

# John 1:13-18 (Teaching)

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- [ 0 : 0 0 ]     Good morning. Good morning. Back in the first chapter of the Gospel of John. We're slowly looking our way through that.
- Last week we were introduced to John the Baptist and John the Gospel. Before John the Gospel goes.
- I talked about a little bit last week about how the first few verses are talking about Christ. Talking about the word, which is Christ.
- In the first few verses, then we spend several verses introducing this man, John the Baptist. Then we came to verse 14, which I didn't quite finish last week. I kind of kicked myself for even starting it last week.
- What's done is done. We'll pick back up in verse 14 this week. The first few verses about Christ, the Word of God, and how the Word was there from the very beginning has always been there.
- [ 1 : 1 0 ]     Christ not being a created being. Christ has been there just as God the Father and God the Spirit have always been there. Then we meet this man, John the Baptist.
- We're still on John the Baptist and Christ at the same time. To really understand verse 14, we're going to actually begin in verse 13 as far as our reading goes.
- We'll pick back up in verse 14 where we left off last week. Gospel of John chapter 1 verse 13, which were born not of blood.
- These are the ones in verse 12 I should say that believe on the name of Jesus Christ. Verse 13, which were born not of blood, nor of the will of flesh, nor of the will of man, but of God.
- The Word was made flesh and dwelt among us and we beheld his glory. He has of the only begotten of the Father full of grace and truth.
- [ 2 : 1 8 ]     I know we spent a little time last week talking about how the Word was made flesh. We went back to verse 1 how in the beginning was the Word and the Word was with God and the Word was God.
- And as I just said a minute or two ago, the Word has always been. And there are people out there that will argue that and say that Jesus Christ was created by God the Father.
- And folks, that ain't what Scripture teaches. Scripture teaches that Christ was there from the very beginning. He's from eternity past and He'll be there in eternity present. He is from eternity.
- He is not a created being such as you and I are such as the angels. And about anything else that we can think of God the Father, God the Son, God the Holy Spirit have always existed.
- And I know that's beyond human comprehension. It's beyond my own comprehension to understand that. But all I know is what the Bible teaches and the Bible teaches that in the beginning, the beginning was the Word.

[ 3 : 25 ] It doesn't say in the beginning He was created, it says He was there in the very beginning of this thing. So the Word was made flesh and dwelt among us. Like I said, we spent a little bit of time in verse 14 not nearly as much as out of life last week.

This word dwelt is only used twice in the Gospel of John. It was here and it's used in John chapter 7. And both times it's referring to tabernacle. In fact in John chapter 7 it's talking about the Feast of tabernacles when it's used.

But it's talking about tabernacle among the people. And that's exactly what Jesus Christ did. That's exactly what God Himself did.

And I know you all have heard me say in teaching and preaching both. It's not just that God wanted to visit planet earth. It's not just that He wanted to come down here and see what we were up to.

God knew what we were up to back in the Bible days, back in John's day and on beyond that. He knew what was going on in Moses' day. He knew what was going on in Noah's day.

[ 4 : 31 ] He didn't have to visit this planet. God chose to visit this planet. God visiting this planet in the form of Jesus Christ was all part of the plan of salvation that He had from the very beginning.

It was all part of the plan that He, that God, the Father, God, the Son, and God, the Spirit all had from the very beginning of this thing. But He came here and it says, the Word was made flesh and dwelt among us.

This very Word that created the universe. This very Word that created you and created me and created the earth that we walk around on. He came here. He condescended to men.

Praise God for that. But the question remains in the minds of believers and nonbelievers alike. Why would God do that?

Why would God make Himself into a man? And there are several reasons that we could give. But the main reason is because God was going to supply Himself as a sacrifice.

[ 5 : 40 ] God was going to be a sacrifice Himself. And we know from John chapter 4 that God is a spirit and those that worship Him must do so in spirit and in truth.

You cannot kill a spirit. You cannot have a spirit to bleed. A spirit cannot die, but a man can. God had to make Himself into a man in order to do this.

Now, I know we've probably all heard things that God doesn't have to do this and God doesn't have to do that. And God does have to do this and does have to do that in order for God to offer Himself, in order for God to have blood as a cleansing agent in the work of salvation.

