

PALOMINO VALLEY BIBLE FELLOWSHIP

September 17, 2023

John 1:14-18 (Part One)

Behold His Glory, Grace, and Truth

The Lord's Supper

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Fellowship

Today

John, an apostle of Jesus Christ, at the very beginning of his gospel, establishes the fact that Jesus is truly God, something that the secular world rejects. Even worse, most of Jesus' own people, Israel, refused to believe that He was both God and their Messiah.

To prepare the Jews for this long-awaited event, God appointed John the Baptist as a witness to the Jews that Jesus was truly the *logos*, the Word, the Light, God Himself, bringing them the knowledge of God and to take away their sins, yet most denied Him.

Beginning in *verses 14 through 18* the apostle gives his own witness while including the witness of John the Baptist and the other apostles.

Our study of this passage of Scripture will involve at least two, and perhaps three parts, and we will be stepping into the tall grass (so to speak), because spending some time here will help us to understand the fullness of Christ's grace, truth, and glory.

When Jesus spoke to the Samaritan woman at Jacob's well in Samaria, He said to her in **John 4:23** *"But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers."*

Digging deep into John's gospel and learning about the uniqueness of Jesus Christ, His person, His purpose, and His glory, will help us accomplish what the Father desires; *"to worship the Father in spirit and truth."*

Jesus reminds us of a commandment given to Moses, who, in turn, taught it to the Hebrew people, in Mark 12:30 AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.'

Worshiping the Father *in spirit and truth* requires, first of all, truth; the full knowledge of the truth of God, His love, mercy, and grace toward His people—all that He provides for us.

The truth is then followed by our love for Him, a passionate love, a love with all our being, a love that cannot be quenched or substituted. And that passion is not temporary emotions, as promoted in some modern Christian music, but true, lasting, everyday passion with all the heart.

It's that truth that is found in both the Old Testament and the New Testament, especially in the gospel of John because John describes both the person and work of Jesus Christ; the fact that He is God, and all that He accomplished for us. And that is the main reason we are studying John's gospel.

Let us read together our text for this morning:

John 1:14-18 *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*

Vs. 15 *John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"*

Vs. 16 *For of His fullness we have all received, and grace upon grace.*

Vs. 17 *For the Law was given through Moses; grace and truth were realized through Jesus Christ.*

Vs. 18 *No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.*

Although we read *verses 14-18* as our text, *verse 14* carries the main thought of our study, and *verses 15-18* reinforce and expand that thought. Therefore our study this morning will focus on *verse 14*, and why, when John wrote this it would have so much meaning to the Jews.

In today's world, extending even into some churches, *verse 14* has become commonplace; sort of a "ho-hum," "OK, so the Word became flesh. So, it's speaking about Jesus, and Jesus is a friendly man who really understands you and wants to make you comfortable, and He is very tolerant of your behaviors."

"Come on in and join our church. We accept everyone. Don't worry about needing to change your life, just believe in Him and everything will be OK. He just wants you to be happy, and prosperous, and to enjoy life."

When you hear this kind of teaching, flee from it! It's heresy! It's blasphemy!

Let's read **Vs. 14** again. *And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*

Go back to **Vs. 1** for a moment. *"In the beginning was the Word, and the Word was with God, and the Word was God."*

Vs. 14 The "*Word became flesh*" refers to the "begotten", Jesus, the Son of God, the second person of the trinity of God; Father, Son, and Holy Spirit.

Vs. 14 cont. "*and dwelt among us,*"

For the first time in history, God entered the world in the form of a man, Jesus Christ, so that men could see Him, and Hear Him; the very image of the invisible God who is Spirit.

Let's examine the English word, "*dwelt,*" and we will see why it has so much meaning to the Jews.

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The Greek word, *skenoo*, translated *dwelt*, means *to have one's tent, to spread his tabernacle*.

This word, then, would remind the Jews of their days when Israel wandered in the desert and camped around their tabernacle.

“And the Word was made flesh and tabernacled among us.”

