

The Revelation of Jesus the Christ

John 1:14-18

As we come to the word of God this morning I would invite you to take your Bible and turn with me to John 1. Our text for this morning is John 1:14-18 which is the final section of John's Prologue in which he introduces us to the themes he will unpack throughout his Gospels.

After introducing us to the Word who is God and the light of men in vs. 1-5; and after introducing us a key witness and the responses to the light in vs. 6-13; in this final section John essentially answers the "so what" question. He's already alluded to it by introducing Jesus as the light of men, but here he gets to the ultimate significance of why we should care to read and study this Gospel. And it is this: Jesus reveals God to us.

Now you might sit there and not be very impressed with that because you've known Jesus for many years and you know your Bible well and have heard a great deal of sermons from the Gospels. So the idea of who God is doesn't strike you as intriguing. But imagine that's not the case. Imagine you're like most people in the world who have little to no exposure to the New Testament. Some of you might find it difficult to imagine what it's like not knowing what you know, but others of you were saved later in life and it's not that difficult at all.

Most people—in the first century and now—do not know God. They don't know anything about him. They may have heard some things, they may have imagined up other things; but they don't truly know him.

They don't know his character and his standards and expectations. They don't know his disposition toward sinners and sufferers. They don't know what he cares about and values. They don't know his plans and purposes—why he does what he does and where this is all headed. Among those who don't truly know God in and through Jesus Christ, there is widespread ignorance and apathy.

Perhaps worse, in place of true knowledge is a range of error—everything from God loves everyone and doesn't concern himself about how you live, to God is a cruel tyrant who doesn't care about people. False religions having their own blasphemous ideas of God. And it is ignorance and false ideas of God that explains the chaos and

hopelessness in the world. We said that many times and in many ways throughout the Behold Your God series.

The Jews in John's day were longing for the Messiah who would rescue them and set things right. People today are longing for someone to get into political power and make things right. But in both cases that longing is misplaced. Instead of looking in vain for someone like us to solve a problem, we need God who alone has the power and authority and righteousness to make all things right.

After 400 years of prophetic silence, the Jews wondered where God was. Like the Israelites in Egypt they cried out for rescue from the tyrannical Romans and the insane Herodians who couldn't care less about the people over whom they ruled. Today people wonder whether God is or even if he is, they don't think he matters.

Beloved, Jesus came, yes to accomplish the plan of salvation by living a sinless life and dying a substitutionary death and rising from the dead. But he came to do more than that. He came to make God known to us so that we would stop placing our hope and faith in ourselves and those like us to save us from our troubles. But rather put our faith and hope in God and God's provided Redeemer, Jesus the Christ so that we might have life in his name. Follow along as I read vs. 1-18. . . .

John's purpose in this Gospel as defined in John 20:31 is "that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." And as we said last week, over the course of the Gospel he will bring at least seven witnesses to the stand to testify that Jesus is the Christ. The prologue is like his opening argument introducing us to the testimonies we'll hear throughout, and in this final section he wraps up the introduction with three critical statements regarding the life of Jesus.

We'll put them this way for our outline: 1) Jesus is the Glory of God Beheld (14); 2) Jesus is the Grace of God Received (16-17); and 3) Jesus is the Mystery of God Revealed (18).

1. Jesus is the Glory of God Beheld (v. 14)

LOOK at vs. 14 and see that Jesus is the glory of God beheld. . . .

John began this prologue speaking of the Word, but then he transitioned in vs. 4 to call him the Light. But here he returns to his original title to focus on the divine

nature of Jesus the Christ. Remember what it says in vs. 1 . . . The Word was in the beginning which means he shares the eternal nature of God. He has no beginning and he has no end. Existence without time is incomprehensible to us, but before time began in Genesis 1:1 the Word and God enjoyed an unbounded relationship defined by glory and love.

I remind you of Jesus' words in John 17 where he prayed, "Father, glorify me in your own presence with the glory that I had with you before the world existed." And, "Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world."