He had to become a man. He had to become something that had a heart, something that had lungs, something that walked and talked and breathed.

And He came here as that very thing, that very being as a man and offered Himself as a sacrifice for us. So that would be the main reason that Almighty God would condescend to the lowest state of us men and dwell among us.

[ 6 : 53 ] But He dwelt among us. He lived among us. He went where we went. And I realized that I wasn't there and you weren't there, but John was there. John was there when all this was going on.

When God became a man and God began His earthly ministry in Jesus Christ, which we're going to read about at some point, probably not today when that ministry began, but when God began that ministry in Jesus Christ, John was there for all that.

He witnessed these things. And we talked about that last week where it says, We beheld His glory, the glory as of the only begotten of the Father. And we talked about this wasn't just the glory, the brightness that we think of when we think about the glory of God.

That's the first thing I think of when I think about the glory of God is the brightness that you just, you can't keep your eyes on for very long. John says, We beheld the glory as of the only begotten Son of God or Son of the Father.

It's the glory of the Word of God that we read about in verse one of this very chapter. It's the same glory and it's the same God, but it's not only His glory as far as His brightness, as far as viewing Him.

[ 8 : 11 ] It goes way, way, way beyond that. It's the glory of His ministry. It's the glory of His teaching. It's the glory of the very life that He lived before God the Father.

It's the glory that He lived in order and only in order to please the Father. That is the glory of God. And when you and I live lives that are in locked manner, we are glorifying God.

When we live lives such as Jesus crossed it and none of us can live a life perfectly like that. But when we live lives according to the Scriptures, according to the very Word of God, that glorifies God.

Whether it's amongst people in our own congregation, in our local assemblies, whether it's amongst the lost people of the world. When we live lives according to the Word of God, we glorify God.

And Jesus Christ did that very thing. Now it says, full of grace and truth, still on the subject of Jesus Christ. Still on the subject of the Word become flesh, still on the subject of the Word that was with God in the beginning.

[ 9 : 26 ] It was full of grace and full of truth and grace God. He was full of both of those things, meaning He was completely full. That's all that Jesus Christ was. Jesus Christ was grace and Jesus Christ was true.

And to this day He is grace and to this day He is truth. But there's several ways that we could break that down. There's several ways that we could divide it and part it out.

As far as the grace of God goes and as far as the grace of Jesus Christ goes, once again, just in His ministry and His teaching and His preaching and His healings and His miracles.

That was all of grace. Just as it was pure grace that Almighty God didn't just smite Adam and Eve in the garden and try again and start all over.

That was pure grace that God showed Adam and Eve in the garden. It was pure grace that God delivered His people out of Israel. It was pure grace that He got Daniel out of the lion's den. It was pure grace that Jeremiah come up out of the pit.

[ 10 : 30 ] It was pure grace that David was delivered from His enemies. It's pure grace that is the grace of God that delivers people from all these situations, from these sicknesses, from pestilence, from all kinds of things that we read about in the Scripture.

That is the grace of God. But the ultimate picture of the grace of God is God Himself hanging on the cross. God Himself bleeding because He came here to become a man.

That is the picture. That is the fullness of grace right there when He died. But that is also the fullness of truth. John Piper put it this way. He said that Jesus Christ hanging on the cross, God Himself hanging on that cross.

And this is paraphrasing what John Piper said. He said that was the fullness of grace shown unto us, but it was the fullness of truth that God was true to Himself.

That God had to punish sin. That sin would be punished. But it was also God being true to Himself that He would make a way for deliverance. And I've said it probably hundreds of times since I've been here.

[ 11 : 40 ] And I'll stand by it. And Genesis 3 was the first promise that there would be a deliverer come, that the seed of the woman would bruise the head of the servant. It began in Genesis 3, and you can read about that deliverer all the way through the Old Testament.

Too many people think that grace started with Jesus Christ. Most grace began in Genesis 3. Grace began even before that, before Moses ever penned the words that the Holy Spirit inspired him to.

Grace began in eternity past before the foundation of the world was ever laid. Grace began then because grace is an attribute of Almighty God, and Almighty God is eternal.