The tabernacle was a portable temple that was carried with the Hebrew people as they wandered in the wilderness, always set up in the center of their camp since it was the center of their worship.

The twelve tribes of Israel camped around the tabernacle, with three tribes on each side, with the Levites (the priesthood) camped in the center of the camp by their center of worship, the tabernacle.

The tabernacle was constructed of boards covered with curtains and measured about 45 feet long by 15 feet wide. It was divided into two distinct parts: the inner chamber was 15 feet by 15 feet and contained the Ark of the Covenant. It was the dwelling place of God, and called the Holy of Holies, with the wings of the cherubim stretching out over the Ark.

This is where the shekinah glory of God appeared (the Light), indicating His presence. The Holy of Holies was the place where God met with the high priests and spoke to them—also called *the tent of meeting*.

The golden altar of incense, the table of shewbread, and the golden candlestick were kept in the outer chamber. Outside, the tabernacle was surrounded by a courtyard of linen curtains over 8 feet in height. The courtyard measured 175 feet long by 87 feet wide, and it contained a huge brazen altar where sacrifices continually burned.

The significance of this is that no one can approach God except by means of sacrifice, and the Jews knew this. **Leviticus 17:11** *‘For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.’*

And the entire Christian community should know this also—**Hebrews 9:22** *And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.*

Since the sacrificial death and resurrection of Jesus Christ, the Lamb of God, no one can approach God except through faith in the One who dwells (tabernacles) with us; the Word, the One who said, *“I am the Light of the world; he who follows Me will not walk in darkness, but will have the Light of life.”* (**John 8:12**)

The tabernacle in the wilderness was the place where the Israelites worshiped. They brought their sacrifices and gave their gifts there, and the priests ministered in the holy temple.

The Christian faith has Jesus as our high priest, the center of our worship, our tabernacle. We gather together in the presence of our high priest, Jesus Christ, and He receives our gifts for the work of the ministry.

Vs. 14 cont. *and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.*

The apostles witnessed Jesus' glory in His miracles of healing and raising the dead. Even more so at His transfiguration; the shekinah glory of God in the presence of Peter, John, and James, recorded in *Luke 9:29-36*

But, there is more than just knowing about His glory, it is the glory every believer will experience personally. The apostle Paul teaches about this in:

2 Corinthians 3:18 *But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.*

Someone will ask, “Why is it important that we know all about the Israelite’s tabernacle in the wilderness? What has that to do with our Christian faith?”

Because the Word, the Light, the preincarnate glory of Christ, is seen throughout the Old Testament; the shekinah glory of God in the tabernacle in the wilderness is the same Christ we have been saved by through faith; the same God the Hebrew people worshiped as they camped in the desert.

The same Word who called Abram out of the land of Ur and promised him a son; Isaac, and further promised to make him the father of many nations. (*Genesis 17:4*)

The same Word that became flesh and dwelt among us; the same Word that called the Gentiles to faith and salvation:

Ephesians 2:17-22 *AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;*

Vs. 18 for through Him we both have our access in one Spirit to the Father.

Vs. 19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,

Vs. 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone,

Vs. 21 in who the whole building, being fitted together, is growing into a holy temple in the Lord,

Vs. 22 in whom you also are being built together into a dwelling of God in the Spirit.

Romans 10:12-13 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him;

Vs. 13 for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."

The same Word that tabernacled in the wilderness with the Israelites is the Word that grafted the believing Gentiles, the wild branches of the uncultivated olive tree into the cultivated olive tree of Israel, the root being the patriarchs of Israel and Christ Himself. (*Romans 11*)

Romans 11:33 and 36 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

Vs. 36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

We will now prepare to participate in the Lord's Supper.

Let us pray--

The Lord's Supper

On the third Lord's Day of every month we set aside part of our worship service to remember our Lord's death and what it means to those who have placed their faith in Him.

