

# Power to Become Sons of God

By Shawn Reynolds

sermonaudio.com

**Bible Text:** John 1:10-18

**Preached on:** Sunday, June 19, 2011

## **Grace Particular Baptist Church**

5725 Imperial Lakes Blvd

Mulberry, FL 33860

**Website:** [www.graceparticularbaptist.org](http://www.graceparticularbaptist.org)

**Online Sermons:** [www.sermonaudio.com/graceparticular](http://www.sermonaudio.com/graceparticular)

Let us pray.

*Dear heavenly Father, most gracious and holy Lord, how excellent is thy name. Oh, Lord, I pray this morning that thou would fill this place as, Lord, we are small in number. We ask, Lord, that thou art pleased to reveal the great number, the three in one to us this day, the great trinity, Lord, and how thou work. Thou workest for all of thy people that the three in one, Lord, is the only, Lord. Oh, Lord, take us away from self this hour. Take us away from all that would easily beset us. Lay aside those sins, oh Lord. May you be pleased to put them down and, Lord, may you purge us and bring us now unto thee that we, indeed, may worship thee this day in spirit and in truth. Lord, I ask that thou would be with me, Lord, what thou has laid upon my heart would come forth from thee in thy power, in thy truth, in thy wisdom, in thy knowledge and, Lord, may you be pleased to exalt thy name and to glorify thy name and, Lord, may you be pleased and honored and glorified in all that we do this day in Jesus' name I pray. Amen.*

One of the things I believe that the child of God struggles mightily with is self. I know as I look back on the week many of my greatest battles have been with myself, self exalting, self knowledge, self will, all of those self things that must be put to death. And I tell you. I am in bad shape if it is me that has to do it. I am destined for hell if I have to save myself. I have no other place of residence but the farthest place from God my Savior if it is up to me.

If it is me that my dependence is upon, I am most miserable. Everywhere you look the people you talk to, I don't know if it is a curse or a blessing, but the Lord has given me an ear to hear the preacher. He has given me an ear to hear it when I talk to man. He has given me an ear to hear when man exalts himself. And, as I said, on one hand it is a blessing. It is a blessing to be able to not be carried away with that kind of doctrine because I know it is only by the Lord's grace that I am kept there to see him.

As I have said, the struggle is mighty. It is mighty and I know that it is my Lord that must put down that struggle, who must exalt himself.

We come today to a passage of Scripture that is probably very familiar to you. You have probably read it many times. I have read it many times. I tried to get away from it this

week thinking there was something else that the Lord would have, but this is where he has settled me. And it is in John one. And it is only in John one verses 10 through 18, but we are going to go ahead this morning and by introduction read the first five verses because verse 10 starts with “He” and we need to know who he is. And to the heaven born soul, it is music to his ears.

To begin John one John said, “In the beginning was the Word, and the Word was with God, and the Word was God.”<sup>1</sup>

Right smack to begin this epistle, the apostle John is moved by the Holy Ghost to pen these words of the eternal sonship of the Lord Jesus Christ, that nowhere does anything begin, but it begins in him. And that is where we begin today.

“In the beginning was the Word.”<sup>2</sup>

And that is an important word for us today, that word that is capitalized because in the Greek it is the divine Christ. It is the Lord Jesus Christ. And we are going to run into that word a couple of more passages later which speak of him. So many times in this life man is tripped up by words. They are tripped up by the plurality of words when they are used more than once in the Word of God, when the Word is used, maybe it is the gospel. Maybe it is the written word. Maybe it is the written word that saves man.

Well, if it is the written word that saves you today, I would say you are right back where we began, most miserable. Because it is the Son of God who is the complete Savior. It is that this word that is in front of us today that is written of him, that testifies of him. But it cannot testify of him without the Holy Ghost.