Therefore, everything about Him is eternal. So grace began long before Jesus Christ, but it was shown in its fullness. It was shown in its fullness when Jesus Christ offered up Himself and was sacrificed and bled and suffered the way that He did, so that we, lowly men and women, could be saved, so that we could be reconciled unto God.

We could be redeemed unto our Creator. That's the fullness of grace. And Jesus Christ was full of grace, and He was full of truth.

[ 13 : 00 ] Verse 15, before we go on to that, I had to start reading verse 13. Well, and I told y'all that it's because those two couples together, which were born out of blood, nor the will of flesh, nor the will of men, but of God.

And we just wrote what I read about Jesus Christ being full of grace and full of truth. Well, in the first preceding this, we're talking about the regeneration. We're talking about being born again.

And that's something that we've got a couple here that says, the Word was made flesh and dwelt among us. How are we born again? Are we not begotten by the Word? The first chapter of 1 Peter not teach this.

It teaches that we're born again, not of corruptible seed, but of incorruptible. The Word of God, which live within a botanist forever, 1 Peter 1, 23.

Folks were begotten by the Word, but not only by the written Word of God. Folks, you must hear the Gospel preach. You must hear the good news of Jesus Christ. You must hear that you are a sinner and that God is a savior.

[ 14 : 11 ] The message of the scripture is that man is evil, man is wicked, man deserves hell, but Almighty God is a savior and Almighty God is not wicked and he is not evil.

He is good and he is gracious, but he is holy and he is just and he is righteous. And the punishment for sin was placed upon Jesus Christ on Calvary's cross.

And that was the grace of God. But we are begotten by the Word. So I don't think it's an accident at all that verse 13 precedes verse 14. When we're talking about the born again experience in verse 13, not of our own will, not of the will of the flesh, we talked about that last week.

Nobody would truly will themselves to be saved because we're all cast off. We've all gone astray as per the scriptures. I realize that Isaiah was rotten to mainly a Jewish audience there, but we've all gone astray from God.

We've all gone astray from our makers. All we luck sheep have gone astray. God has made a way that we could all come into the fold and it's all through the same door.

[ 15 : 21 ] That door is Jesus Christ. Jesus Christ said himself that he is the door. So that's why I want to start at verse 13. So on to verse 15, continuing on with John, John bear witness of him and cried saying, this was he of whom I speak.

He that cometh after me is preferred before me for he was before me. So says John bear witness of him. John the Baptist was speaking of here and cried. And folks, this is a very important insertion here.

Very important guidance of the Holy Spirit and John the Apostles writings about John the Baptist. He says John bear witness of him and cried.

He cried saying this was he of whom I speak. He didn't just whisper it. He didn't just, you know, mundanely say it. He didn't just kind of pass it off.

He says he cried. He cried speaking of Jesus Christ, speaking of his own cousin, Jesus Christ, John the Baptist and Christ being first cousins from what we can gather in the scriptures.

[ 16 : 34 ] But he goes on to say he that cometh after me is preferred before me and he was before me. And people will take this, folks that contend the Bible and they'll say, well, he wasn't before John.

John was born six months before Jesus Christ was. And you go by the scriptures and then the general time that it takes for between conception and delivery of a baby, then that would be true.

Yes, but folks, we're not talking about that. We're talking about the word. We're talking about in the beginning was the word and the word was with God and the word was God.

This is the before that John the Baptist is talking about here when it says, for he was before me, but he says he that cometh after me is preferred before me.

And this was an enormous statement for John to make. Folks, 2000 years ago, it ain't like it is here in 2023. It ain't like it was when you and I were growing up when we thought that we knew everything and our parents were just stupid and didn't know anything.

[ 17 : 41 ] Back 2000 years ago, younger people actually held regard for the wisdom that their elders had, that their parents had. And that's changed over the years. That's changed over the centuries.

But for John to say he that cometh after me is preferred before me. This was an enormous statement that John the Baptist was saying, saying this man that's younger than I, this man that was born after I was, he is preferred before me.

He says for he was before me. And as I said, he's not talking about the physical birth here. He's talking about Jesus Christ, the word of God that's been there from the very beginning.