We can't fathom the significance of this because the quality of our relationships are primarily defined by time, talking, and activities. So when we think of a relationship between the Father and the Son and the Spirit before the foundation of the world, we wonder what were they doing? What did they talk about? Such questions are misdirected because they forget that God is utterly unlike us and the inter-Trinitarian relationships are outside and beyond our ability to grasp.

But what we can grasp—what we can understand, is that they had a close personal relationship of love, affection, unity, and joy. Of that much Scripture is clear. Together they share in full the divine nature and there is nothing that each of them lacks. They are all equal in majesty and splendor and power and authority. Each member of the Trinity is omniscient and omnipotent and omnipresent. Father, Son, and Holy Spirit equally exist as the full essence of the glory of God.

When Solomon finished building the temple, he said this in his prayer of dedication, "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built!" His theology was dead on. The Most High cannot be confined in a little house on a little hill in a little country on a little planet. The Lord said through the prophet Jeremiah, "Do I not fill heaven and earth?"

As you head home this afternoon, look around at the sky above, look as far as you can see. In the night, look to the sky and consider the unquantifiable size of our universe—God fills all of it. Scripture says that heaven is his throne and the earth is his footstool. Nothing can contain him.

So what John says here in vs. 14 is beyond comprehension. “The Word became flesh and dwelt among us.” Now it’s not John’s purpose to give a philosophical or theological explanation of how the Word could become flesh, he just states it as a matter of fact. Theologically we call this the hypostatic union. This refers to the fact that Jesus is truly God and truly man—he is one person with two natures. And those two natures are without change, division, or separation.

Or as our beloved former Pastor Dave would say, Jesus was not God in a bod—he had a human nature and a body; he was not God in a blender—his natures were not blended together; and he was not God with a bud—he was not two people in one body. He was, simply put, one person with two natures such that he was and is truly God and truly man.

We call the Word becoming flesh his incarnation, which literally means his enfleshment. The word “flesh” often has a negative connotation in Scripture, but not here. John simply means to emphasize flesh and blood which is not just small in size compared to the immensity of God, but frail in composition compared to the indestructible life of God.

In coming to earth, Jesus didn’t inhabit a body unique from ours. He lived in a body that hungered and thirst and ached and grew weak and tired. Unlike mythical gods whose bodies have special power and strength and abilities, Jesus’ body was just like yours and mine with all its frailties.

And he didn’t just have the capacity for frailty, he experienced it. He came as a baby, grew as a boy, matured in wisdom and stature, and he became a man. Before he began his ministry, he fasted in the wilderness for 40 days and that left him so debilitated that the Father sent angels to minister to him. Three years later, he collapsed in the Garden of Gethsemane overwhelmed by the anticipation of the physical and spiritual suffering he was about to endure. And once again the Father sent an angel to strengthen him.

Jesus knew bodily weakness. Though he himself did not have a sinful nature, he experienced life in a sin-cursed world just as we do. This is why the author of Hebrews can say, “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.” In dwelling among us he didn’t walk on the outskirts of society, avoiding contact with the likes of us, unaffected by the harsh realities of life.

The verb in vs. 14 translated “dwelt” literally means “to pitch a tent” but with a focus not on the act of building but on the intent, namely, to dwell. So perhaps you’ve heard that you could say that the Word tabernacled among us, which helps our minds to connect the presence of God in the tabernacle.

When the Lord brought his people out of Egypt, he gave them instructions and they build the tabernacle which is where the Lord manifested his presence. In the tabernacle the Lord dwelled with his people, but there was a barrier between him and them. The tabernacle was always in the center of the camp, but only the Levites could enter the grounds of the tabernacle itself.

And of course only certain priests could enter the holy place, and only the high priest could enter the holy of holies which was the center of God’s manifest presence. The glory of God manifested inside the tabernacle was veiled to virtually everyone, but here John goes on to say. . . .

We have seen his glory. The “we” refers to the same group as the “us” among whom Jesus dwelt. He means to say that Jesus dwelt among the people of the land and all who were exposed to him were exposed to his glory. What does he mean by glory? He goes on. . . .