I was reading Joseph Irons last night and he was being tried in his church. He was the one who came before Bradbury at Grove chapel back in the early 1800s. And he was being questioned on his denomination and, you know, he said something that struck me funny and I have heard it before and I had to sit there and think about it. He said, “I don’t care what you call me. I want to be known as a trinitarian, one who believes in the three in one, one that believes that the one God has three persons and each person has its distinct place in the child of God’s life. And we don’t exalt the one to the slighting of the other. We preach Christ crucified because the Father...

I have no idea how to answer things thing.

We preach Christ crucified because the Father sent his Son. We preach Christ crucified because the Holy Ghost is the one who fills the minister’s of God to preach his name. And as we come here to John 1:1 it is, “In the beginning was the Word, and the Word was with God, and the Word was God.”<sup>3</sup>

---

<sup>1</sup> John 1:1.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

We can't get away from that. We see him before the foundation of the world. He was there. We see him being one with the Father and one with the Holy Ghost.

“The same was in the beginning with God. All things were made by him.”<sup>4</sup>

It shows his preeminence, that the Father has placed all things in his hand.

“And without him was not any thing made that was made.”<sup>5</sup>

We know that in the beginning of Genesis it tells us that all three had a purpose and all three had a place and all three had the power in creation. But why is it that Christ is singled out here? He is singled out because it has been given into his hand. He has a preeminence over all things.

“In him was life.”<sup>6</sup>

John begins this epistle by telling us right forth and first that any life there is must be in Christ Jesus. He is the life. In him was life, the life that is imparted to the child of God is the life of Christ. It is not a mixture of his life and Christ's life. It is Christ and Christ alone.

“In him was life; and the life was the light of men.”<sup>7</sup>

There is no other light.

I was greatly disturbed this week, well, I have been in the past. There is a place, there is a website that we like to go to that has songs of hope on it. But one of the most disturbing things about the website is in the middle of it it says, “If you don't read anything else, our message is this. ‘Read this sermon.’ And the sermon is entitled “Christ has done his part. God has done his part. What is your part in your salvation?”

And when you go there you are hoping, at least I was, that it was a catchy title to tell you that you don't have any part in it. But that wasn't the case. And that kind of mixture of gospel and law and that kind of mixture of gospel and creature, I want no part of. But I am going to tell you this. The only reason I don't want any part of it is because of the grace of God, because I, too, was raised that way. I, too, was indoctrinated that way out what I must do for God. He has done his part. He has gave the power. Now go do it. But every time at least the Lord kept showing me in my life that that doesn't happen. It doesn't matter how much I know. It doesn't matter how much of this Savior I know, I will not come to him unless he draws me.

---

<sup>4</sup> John 1:2-3.

<sup>5</sup> John 1:3.

<sup>6</sup> John 1:4.

<sup>7</sup> Ibid.

I hope she doesn't mind me sharing this, but my daughter came to me this morning with a heavy heart and she said to me, "Dad, I know I love him, but I am so burdened. I can't come to him like I want to come to him. I feel like he is so distant from me."

That is what I am talking about.

Even we may get indoctrinated and we may hear the words today and we may know where Christ is, but unless the Lord opens our eyes, unless he opens our hearts, unless he bends our will, we will not come to him. We will search the Scriptures for in them they testify of him. We know that. And in them we believe we have eternal life. But we still won't come to him. We won't, unless he binds the strong man in us and he casts him out. And that strong man is our flesh and that strong man is Satan and that strong man is one that is stronger than we are. And we need one who is stronger than him.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.<sup>8</sup>

Do you see that? Do you see that the light came into this world and this world is nothing but darkness? Today it is the same thing. This world is nothing but darkness. And the light, the light is here. The light of Jesus Christ is here in this place today.

But do you know what. We will see nothing but darkness unless the Lord's illumination, he is the light. He is the light and the life giver.

Now that, those five verses are all by introduction. Then we clauses that he speaks of John the Baptist who will come to speak of the one that will come. But then we pick back up in verse 10 where our focus is today in 10 through 18.

