Christ, the Son of God! It is Jesus that John the Baptist came to bear witness of. v 7 “He came as a witness, to bear witness about the light, that all might believe through him.” vv 4-5 you will remember, is speaking of Jesus when it says, “In him was life, and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it.”

So here in these verses we see John the Baptist, PROCLAIMING Jesus as the light of the world. v 8 just confirms of John, “He was not the light, but came to bear witness about the light.”

II) THE DIVINE PRIVILEGE: vv 9-13 “The true light, which gives light to everyone, was coming into the world. 10 He was in the world, and the world was made through him, yet the world did not know him. 11 He came to his own, and his own people did not receive him. 12 But to all who did receive him, who believed in his name, he gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

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The Divine Privilege I'm speaking of, is the gracious act of God, on our behalf, that allows us to become members of His Divine family. And not just members, but children! Not distant relatives, or crazy cousins (you know, "that family"), but CHILDREN OF GOD! And as children, heirs. Heirs to the Kingdom owned by our Father.

Let's look at these verses...

V 9 *"The true light, which gives light to everyone, was coming into the world."* This is a BIG LITTLE verse! First of all, Jesus is called the "true light". That means Jesus IS Light. He is the SOURCE of light. He not just A light. He's the TRUE light! **John 8:12** *"Again Jesus spoke to them, saying, "I am the light of the world..."*

The meaning of "true light" is multifold. Jesus is the true light in the sense that He is the source of all light. But He is also the true light standing in stark contrast to so many deceiving lights (false prophets). He is the real as opposed to the counterfeit. He is further the true light in regards to all that which is Holy. He is the giver of all moral law. Without Him there would only be darkness and death. He is the one who teaches us what is good and light.

Now secondly, the verse says that the true light *"gives light to everyone."* Again, much is being said here. Contextually, we are certainly able to say, that the light of Christ "gives light to everyone", due in part because, His own people rejected Him. (V 11) Because the Jews rejected Christ, the Gentiles were brought into the light. That is so! Morally, this is true as well. The entire world is illuminated by the moral law of God. We know it's wrong to murder someone, not because of the various laws of man written, but because God declared it so. Everything we know of right and wrong, light and darkness, we learned from the TRUE LIGHT. And all people, saint and sinner, owes that knowledge to God.

Now, verse 11 tells us that Christ came to a specific group of people. Jesus came to the Jews, His covenant people. Jesus was born a Jew. He lived as a Jew, He was a Jewish Rabbi. He was in the Jewish lineage of King David. He was a Jew through and through. But the Jewish people, at least most of them, rejected His claim as the messiah. It was this rejection that sent the Gospel to the Gentiles. V 11 *"He came to his own, and his own people did not receive him."* BUT THEN AN AMAZING OFFER WAS EXTENDED!

V 12-13 *"But to all who did receive him, who believed in his name, he gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."*

"BUT" to all who receives Him... **Jon Courson** - Praise God for the word "but." How many great truths swing on this small hinge!

I) THE DIVINE PROCLAMATION: vv 6-8

II) THE DIVINE PRIVILEGE: vv 9-13 CONTINUED MacArthur - "The conjunction (but) is a small fulcrum that marks a dramatic shift. The world's hatred of God and rejection of Christ in no way overrules or frustrates God's plan, for as we read in Psalm 76:10, "He makes even the wrath of men praise Him."

Look at v 12... "*But to all who did receive him, who believed in his name, he gave the right to become children of God,*" "But to all" This phrase is equivalent to the pronouns whoever or whosoever (Webster = "Any one without exception; any person whatever") It's this phrase that flings open the door of salvation to both Jews and Gentiles.

But what does it mean to receive Christ? Receive (Gr. Lambano - to take to one's self, to make one's own; to claim, procure, for one's self) Here it's in the *aorist tense* (meaning at a moment in time, the moment we believed in Jesus) and *active voice* which implies that this receiving is a volitional choice, a choice of one's will to believe.

To be saved, to go to Heaven when you die, you must receive Jesus, intentionally, into your heart. You must define and declare your intentions to accept Jesus as Lord of your life. You don't receive Jesus by going to "church". You are born into the "CHURCH" when you accept Christ into your heart. And you must do that intentionally. Have you ever received Him? IF SO, He has given you the right, the Divine Privilege, of being one of His children.

That Privilege, that right is only God's to give. You can't reach the status of Child of God by any other means or measure. Look at v 13 "*who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.*"

When we get to John 3, Jesus will have a conversation with a man named Nicodemus. Jesus will tell this sincere seeker, that in order to get to Heaven he will have to be BORN AGAIN. That is BORN OF GOD. It's a spiritual birth. Nicodemus struggled to understand. He could only relate to the physical things. But Jesus said you don't have wonder about it, or understand it. Just believe it! Believe in me, the one whom the Father has sent, and then my Father and I will take care of the rest!

III) THE DIVINE PRESENCE: vv 14-18 "*And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. 15 (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") 16 For from his fullness we have all received, grace upon grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God; the only God, who is at the Father's side, he has made him known.*"