This brings us back to the last message in the Behold Your God series where we looked at Exodus 34:6-7. In Exodus 33 Moses pleads with God, “Please, show me your glory.” And in Exodus 34:6-7 the Lord does just that—he puts the excellencies of his divine nature on full display by proclaiming to Moses the most magnificent refractions of his character, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.”

That glory of God, like the sun, casts light on the whole Old Testament, helping us understand the heart of God behind all that he does. Those qualities of God are repeated many times, but they came to be distilled down to the two most dense elements which encapsulate the whole: steadfast love and faithfulness. “Steadfast love” translates hesed which is God’s unilateral, unconditional commitment to work for the good of his people. That’s grace. And “faithfulness” translates amet which means faithfulness or truth.

Though the steadfast love and faithfulness of God are heralded together dozens of times in the Old Testament, there's only two times where the glory of God as defined by God himself in Exodus 34 is clearly and directly cited in the New Testament. Here in vs. 14 and again in vs. 17. Why only two times? Because in the New Testament, the glory of God is not best represented by the words steadfast love and faithfulness or grace and truth.

In the New Testament, the glory of God is best represented—you ready?—by the person of Jesus Christ. Jesus doesn't replace steadfast love and faithfulness, he embodies them. He is the flesh and blood embodiment of the glory of God as described by God in Exodus 34. He is the perfect and fullest manifestation of grace and truth.

Notice again how it says, "glory as of the only Son from the Father." You may have it differently in your translation but here's what John is getting at: the glory of the Father was most clearly and powerfully revealed in Exodus 34. As the second member of the Trinity, the Son of God is the image of the Father, Colossians 1:15. Therefore, as the one and only, which is to say utterly unique Son of the Father, the glory of Jesus is the glory of the Father—and that's why he is full of grace and truth.

As we study the Gospel of John, we'll see example after example of how he demonstrated grace to those who suffered and to those trapped in sin. And how he faithfully testified to the truth in the face of opposition. We'll see how he graciously forgives sin and faithfully fulfills God's promises. Jesus lived out the glory of God in daily life and it was seen and experienced by all around him.

This is the glory of God beheld. O beloved let us rejoice that though we were not there, we can take up and read about the Word who became flesh and manifested the glory of God. We can hear his words and see his actions and we too from a distance can marvel at the glory of God caring for the lost and broken and hurting, responding to the obstinate and unbelieving, and ultimately giving up his life as an expression of grace and steadfast love for his people.

Now, before we move on to the Grace of God received, LOOK at vs. 15. . . . here the apostle interrupts himself to make a footnote about John the Baptist. I'll only say a word about this because the apostle repeats this exact statement from John again down in vs. 30. But he inserts it here to make it absolutely clear that not only did

John testify that the Light that was coming, but John the Baptist understood who Jesus was.

He knew that though Jesus was born several months after John and in that sense came after him, Jesus existed before John and because of that held a higher rank. We'll explore the significance of that when we get to vs. 30, but John throws that in as a point of clarification that he's not declaring something about Jesus unknown to John the Baptist.

2. Jesus is the Grace of God Received (v. 16-17)

LOOK then at vs. 16-17 to see that Jesus is the Grace of God Received. . . .

Here the apostle John declares that the Word made flesh did not come just to be seen, but to give. And what did he give? He came to give of himself. This is what it means when it says, "from his fullness we have all received." He did not bring gifts with him, he gave himself out of the infinite treasure of his divine nature. "In Christ," Colossians 2:3 says, "are hidden all the treasures of wisdom and knowledge." In Christ, Ephesians 1:3 says, "we have been blessed with every spiritual blessing in the heavenly places." "Christ became to us," 1 Corinthians 1:30 says, "wisdom from God, righteousness and sanctification and redemption." Jesus gave himself and he is all we truly need.

One of my favorite books by John Piper that I never hear anyone talk about is called *God Is the Gospel*. And in it he makes the all-important point that the gospel is not the good news that we get stuff from God like a mansion in heaven or everlasting life or heavenly treasures or perfect bodies. If our gospel proclamation is about the stuff that we get from God then we become salesmen of heavenly wares. May it never be. Our gospel is the good news that if you believe in Christ you get God.