"He was in the world."<sup>9</sup>

Three times the world is used here in this verse. All three of them mean something different. The beginning of it is he is in the world. He came and he was made flesh. He dwelt among us and he walked among us. That is the first one.

"And the world was made my him."<sup>10</sup>

There is the creation of the whole world.

"And [then] the world knew him not."<sup>11</sup>

Amazing, three words, three different meanings.

---

<sup>8</sup> John 1:4-5.

<sup>9</sup> John 1:10.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

“He was in the world, and the world was made by him.”<sup>12</sup>

And, you know, that is something, isn't it? Man believes that he can go out in the middle of a lake and he can find God there because God made the lake, because God made the trees, because God made the fish, because God made all those things. That is where he is going to find Christ.

Man believes that he can find Christ by looking and searching in this world, but this verse says he was in the world and the world was made by him. He is the creator of the world, but yet the world knew him not. And you and I today unless quickened by the Holy Ghost, we won't know him either. In fact, we are going to see here in a minute how is the only way we are going to know him.

“He was in the world, and the world was made by him, and the world knew him not.”<sup>13</sup>

You know, Jesus came. At night time now we have been studying at home, at my home, the woman at the well. And she is a perfect example of this. Christ came into the world, but the world knew him not. She knew nothing of him, but he must needs to go Samaria. He must needs go to her, because she is his child. It was the same with Zacchaeus. It was the same with the two on the road to Emmaus. It is the same everywhere Christ went. No one's eyes were open unless he breathed life into them, unless he gave the light of the illumination to come and to dispel the darkness in their soul.

It is amazing as she comes and reasons with Jesus and says, “You know, we worship here in this mountain.”

And the Lord tells her, “There will come a day, there will come a day.” That day is when he comes to her soul. That day comes and it was beginning right there. When the Lord says, “You will see, you will worship me in Spirit and in truth, not in a mountain, not in a place. The Jews believed the Messiah is coming. I am he. And you will worship me, but you won't worship me in the letter and you won't worship me in ordinances. And you won't worship me in the law. You will worship me in spirit and in truth.”

All of this takes the creature totally out of salvation. It takes the creature totally out of his walk with the Lord Jesus Christ because with that mind, without that mind we can do nothing. It is such a burdensome thought to think that Christ has done what he has done and it is finished and then he has left us there with that knowledge and in that knowledge, now, we are going to go work it out, because when the Lord makes you true to yourself, not when you are true to yourself, when the Lord makes you true to yourself, he will show you that you will not come. He will show you your total dependence upon him.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.<sup>14</sup>

---

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> John 1:10-11.

Now many people, oh, well, that is easy. He came to the Jews and the Jews crucified him. Really? Because he did come unto his own and his own did reject him and his own do reject him. And his own, I take this, I look at this and I say, “Wow, how many times do I not receive Christ? How many times am I deadened when I come to the Lord’s table? How many times am I dead when I come here to hear the gospel preached?”

And I know that without him I can’t turn on a hearing. I can’t turn on an obedience. I can’t turn on... oh, I can try. But it is not soul work. When the Lord comes to your soul it is him. It is him and it is in his power and you know the difference, because you have spent your whole life trying to work something out yourself. You know the difference because the Lord has shown you what it is to be in Christ is to be in his power, to be in his life, because his life is the light of men if you have the mind of him.

“He came unto his own, and his own received him not.”<sup>15</sup>

And then we get to our two focus verses today, the most powerful verses in this passage, I believe.

“But as many as received him...”<sup>16</sup>

Boy, I tell you, if we stopped right there, we would have a lot of things said wrong today. We would have a lot more focus on the creature right now. We would sit there and say, “You know, we received him. That is how we got everything that we got. You know, the Lord did his part. We are in the middle there and we had to receive him. We had to come to him. We heard an offer of his salvation and we came.”

But that ain’t what it says. And you can’t ignore this. You might try to ignore this. You might try to ignore this, but when the Lord brings it to your soul, he shows you your unwillingness, he shows your nothingness, he shows your inability and he shows all of those things in him, his ability, his worthiness, his drawing power.