Our study today of **John 1:14** taught us about the incarnation of Jesus Christ; “*And the Word became flesh and dwelt among us,*” and now we will jump ahead about 33 years and remember the Jews rejection of Jesus; His crucifixion and death demanded by the religious crowd and ordered by Pontius Pilate, when He willingly submitted to a sacrificial death as He shed His divine blood, washing away our sins.

Please turn in your Bibles to **Luke 22:14-23** and we will read the entire passage together: the scene is in an upper room in Jerusalem where Jesus is gathered together with His apostles to partake of His final Passover meal before His betrayal and arrest by the religious authorities.

Vs. 14 *When the hour had come, He reclined at the table, and th apostles with Him.*

Vs. 15 *And He said to them, “I have earnestly desired to eat this Passover with you before I suffer;*

Vs. 16 *for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.”*

Vs. 17 *And when He had taken a cup and given thanks, He said, “Take this and share it among yourselves;*

Vs. 18 *for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.”*

Vs. 19 *And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.”*

Vs. 20 *And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.*

Vs. 21 *“But behold, the hand of the one betraying Me is with Mine on the table.*

Vs. 22 *“For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!”*

Vs. 23 *And they began to discuss among themselves which one of them it might be who was going to do this thing.*

The Old Covenant VS. The New Covenant

The Old Covenant God made with His people required strict obedience to the Mosaic Law, including daily sacrifices of unblemished animals or birds, such as doves, lambs, goats, and cattle. Because of their fallen nature, the people found it impossible to continually keep all the points of the Law.

God's Law, therefore, pointed out their sins, and those sacrifices were intended to temporarily atone for the sins of the people. But God's plan was to bring to the world a permanent atonement; a one-time sacrifice, so through and complete that there would never again be a need to atone for sins.

When the angel Gabriel announced the coming birth of Jesus to Joseph, Mary's betrothed husband-to-be, he said to Joseph, *"She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."* (**Matt. 1:21**)

Then, when Jesus had fully grown and was about to begin His ministry, as He approached His forerunner, John the Baptist at the Jordan River, John said, *"Behold, the Lamb of God who takes away the sin of the world!"* (**John 1:29**)

When Jesus, God incarnate, came into the world, born as a Jew under the Law, He lived a sinless life, fulfilling the entire Mosaic Law. Jesus said to His disciples in **Matthew 5:17** *"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill."*

At that final Passover supper, eating together with His apostles and knowing He was about to be betrayed, arrested, suffer by scourging, and followed by crucifixion, our sinless Lord and Savior instituted a new covenant; the covenant of grace.

The New Covenant is God's promise to forgive our sins, His promise of union with Jesus Christ—a covenant of grace. Unlike the Old Covenant of obedience to the Mosaic Law, the New Covenant cannot be earned through our works.

The apostle Paul wrote in **Romans 3:20** *because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.*

And, with the knowledge of our sins, we must confess them and repent of them, seeking God's forgiveness through our faith in the person and works of Jesus Christ; His sinless life, fulfilling the Old Covenant, His suffering and death on the cross—shedding His blood on our behalf in full payment for our sins—the Lamb of God who takes away our sins.

The New Covenant was given first to Israel; the Jewish people. Then, after the resurrection of Jesus, the gospel (good news) of Jesus Christ and His New Covenant was extended to the Gentiles.

Ephesians 2:13-14 *But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.*

Vs. 14 *For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall.*

It is through the New Covenant of grace that, through faith in Jesus and in His resurrection, we become one with Christ, one with the Father, and one with each other, indwelt by His Holy Spirit, imputed with the righteousness of Christ and given eternal life in His kingdom.

And we, all who are of faith in Christ, are His church and His bride!

It is for the sacrificial death of Jesus, the Lamb of God, that we are to remember; that He gave Himself for us; His body and blood, so that we can be forgiven and given the gift of eternal life. For this we are to be eternally thankful! Amen!

Please serve the bread. Pray for, and eat the bread:

Serve the cup. Pray for, and drink the cup:

Final prayer--

Worship

Benediction: ***Philippians 4:6-7*** *Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. Amen.*