You get reconciliation with the God who made you and loves you and gave his life to rescue you from your sin. The most glorious reality we will experience in eternity, the highest ecstasy we will enjoy is this: God will dwell with us and we will be his people. And he—not anyone else—he will wipe away every tear from our eyes, Revelation 21:4.

All these years you've been praying into the air feeling like no one is listening will be no more, because God will be right there. All those tears you've cried feeling no one's arm around you will be comforted by his warm embrace. All those joys you

wished you could scream from the mountain tops you'll be able to celebrate with him.

Again I say, Jesus did not come to give us stuff—he came to give us himself and because he is God he can give to each one and never deplete himself.

Now, so far all that I've said pertains to believers. Only believers receive God in the way I've just described from the Scripture. What about unbelievers? Because did you notice that John says here, "from his fullness we have all received." If the "us" and the "we" in vs. 14 refers to the general population at the time of Christ who saw and experienced him, including those who did not believe, then when John says "we" and "all" here, he must be taking that group and even expanding it to include all humanity—perhaps more specifically his readers who don't yet know Christ.

If that's the case, in what way do even unbelievers receive from the fullness of God? The atheist gets what he asks for. He says, "Prove that God exists—show him to me." And we can point to Jesus Christ who is God. The agnostic says, "How do I know if Christianity is the only right religion?" We can point to Christ who is the only God. In Jesus Christ the world can see God's glory so that they are without excuse. Not only do they receive the glory of God displayed in creation, but they receive the glory of God displayed in the life of Jesus Christ who is God in the flesh.

Add to that, all people receive the assurance of coming judgment. Paul said in Acts 17, "The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead." So the world receives proof of God and the assurance of judgment.

But most gloriously of all, all those who do not yet know Christ receive the offer of salvation. "Come," Jesus says in Matthew 11, "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." In John 7 at the end of a Jewish feast day when Jerusalem was swollen with crowds, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" In these and other places we find the free offer of salvation made to all without reservation.

This is all grace received from God. That's what John says at the end of vs. 16. Jesus gives himself out of his fullness, and that is a grace. But it's not just grace—it's grace upon grace. What does that mean? Grace upon grace refers to the two demonstrations of grace from God to mankind defined in vs. 17. LOOK at it. . . .

The law given through Moses was a grace from God. Now let's think carefully about this. The New Testament speaks about the requirements of the law as being contrary to grace because if you are looking to the law to justify you before a holy God, you will fail. And in that sense, the law is not grace—it is a judgment. But that's not how John uses law here in vs. 17. He's not referring to the law as a system of justification, he's referring to the law as a revelation of and from God.

The law given through Moses is not limited to commands given by God. The Jews referred to the five books of Moses—Genesis to Deuteronomy—as the Law. In the commands we see the justice and righteousness and moral character of God. But beyond the commands we see the words and works of God as he works in and through and for his people.

Note that in the 12 sermons we've done so far in the Behold Your God series, 11 of them were from Genesis and Exodus. God graciously revealed himself in the law given through Moses, and as we saw so often, he revealed himself as a God of grace.

Though many characterize the essence of God in the Old Testament as full of anger and wrath, this is to blind yourself to the extraordinary grace God shows. Psalm 103:10 says, "He does not deal with us according to our sins, nor repay us according to our iniquities." Yes, there were times when God's judgment and wrath came down quickly and decisively. But that was exceptionally rare. The reason we have an Old Testament—meaning the history of Israel—and a New Testament—meaning, we have the account of what happened 2,000 years ago—and the reason we are alive sitting here today is because God in his grace did not and does not treat humanity as our sins deserve.

He is patient and gracious and he extends life and opportunities to repent. And even when sinners don't repent he works through them to advance his gracious purposes on the earth and give birth to a new generation who have the opportunity to turn to God.