“But as many as received him, to them gave he power to become the sons of God.”<sup>17</sup>

He gave them power to become, power how? Power to repent, power to believe, power to love, power to be long suffering, power to be gentle, power to do anything that is pleasing to the Father. That is the power of faith, to believe and to live.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”<sup>18</sup>

To them that believe on this name, there is the power. The power comes to believe. The power comes from above to live.

---

<sup>15</sup> John 1:11.

<sup>16</sup> John 1:12.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

I was telling Rebecca this morning. I would never want anyone to leave a conversation when I tell her that the Lord is faithful and that he will come and that he will come in his perfect time and draw her to himself. When I tell her that the Lord is the one who imparts that patience because it is a fruit of the Spirit, when I tell her these things, I don't tell her them as sitting in some kind of expectation that maybe he will, maybe he won't, because if this Word is true and if the Word of Jesus Christ and his power is true, all of these things, all of the graces of the Spirit is what he gives his children and all of those things that we read about in the Sermon on the Mount—"Blessed are they who mourn, blessed are those peace makers, blessed are those whose heart is pure, blessed are...—all of these things are the gifts of the Holy Ghost and they are all stored up in Joseph our Joseph who opens the storehouses and gives them to his children. It is not a will he. It is all in his perfect time and that goes back to sovereignty. And this whole passage, once again, speaks of the Lord's sovereignty. It comes in his time.

And who can say to the potter, "Why formest thou me this way? Why is it that it takes a while? Why, Lord, are you..."

Read the Song of Solomon. Read the Church's response when the Lord has withdrawn from it. And notice how the Lord's Spirit must move upon the vineyard, how the Lord's Spirit and the wakening power must come to the child of God because he slumbers.

No, he gave us power. He gives us power to become the sons of God. This is the spirit of adoption. This is the taking us out of this darkness, this line of darkness, the one that we are all dead and we are all fallen in Adam. And he takes us out of that line and he puts us in the line of our federal head, the Lord Jesus Christ. And that is where all sustenance is. And that is where all blessings flow. And that is where all life is.

You turn with me, our first venture today will be in Acts eight. I am sorry, Romans eight. Very familiar ground. In fact, we just quoted a little bit of it. In Romans eight, chapter eight verses 14 and 15.

"For as many as are led by the Spirit of God..."<sup>19</sup>

I love that word "led." Many like to say, "No, no, no. I don't like that word because it is not powerful enough."

Oh, it is powerful enough. And it shows the child of God that we don't have a goat herder as a shepherd. He is not sitting there and driving us with an iron and sitting there saying, "Do this, do this." He is leading. And he leads by his Spirit and those who hear the Shepherd's voice and those that are quickened to new life and those that have the new creature and not are exalting the old creature, but the new creature that rests in the Lord Jesus Christ, they are the sons of God. They are led by the Spirit of God.

"For ye have not received the spirit of bondage again to fear."<sup>20</sup>

---

<sup>19</sup> Romans 8:14.

How many times do we try to go back to that spirit of bondage and fear of the law? How many times do we then look up to Jesus and say... or look up in our thoughts and say, "You know what? There is something I must do more. There is a striving I have to do. There is a labor that I have to do. And the Lord is requiring that of me"?

The apostle Paul says, "No. You have not received that spirit of bondage. That is the bondage of the law."

The law isn't just the 10 Commandments. It is the have tos. It is the must tos. It is all the ordinances that we look at and we read and we say, "Oh, there is something left for me to do and it comes so subtly."

And Satan uses it all the time in the child of God's life. And do you know why? Because there is no rest there. There is no trusting in the Lord Jesus Christ there. There is no faith there. The two can't mix. Faith and the law never go together.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption."<sup>21</sup>

And it is only because of this Spirit of adoption that we can cry out, "Abba, Father, Father, Father."