And off his fullness have we all received and grace for grace. Now we just read in verse 14, couple of verses ago, that Jesus Christ was full of grace and truth.

And here we read, off his fullness have we all received and grace for grace. So of the fullness of his grace and of the fullness of his truth, and Jesus Christ is grace and Jesus Christ is truth, of this fullness we have received.

[ 18 : 54 ] But then he adds this little tagline, and grace for grace. And this confuses a lot of people. This seems to throw a wrench into spokes for a lot of people where it says, and grace for grace.

What does John say here when he says, and grace for grace? He's saying we've received grace in the past. I just got through, explained y'all, it didn't begin with Jesus Christ.

God's grace has been present from the very beginning. And it was present all through the Old Testament. Too many times we can point out in the Old Testament, the grace of God and the lives of his people.

And folks, it ain't just the lives of his people, it's not just those that had faith in the Old Testament. Almighty God showed grace to those that hated him. He showed grace to those that despised him, that despised his people, despised his word, despised his plan, all throughout the Old Testament.

And it's no different now in 2023. Almighty God still shows grace to those that despised the church, they despised Jesus Christ, they despised the gospel, they despised the true message of the gospel.

[ 20 : 06 ] These folks in churches right now that won't so bad to have something to do with their salvation that they will despise the gospel and the word of God and the blood of Jesus Christ that was shed to cleanse them of their sins.

It's no different though, God shows them grace. They've got food in their bellies, they've got air in their lungs, they woke up for another day. I mean, all kinds of different displays that we can think of, of the grace of God.

And what makes that grace? Because God is under no obligation to do this. He is God, He is Creator, this is His world, it's His universe. He can do with it whatever He pleases and He doesn't need or want your, or my permission to do so.

He is God. So everything that we have, anything that comes our way, if it's good, what does James say about that? Everything good and perfect comes down from the Father of life. It comes down from above.

It comes down from heaven. And folks, that's grace. If it's good and it's perfect and we have it, it's of the grace of God. And then James goes on in that same scripture to talk about bad things, we would say, talk about the sensual things, the things that are earthly and devilish.

[ 21 : 31 ] If it's earthly and devilish, it doesn't come from God. It's that simple. But every good and every perfect thing comes down from the Father of life. But here we have grace for grace. In other words, we have grace upon grace.

We have grace on top of grace. Grace was all through the Old Testament, but here we have the fullness of grace in Jesus Christ, in God Himself that, as I've already said, that condescended to man, that made Himself into a man that He could accomplish one purpose, one thing, and that was to reconcile His creation back to Himself.

That is grace upon grace. These people that were there, and we haven't gotten to it yet here in John chapter 1, but we will probably next week, but these people that heard John the Baptist speaking, these people that heard him say, behold, the Lamb of God, which take it the way in the center of the world, people that saw him baptizing others and saw him baptize Jesus Christ, they had experienced grace.

John was the last prophet. The Bible teaches that the prophets ended with John, so the prophets weren't till John. Speaking of John the Baptist, he was the last prophet, and that's why I tell you all now, be cautious of these people you see on TV and not here on the radio and on YouTube that named themselves a prophet, because the Bible plainly says the prophets were until John.

John was the last prophet, the last biblical prophet that there was. And as I said last week, the Bible says Jesus said himself that no greater man was born of a woman than John the Baptist.

[ 23 : 19 ] Why was that? Folks, the prophets of the Old Testament, they proclaimed the Word of God. They proclaimed the judgment of God, they proclaimed the goodness of God, but they proclaimed the Word of God, whether it was received by vision, whether it was received by angel, or any other way, they proclaimed the words that God had them to proclaim.

John the Baptist proclaimed God himself. He proclaimed that God was indeed dwelling among his people. He proclaimed that God was here. He said, behold, the Lamb of God, which take it the way in the center of the world, behold, the seed of the woman that was promised to bruise the head of the serpent.

He is here. That's why Jesus said that no greater man was born a woman than John the Baptist, because he proclaimed that God himself was here.

Not only that, but he proclaimed the mission and what God intended to do. Folks, that was grace for grace. It was grace that they had all through the Old Testament. It was grace that people had heard John the Baptist preach.