In the law given through Moses we not only see the grace of God but we receive it because the God of that law is the faithful, merciful, compassionate God we worship today. We experience comfort and encouragement and strength in knowing God as he reveals himself in the law. But now, in the Word made flesh, we receive grace and truth in its fullest expression.

All who God revealed himself to be in the Law, Jesus Christ is—and all who God was for his people Israel, Christ Jesus is for all those who believe. And because of the Holy Spirit sent from the Father and the Son who dwells within believers today, we receive and experience all of who God is for our good and comfort and joy. The climax of the glory of God displayed in Christ at the cross permeates our lives and yields for us forgiveness and freedom and wisdom and strength and motivation. These things and much more come to us in Christ. Jesus is this is the grace of God received—we have received from his fullness, and it is grace upon grace.

3. Jesus is the Mystery of God Revealed (v. 18)

So far we've seen that Jesus is the glory of God beheld and the grace of God received. We come then to the final critical truth about Jesus, and that is that Jesus is the mystery of God revealed. LOOK at vs. 18. . . . Here John declares that though God has been a mystery to mankind throughout history in that he could not be seen, Jesus has removed the veil and shown God to us.

I use the word mystery to refer to God's invisibility. Mankind has always been subject to God's revelation. Man cannot discover God on his own. Whatever questions those of old might have had, they were limited to what God chose to reveal. Interactions with God were for a specific purpose and a very limited time—whether through dreams or visions or a brief encounter with a burning bush or the commander of the Lord's army.

So when John says that no one has seen God, he means just that—no human being in their natural state has had a direct line of sight to the unmitigated manifest presence of God. Yes, God has revealed himself in human form such as when he walked in the garden with Adam and Eve or when he came and talked to Abraham or stood before Joshua.

Isaiah, Ezekiel, and John saw God with spiritual eyes as they were translated in a vision to heaven—and even that nearly destroyed them. Moses was given a glimpse

of the afterglow of God in Exodus 34, because, God said, “you cannot see my face; for no one shall see me and live.” But again, no one has seen the unmitigated glory of God while in their natural state.

Remember that God has no corporeal body, no physicality. He is not made of atoms and molecules and matter. That is what allows him to be omnipresent—he is not limited by matter and space and time. Yes, he can manifest himself in a location such as his throne room in heaven or as a man on earth, or in the various ways he has throughout Scripture. But those manifestations don’t represent the fullness of the being of God.

This is why, by the way, the second commandment forbids representing God in any physical form. Because to represent him in any physical way is to misrepresent him and thus create a false god in place of the true God. Most of the time the manifestation of God’s presence was not really a manifestation of God himself but a phenomenon that signaled the presence of God. For example, God did not manifest himself as a burning bush, but rather God called to Moses out of the burning bush.

As the Lord led Israel through the wilderness by the pillar of cloud by day and fire by night, that pillar was not God himself. It would have been wrong for the Israelites to look at such wonders and say, “that is God,” because it most certainly wasn’t. Those visible wonders signaled God’s presence—they weren’t a manifestation of God.

As the infinite, holy, transcendent, omnipotent, omniscience, omnipresent God, he cannot be contained and encapsulated in a physical form. This is why John can say, “No one has ever seen God.” But you know who has seen God?

The Word who was in the beginning with God and who is God. The Word is who John refers to when he says next, “the only God who is at the Father’s side.” Literally, “the only God who is in the bosom of the Father.”

Here again John emphasizes the intimate relationship between the Word—Jesus—and the Father. Remember that in vs. 1 and vs. 2 when he says that the Word was with God, you could say they were toward each other, even face-to-face. Here, John paints the image in our minds of a child leaning on his father’s chest. That level of closeness and intimacy means that not only has Jesus seen the Father, but they share an unparalleled bond of love and relational intimacy.

And did you notice the tense? John isn't looking back in eternity past saying that Jesus was in the bosom of the Father. He says Jesus—the only God—is in the bosom of the Father. That's where he is right now—he was there before the Word became flesh and dwelt among us, and then when he ascended back, he ascended back to the Father and he is there now at the right hand of God the Father.