And it is a cry of love, but it is a cry of desperation. It is a cry of coming to the end of yourself and knowing that there is a Savior far greater than you could ever be.

Oh, we have all been down that path and may the Lord deliver us from that path of working and working and laboring for a kingdom that is already been established and it has already been fulfilled and it has already been accomplished and it is finished. There is rest for the child of God.

And, yes, he must bring us there. Our nature is always to work. Our nature is to... and our comfort level is in ourselves. And, you know, that is a damnable thing, because as I said earlier, if the Lord does reveal who you are, if he shows you who you are in the picture of this Word, in the light of the Lord Jesus Christ, you won't want any part in any salvation. You won't want any part in anything that has anything to do with being born again or of salvation in Christ Jesus, because we know what we are capable of.

There ain't nothing good there.

Let's return back to our text.

"But as many as received him, to them gave he power to become the sons of God."<sup>22</sup>

---

<sup>20</sup> Romans 8:15.

<sup>21</sup> Ibid.

<sup>22</sup> John 1:12.



No other way to be the son of God, to be a brother in Christ, but by the power of God.

“...to them that believe on his name.”<sup>23</sup>

There is a fruit of the power. Two fruits at the beginning and the end sandwiched in by the power, the receiving in the faith all by the power of him.

And if that is not enough to drive the point home, 13 puts the nail in the coffin of free will. It puts the nail in the coffin of idol worship and it puts the nail in the coffin of vicariously living for someone else, believing that you can ride the coattails of a child of God to heaven is an untruth. Believing that you are in the kingdom of God because you are in this fellowship or because you are in a family that has believers in it, is a lie.

John tells us as such in verse 13. The sons of God are those:

“Which were born, not of blood...”<sup>24</sup>

And now listen. This “born” must mean something more than our first generation. It must mean something more than being born of flesh. It must be something more than being coming out of the womb and being born. Yes, it is. It is being born from above. It is being born again. It is being born into the kingdom of God.

And how is that? Well, we have three negatives. We have what it is not. It is not of blood. It is not in our blood lines. It is not in the royal blood lines. It is not in kings’ lines. It is in one line and the covenant head is the Lord Jesus Christ. The federal head is the Lord Jesus Christ. And it is not of blood.

That is a hard thing. That is a hard thing here to say that here not his day that the world sets apart to be Father’s Day. Fathers in this room, fathers on the other line on the phone and we all would wish and our heart’s desire would be that our children would be saved. But it is not of our blood. They can’t be because of the Lord has revealed himself to us. But it is that sovereignty again. It is sovereignty and divine election. And he did not will it to be that blood, human blood can save, but the blood of Christ is the only blood that can.

They “were born, not of blood, nor of the will of the flesh...”<sup>25</sup>

Now that is... that says a lot more to me than what it means here in the Greek and the Greek means animal flesh. And John is quick to put that in because of all of the idolatry.

If we look back at man’s machinations of all the idols that they have had, they have always put the creature over the Creator. They have always... the apostle Paul preached

---

<sup>23</sup> Ibid.

<sup>24</sup> John 1:13.

<sup>25</sup> Ibid.

against that. They worship the creatures more than the creator. And that is what John is warning against there. It is not of the will of the flesh. There is no animal like deity. There is nothing in this world of any animal life that can save you, especially not the false gods.

But I like the way that the Holy Spirit has preserved the words. “Nor of the will of the flesh.”<sup>26</sup>

I think of that on the spiritual realm and I think of the old man that resides in me still. You know the one, the one that wants to take over, the one that wants his will to be made known in you, the one who wants to exalt himself and his ideas and the one that works that total concert with Satan and the world.

But, see, the old man will be destroyed in a child of God. The old man, contrary to some, never gets better. The old man is dead. And he will always be dead. And he will wax worse and worse, but as the Spirit grows, and as he impresses upon the child of God to grow in the grace and knowledge of him, the power of the Lord comes upon this child of God. And the flesh is beaten back. But that warfare will always be here. It will always be here. But for the child of God he is provided a rest. And he has provided it even here and that rest is in his Son.