And it was grace that, it was grace itself that John the Baptist dipped into the Jordan River, that he baptized, he baptized grace itself, grace in its fullness and truth in its fullness.

[ 24 : 39 ] That is grace for grace. That is grace, how it's on top of grace. And you and I, throughout our lives, whether we were lost or even now that we're saved, folks, we get grace every day.

And we had grace yesterday. And we had grace last week and last month and last year. That is grace for grace. It's not talking about an exchange of the grace of the Old Testament for the grace of the New Testament, folks.

It's all the grace of God. It's all the same grace. But this was grace in its fullness. It was grace in its fullness. Verse 17, for the law was given by Moses, but grace and truth came by Jesus Christ.

We're reading a lot about this grace and truth in these few verses that we're going over today. The law was given by Moses, but grace and truth came by Jesus Christ. What did we just talk about in the previous verse, the grace for grace, that grace was all throughout the Old Testament.

And here, John says that the law came by Moses and this is true. Folks, listen, there was no grace in the law. What did the law do? The law showed that we were all condemned.

[ 25 : 50 ] The law showed that we had all offended and we had all sinned against the thrust Holy God that it created us. It showed that we deserve punishment.

That's what the law did. Don't take my word for it. Read what Paul wrote to the Roman Church in Romans chapter 7. The law showed him that he was indeed a sinner. He said he hadn't been for the law.

He had never known that lust was a sin, but the law showed him that. But the law never had power to forgive. The law never had power to redeem. It never had the power to reconcile God's creation back to himself.

The law was never intended for that. The law was intended for two things, to show the holiness and the righteousness of God because God came in Jesus Christ and fulfilled the law.

It showed his holiness, but the law also showed us our unholiness and our unworthiness. It showed us our sinfulness. So there was a twofold purpose of the law. The law came by Moses, the praise God, grace and truth came by Jesus Christ.

[ 26 : 56 ] Grace was still there in the Old Testament, but grace was not in the law. Now if you read the law and you do a real deep, real deep, real hearty study of the law, the ten commandments that you find in Exodus chapter 20, and you read them, you compare many, many things as far as the New Testament scriptures go, you'll actually find that the law is one of the most liberating things that you read about in the Bible.

But it's still not grace. It still shows condemnation. But grace and truth came by Jesus Christ. Why would John have said these things?

The law came by Moses. Why was he saying this? Folks, the Jews helped put Moses up on the pedestal. They held Moses in very high regard and to an extent rightfully so.

Moses was a great man. I'm not going to take that away from him. Moses was a great prophet. I'm not going to take that away from him. He was a great pastor. And that's exactly what he was. And I will not take that away from him.

But the law came by Moses. The law was given unto Moses by God and Moses delivered the law to the people. The grace and truth came by Jesus Christ.

[ 28 : 11 ] What did Jesus do? When Jesus came, he revealed God completely to man. He was and is the greatest revelation of God that not only the Jews have ever had, but that the world has ever had.

He revealed God to man. He revealed God's will to man. And he revealed that it was God's will that none should perish, but that all should come to repentance. Jesus Christ revealed all these things.

He says grace and truth came by Jesus Christ. And it wasn't just grace and truth. It was the fullness of grace and truth. Because the Bible teaches in the book of Colossians that in Him to up the fullness of the Godhead.

So it was the fullness, and not only that, but we also have in verse 14. It was full of grace and truth. So when He brought these things, when Christ brought these things, it was the fullness of these things that He brought with Him.

And it was the fullness of these things that He revealed unto man. It was the fullness of grace and the fullness of truth that He showed. No man had seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him.

[ 29 : 25 ] No man has seen God at any time. Well, who was standing there on the banks of the Jordan? Was that not God? Yes, it was. You go back to the Old Testament, and we all should know the story about how Moses asked God if he could see His glory.

And God told him, you can't stand that. I'll let you see my hunger parts, though. I'll let you just catch a real quick glimpse of my glory. That's the brightness that we were talking about earlier, that most of us think about when we think about the glory of God.

He says, I'll let you see that much, but just a glimpse, just for a second. So what did He do? He hid Moses in the clutches of the rock? There's a whole sermon just in that that I won't preach right now.