With nothing more than the verb tense the apostle John inserts a hint of what Jesus promised to the disciples—that after the resurrection he would return to the Father. Now, here's the point. The one and only God who has personally seen and known the Father, John says here at the end of vs. 18, "he has made him known." Other translations say he has explained him, he has declared him, or he has revealed him.

This is the word from which we get exegesis which is the process of applying the rules of interpretation to determine the meaning of a passage of Scripture. But that's not what the word in meant in the first century. It's used several times in Acts to describe how the apostles related accounts of what the Lord was doing as the gospel spread to new places. So you could say it means to reveal that which is unknown—to explain and give both facts and meaning.

Jesus, the only God who is at the Father's side, he has made the Father known. This is to say that more than just communicating to us words from God as a prophet would do, Jesus pulls back the veil and reveals to us the mind and heart of God. How does he do this? As we'll see throughout the Gospel, Jesus doesn't merely tell about the Father, he lives out who the Father is such that to the degree that we get to know the heart and mind of Christ through his words and actions and interactions, we will know what the Father is like.

In John 5 Jesus drew attention to their intimate relationship when he said, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel." In other words, whatever you see Jesus doing, he does in imitation of his Father. In John 12:49 Jesus said, "For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak." Whatever you hear Jesus say, he speaks on behalf of the Father.

Speaking of their joint work in caring for the flock of God, Jesus says in John 10:29-30, "My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one."

There is no daylight between Jesus and the Father. So when Philip says to Jesus in John 14, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me?"

Here's the point beloved, if you want to know what God the Father is like, get to know God the Son. If you want to understand the heart of God, come to understand the heart of Christ. There is no distinction between knowing God and knowing Christ. You can't know one and be ignorant of the other.

When someone tries to drive a wedge between the compassionate Jesus and the irritable Father, they show that they don't know either. The heart of the Father is the heart of the Son, they are in complete unity in their mind and plans and purposes. The mercy and compassion and grace and love and forgiveness and kindness and gentleness and goodness and justice of God are wrapped in Christ—and they are in Christ because they are true of God. Jesus cannot be what the Father is not, and the Father cannot be what Christ is not.

Do you want to see God? Look at the Lord Jesus Christ and the glory of his person in all that he said and did as recorded in the Gospels. Observe how he ministers to sinners and sufferers and challenged the self-righteous. In all that you see, know that you are seeing and hearing God himself engage with mankind.

Again I say, if atheists and agnostics and followers of false religion want proof of God, want to see God, want to know what God is like, the Word made flesh revealed him. God is no longer a mystery. Yes, there's far more to God than Jesus revealed. Yes, there are many things about God we cannot understand. We may not be able to know God fully, but we can know him truly because Jesus has made him known.

My friend if you do not know God, if you have not believed in the Lord Jesus Christ for the forgiveness of your sin, you can meet God today in the person of Jesus Christ. We're about to celebrate the Lord's Supper. This is a symbol given to us by Jesus to keep in our memory what he did for us. It's a reminder that the Word

became flesh and dwelt among us. And though he faced all the same kinds of challenges and temptations and heartaches that you and I face, he lived a sinless life.

And though he did not deserve to die, he gave his life on the cross to pay the penalty that sinners deserve. Death is what you and I deserve because of our sin against God and yet God has made a way for you to be forgiven and be reconciled to God who loves you and will grant you new life in him if you will but acknowledge your sin and need for a savior, and believe that Jesus is that Savior. He is the Christ—the Son of God.

Jesus is the glory of God beheld, the grace of God received, and the mystery of God revealed. All the truths we've considered the last three messages we'll be able to consider more slowly and carefully as they come up throughout the Gospel.

Church, we need to hear these truths to strengthen our faith. And we all know people who need to hear these truths so that they might believe. Be praying about who you can talk to about Christ, or who you can invite to church to hear about Christ. Consider asking someone to read the Gospel of John with you at work or over lunch and just talk about this glorious Jesus who is the Christ.

While the world wants to talk about celebrities and politicians, there is no greater person we can talk about than the Lord Jesus Christ. Amen?