Rebecca and I were talking about that also this morning. She agreed with me. I know what the difference is. I know what peace is from above as in peace that we take in things on this earth, fleshly peace. It is a counterfeit. But when the Lord gives you peace in your soul, it is a peace which passes every understanding that we know of man. It is a peace that just overflows and comes into the soul and says, “Thou art now at rest in me.”

May that peace be a part of you.

But there is another one that is a negative here and it is a biggie. It is amazing that the Word of God says, “Nor of the will of man...”<sup>27</sup>

We like to equate the free will uprising to Wesley. Oh, but it came long before him. It came right here in Jesus’ time in the Pharisees. It came right here in man’s will to find God in the Old Testament law, to find him in the prophets and to follow him as they knew how, as they were revealed so to speak.

But, you see, this is the axe that is laid at the root of all free will, because the Lord makes it perfectly clear here that being born again or being born from above is not of blood. It is not of the will of the flesh. And it is not of the will of man. And you can’t will yourself today to love him. And you can’t will yourself today to follow him. And you can’t will yourself today to repent. You can’t.

Esau tried. “He sought it carefully with tears.”<sup>28</sup> But he was rejected.

---

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

Judas tried. He brought the 30 pieces of silver back and what was the answer to the world?

“What is this to us?”

And he went out and hung himself, because there is no peace for the wicked. The peace is only in the Lord Jesus Christ. And it is not of the will of man to find that peace. And it is not of the will of man to find that love. And it is not of the will of man to find Christ. Because verse 12 has already told us he gives the power to become the sons of God. And not only does he give the power to become the sons of God, he increases the power and continues the power in the life of the child of God to keep them as the sons of God.

Praise be to God for that.

I want to take you to two passages real quick to support verse 13.

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”<sup>29</sup>

But of God. That is what tells us the answer. I tells us that all of these negatives, all of these man centeredness, all of these ideas and machinations of man...

Oh, isn't it of blood? Oh, can't I worship the creation? Oh, ok, I will just will it so to be.

And the Lord rejects every one of them. And he says, “No, it is of God. The birth from above is of God. The power to believe is of God. The power to be kept is of God.

Now let's see what the apostle James says in James 1:18.

I told you earlier that we would come in contact again with this word “word.” And it is the same word that is mentioned in John one. Unfortunate translation. It is not capitalized here in James 1:18. But look at this.

“Of his own will begat he us with the word of truth.”<sup>30</sup>

Same word. Same word, divine Christ. That is, “Of his own will begat he us with the word of truth,”<sup>31</sup> with Jesus Christ, with the will of his own will he begat us. He borned us. He sought us. He found us. He gave us new life. He gave us new birth of his own will.

“...that we should be a kind of firstfruits of his creatures.”<sup>32</sup>

---

<sup>28</sup> Hebrews 12:27.

<sup>29</sup> John 1:13.

<sup>30</sup> James 1:18.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

That is his Church. He has given his Church the preeminence over all things and his Church is in him. And he has begot us with the Word of truth.

Jesus said, “I am the way, the truth, and the life.”<sup>33</sup>

It is him. Same word. Look it up. Same word in the Greek.

And that is not all. Let’s go over to 1 Peter one now, just a little bit over, the same thing again.

This is the one, I think, man stumbles on so much. They stumble so much on saying, “You have got to hear. You have got to be under the preached Word for God to make a difference.”

Well, here we go. Verse 23.

“Being born again, not of corruptible seed, but of incorruptible.”<sup>34</sup>

That is the birth from above. It is not of the will of man, it is not of the blood lines, it is not of the will of the creature or the flesh. It is of God. And it is born from above.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God.”<sup>35</sup>

Same word again. By the Lord Jesus Christ, by the Word that was made flesh, by the Word, the Lord Jesus Christ. That is where life is.