But He hid Moses in the clutches of the rock. He took His hand, God took His own hand and covered that. And when He passed by, Moses called a real quick glimpse of the backside of God.

A real quick glimpse of His glory. And here it says, no man has seen God at any time. And in another place in the scripture it says, Moses spoke to God face to face, like a man would to his friends.

[ 30 : 37 ] So has a man seen God, or has a man not seen God? No man, no human being ever has seen God in all of His force, in all of His glory, in all of His righteousness.

Remember what we were talking about just a little while ago about God condescending two men. And He came here, roped up in flesh, just as He had created man in.

God hid that glory from man. But that did not make Him any less God, like some people will teach you. There's people out there that will say that God came in the form of a man, but He wasn't truly God.

Folks that goes against the scriptures. The Word became flesh and dwelt among us. And if the Word was God in the beginning, the Word was God when it became flesh.

And the Word is God right now, as I stand here telling you about these things. And it will be God forever and ever. Because that's the way God said it. No man has seen God at any time.

[ 31 : 41 ] None of us have seen God in all of His glory and righteousness. I never have, you never have. But folks, I've experienced God. I've had an experience with God in my life.



And I have seen the evidence of God in my life. Many of you have heard people say, you may have even heard me say that had you known me back in my lost days when I was rebellious and I was just an outright hellion running around in the world, you wouldn't believe the change that God has made in my life.

And a lot of people, even now, if I run into people I went to high school with and on up into my 20s, my early 30s, I'll say, well, you don't seem to be the same person.

Folks, it's cause I'm not. It's cause I'm not. I've experienced God. I haven't seen God. I've seen His evidence though. It's no different than, you can see the leaves move around on the trees, you can see the wind, it's no different.

I can't see God with these eyes. I wouldn't be able to bear that in this body, in this flesh. But I've seen the evidence of God, not only in my own life, but all around me.

[ 32 : 54 ] I see the evidence of God. And it really makes me question how I didn't believe sooner now that God has opened my eyes. But I saw at the moment that God wanted me to solve it. I had never seen God.

No man has seen God at any time. He's the only begotten Son which is in the bosom of the Father, He has declared Him. He has declared God.

John has declared, John has declared God, not only John the Apostle, John the Baptist declares God. He, no man has seen God at any time, the only begotten Son which is in the bosom of the Father, He has declared Him.

God the Father has declared God the Son. John the Baptist has declared God the Son. John the Apostle declared God the Son. Peter done the same, Paul done the same.

All these people done the same thing. They declared Jesus Christ as God. And they declared Him as God the Son. There is no contradiction, there is no conspiracy, and there's no argument between the writers of the New Testament that Jesus Christ wasn't is indeed the Son of God and wasn't is indeed God Himself.

[ 34 : 11 ] There is no argument that can be made from the Scripture saying that. But once again, when you think of this verse, when you read this verse and it says, no man has seen God at any time.

That's literally none of us have seen God. Moses never done it. Now, there's people, there's people that will say, well, what about Adam?

Did Adam not walk with God through the garden? Oh, so that was the foresend entered in. That was long before sin entered in. And the Bible doesn't describe how God looked in the garden with Adam either.

But sin had not entered in. The body wasn't corrupted, it wasn't corrupted at that point. When God created Adam and God created Eve, He created perfect individuals because He created them in His very own image and He Himself being perfect.

So if Adam and Eve did indeed see God in all of His glory and in all of His righteousness and in all of His majesty, that's the only argument that I have is that was before sin entered in because you don't see anything about God really visiting with Him, walking with Him, or anything along those lines after sin entered in.

[ 35 : 32 ] So once corruption entered in, then no, we weren't able to bear it. That's really the only argument that I can have for that. But once again, the Bible doesn't say how exactly God looked at Adam and Eve.

Maybe He came in the form of a man then. Who knows? I don't know. But I do know that He came in the form of a man in Jesus Christ. And Jesus Christ, and the reason that He done that was so that He could be offered a sacrifice for our sins.

But anyway, I'm going to stop right there. I ain't going to get into the next part. I'll give us a little bit of break.