“...which liveth and abideth forever.”<sup>36</sup>

How silly it would be to put the written word in there. Oh, see, we have to be born by the written word. It is the written word that gives life. Really? What about the thief. What about all of those that the Lord has spoken to and it was his Word, but it is his Son. It is the light of the Lord Jesus Christ.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”<sup>37</sup>

That is the Lord Jesus Christ. He abides in his children and his children abide in him forever. He is eternal. It is eternal sonship. It is the Lord Jesus Christ who saves to the uttermost, who has all of his children and all of their desires and all of their wants and all of their needs is stored in him. And he is their desire.

---

<sup>33</sup> John 14:6.

<sup>34</sup> 1 Peter 1:23.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

So now we leave these two very key verses, because we have to see what else John is led to say here.

“And the Word was made flesh, and dwelt among us.”<sup>38</sup>

The Lord Jesus Christ was made flesh and he dwelt among us.

Now continue the theme here of John exalting the Lord Jesus Christ, putting down the creature, putting down anything of man at all. Everything is about Christ and his preeminence.

“And we beheld his glory.”<sup>39</sup>

See, that is the thing that sets the child of God apart from the rest of the world. The rest of the world and the religious world today can behold a glory. They can behold Jesus and they can say, “Oh, I see him in the Word.”

But for the child of God who is humbled and the child of God whose life is Christ alone, we behold his glory. See that word “I” is what dies in the child of God. This... the whole conversation, the whole life is not what I have done for Christ. It is what he has done for me. It is what he has finished on Calvary. It is what he has done in the power to become the sons of God.

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father.)”<sup>40</sup>

See, that being a son of God, it doesn't put you on equal plain in yourself and exalting yourself. It puts you in Christ Jesus and it puts you right at the right side of him to accept and to be given all blessings of the kingdom of God that are stored in him. And it is a humbling thing. It is a humbling thing because of this warfare that we have.

That old man and that old flesh keep saying, “No. What about me?”

But the spiritual man says, “What about him?”

“We beheld his glory, the glory as of the only begotten of the Father.”<sup>41</sup>

And look how he is revealed to his children.

“...full of grace and truth.”<sup>42</sup>

---

<sup>38</sup> John 1:14.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

<sup>41</sup> Ibid.

<sup>42</sup> Ibid.

I don't see bondage there. I don't have to, must to. I certainly don't see the law. I see it fulfilled. I see the truth in Christ Jesus that sets me free this morning, that I have no bondage and a bond slave to the law or to what I must do, but to obedience.

No, He is full of grace and truth. What a heaven born soul does, he beholds his glory and then he beholds his glory and his glory is full of grace and truth.

You see, that is what the spiritual man sees. He is brought to see the nothingness of himself and the grace of God to save him, because he sees nothing in himself.

"I have done nothing for you, Lord. I have been contrary to you. Even in the very acts that I say I have done for you, they have been tainted. They have been tainted by my will. They have been tainted by my desires. They have been tainted by my fleshliness."

No, I see him full of grace and truth.

But you have to be brought there. It is only by divine revelation. It is not in theology. It is not in the theological institutes. It is not even in sitting in front of the Word without the revelation of the Lord.

Then we go back to John.

"John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me."<sup>43</sup>

Why is this put in? Because the Lord is showing the working of himself in John, John who had thousands come to him for baptism. But John says, "No, it is not about me."

How can man do that?

"Knowledge puffeth up."<sup>44</sup>

Power puffeth up. All of these people came to John, but John's testimony is not John. It is the Lord Jesus Christ.

That is the power to become the sons of God. That is the power to look past yourself.

"John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me."

"He must increase, but I must decrease."<sup>45</sup>

---

<sup>43</sup> John 1:15.

<sup>44</sup> 1 Corinthians 8:1.

<sup>45</sup> John 3:30.

That is what he said.

“He must increase, but I must decrease.”<sup>46</sup>

That is a heaven born soul knowing his place before God. Oh, don't come to me looking. Don't come to me and exalt me. No. It is my Savior.

Then verse 16, for the child of God again, by the way, for the sons of God that have been given power to believe, to love, to... now look.

“And of his fulness have all we received.”<sup>47</sup>

That is what I was saying earlier. It is not the potential. He is not a potential Savior and he is not a potential giver of gifts. He is not a potential that the storehouse is full and you have got to come and do something to get that storehouse to be opened. No. We have received all. We have received everything from Christ in his perfect time.

Which one of you in here, a heaven born soul can say that Christ has not been your all in all, that Christ has not given all things to thee.

And if you can, I would say you are still living in a mixed life of law and gospel, trying to work, but yet never being satisfied.

See, that is another amazing thing. The Father was satisfied in the Son and all of his children will be satisfied in the Son.

All we received. There it is again.

“...grace for grace.”<sup>48</sup>

The grace of faith. The grace of repentance, the grace of love, the grace of longsuffering, the grace of peace, the grace of joy. This is what we have received in Christ Jesus.

The trueness of all of those things mentioned because there is a counterfeit to every one of them. And all of those things are not received of Christ. They are counterfeited by the prince of the darkness. But the light, the light that dispels the darkness is of greater than that darkness.

And then why do you think, why do you think it was so necessary that the Holy Spirit took John now to the next verse? Why is it so necessary? We haven't talked about the law, have we?

Oh, yes, we have, because we have talked about grace.

---

<sup>46</sup> Ibid.

<sup>47</sup> John 1:16.

<sup>48</sup> Ibid.

“For,” which means because in Greek, “the law was given by Moses...”<sup>49</sup>

Because the law was given by Moses...

“For the law was given by Moses, but grace and truth came by Jesus Christ.”<sup>50</sup>

See, there is a variance there. And there is a variance there because those that worship Christ must worship him in spirit and in truth. That is what the Lord is saying here through his apostle John.

“For the law was given by Moses...”<sup>51</sup>

You can't find Christ in Moses' face. You can't find Christ in Moses' law.

Now here is the remarkable thing. Moses found Christ by faith. Even as a law giver, the Lord gave him faith to overcome the have tos, the must tos and the 10 Commandment that we so much in our flesh want to bind to our heads and bind to our life and say, “We must do this to make God happy.

But by faith Moses, even Moses, this one day, brought in the law and saw the Messiah, saw the fulfillment in all of those things in Christ Jesus. He saw the Lord Jesus Christ in the altar. He saw the Lord Jesus Christ in the sacrifice. He saw him in the candlestick. He saw him in the mercy seat. He saw him in the ark of the covenant. He saw him in all of those things. That is what faith does.

And the law is always going to be around you. And there is always going to be those around you saying those things.

I told you many times. I was brought up that way. If I did something wrong it was because I wasn't living right. I would still to this day... I am almost 41 years old. I still hear that.

You know, you must not be doing something right.

No, and I will never do anything right. But in him, everything is correct. Everything is grace for grace and everything is grace and truth, because that came by my Savior. And that is why that bondage doesn't bother me anymore because the Lord has set me free.

By the way, “No man,” verse 18, “hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”<sup>52</sup>

---

<sup>49</sup> John 1:17.

<sup>50</sup> Ibid.

<sup>51</sup> Ibid.

<sup>52</sup> John 1:18.



Why is that verse in there? Just in case you didn't understand what the whole passage was about. It is about him. It is about him as the Mediator and he is the only one who can declare him, because we all must be taught of him. We all must be brought to sit at his feet as Mary did for the one thing needful and the one thing necessary and that means for this life and the life to come. Praise be to God that no man has seen this God at any time and he is only revealed in his Son. And may his Son reveal him to you this day, to the praise and glory of his name.

*Dear heavenly Father, most gracious and holy Lord, blessed be thy name. Blessed be thy name above all heaven and earth this day. Oh, Lord, glorify your name. May you slay ourselves and may you be glorified. In Jesus' name I pray. Amen.*