

(John) When God Became One of Us

by Brian Brodersen

The sermon explores the significance of Jesus as the Word made flesh, the foundation of our knowledge of God and man, and the guarantee of our peace and blessedness.

Duration: 50:36

Scripture: Genesis 1:1, Exodus 20:18-21, Matthew 5:43-48, John 1:1, John 1:14, Romans 3:23, Hebrews 12:18-24

Topics: "Incarnation Of Christ", "Divine Grace"

Description

In this sermon, the speaker begins by providing an introduction to the Gospel of John and its purpose. The focus then shifts to the study of the text, specifically verses 1 and 14. The speaker emphasizes the significance of these verses, highlighting that the Word (referring to Jesus) was with God and was God, and that the Word became flesh and dwelt among us. The speaker concludes by urging the audience to receive the grace of God and walk in His truth, as Jesus came to forgive sins and bring a personal relationship with the Father.

Transcript

So last week, we did more or less an introduction to the Gospel of John and somewhat of an overview of John's Gospel. And so tonight we're actually going to get into the study of the text. And tonight we're going to look at just a couple of verses.

Of course, we will begin here with verse 1. And so, John says this, And then over in verse 14, If you were to write a biography on someone, you would naturally begin your account of their life with their birth. For practically speaking, life for each of us begins at birth. There is only one life in all of history of which that is not the case, and that is the life of Jesus Christ.

For He, prior to being conceived of the Holy Spirit and born of the Virgin Mary, was pre-existing eternally with the Father. Here, John gives us a summary of the life of Christ, beginning with His pre-existence, and then coming to His entrance into the human family for the purpose of bestowing grace and making God known to man. So it's in this summary here, or this prologue, as some people have referred to it as, that the veil is drawn back and the true nature of Jesus Christ is made clear.

And so John says, Now, these words are a conscious reminiscence of the first words of the Bible. Sounds familiar, doesn't it? In the beginning, where else have you heard that? Well, of course, we've read it in Genesis chapter 1. Actually, in the beginning was the Hebrew name for what we call the book of Genesis.

The Hebrews just simply called it by the first few words in the book, in the beginning.

Now, John is writing about a new beginning, about a new creation. And so he uses words that recall the first creation. Now, like the first, the second is not carried out by some subordinate being, but it is brought about by the word or the Greek word is the logos, which is the very word of God who John says was already there in the beginning.

So in the beginning was the word, the word already there when the beginning occurred. And of course, this is a reference to the beginning of the universe, the beginning of the time and space and matter continuum that we live in today. So he says in the beginning was the word.

Now, a word is a revelation. A word is a thought communicated. It's through words that a person is able to express to you who they are and how they feel.

You know how it is. Somebody can have a lot of things going on in their mind, but if they never open up and tell you about it, then you're never going to know. Now, of course, our wives have never figured that out.

They think that we should know everything they're thinking. But as I've told my wife many times over the years, I don't really have to tell her that that much anymore. She's I think she's got the message.

I don't necessarily know what's going on in your head. You've got to communicate it. You've got to speak it out because it's through words that, of course, what we're thinking and how we feel.

And ultimately, if our words are honest, that's how we pass on to other people who we are. And so John says in the beginning was the word. This logos, this this communication.

And then he says an interesting thing. He says that the word was with God. In the beginning was the word and the word was with God.

So making here a distinction and literally. What John said is that the word was toward God. And the idea there is that the word and God were in the closest possible connection.

But yet still there was a distinction between them. You see, the word and God are not identical, but they are one. There is a distinction.

And that's what John is saying. In the beginning was the word. The word was with God, toward God, vitally connected to God.

Not identical, but they are one. And then he says, and the word was God. Now, quite honestly, this is stuff that just goes beyond our ability to grasp.

And I sat all day saying, Lord, this is just over my head. I can't get my head around it to use a Britishism. I just, you know, in the beginning was the word and the word was with God and the word was God.

And this is so profound. But yet our little finite minds cannot comprehend it. But here, what we're being told is that there in the beginning was the word.

And the word was there with God, an intimate association and connection with Him. But then, and the word was God. But He's not God the Father.

This, of course, is a reference to God the Son. And here we have really a picture of the plurality within the divine nature. We have a picture of the deity of Christ.

Now, the whole doctrine of the Trinity has been a doctrine that has been severely attacked by various groups of people. The cults go out of their way to try to undermine the doctrine of the Trinity. And the various religions of the world are very much in opposition to the idea of the Trinity.

Three persons being the one God. That's what we mean by Trinity. They will even say things like, well, you know, the word Trinity isn't in the Bible.

So it can't be true. Well, just because the word Trinity isn't in the Bible doesn't mean that that truth isn't taught in Scripture. Trinity is just a, it's a convenient word to describe something that is somewhat indescribable.

But did you know that back in the very first verse of the Bible, back in Genesis 1, 1, that we referred to, where it says, in the beginning God created the heaven and the earth? Did you know that the word for God there, the Hebrew word is Elohim? And Elohim is plural. And if you really, literally translated it into English, you would have to translate it gods. In the beginning, gods created the heaven and the earth.

But you see, that creates a problem because we know if the Bible teaches anything, it teaches that there's just one God. There's not gods, plural. But you see, what that word Elohim was indicating and sort of hinting at early on in history, was this reality that John is opening up to us now, that there is a plurality within the divine nature.

That there is the Father who is God, that there is the Son who is God, and then ultimately there would be the revelation that there is the Holy Spirit who is God. So in the beginning was the word, and the word was with God, and the word was God, nothing higher could be said. All that may be said about God may fitly be said about the word.

Now, this statement should not be watered down. Some have translated this like this. The word was divine.

In the beginning was the word, and the word was with God, and the word was divine. But you see, that is an improper translation. That's not what it says.

John is not merely saying that there is something divine about Jesus. He is affirming that Jesus is none other than God. You know, we can use that word divine rather loosely.

You know, you hear some music, oh, it was divine. Or you taste some delicious dessert, oh, it was divine. You see something that is beautiful, oh, it was divine.

And there are times when that has even been tacked on to certain people. But that's not what John's talking about. Oh, Jesus was divine, or he had a heavenly glow about him, or there was something unique or special or mystical or supernatural.

No, John is saying blatantly, boldly, unashamedly that the word is God. He is affirming that he is God. Now, if that is a staggering affirmation to us, there is no reason for thinking that it was any less so to the Jewish author of this gospel.

Remember, John, he himself is a Jew. To the Jews of the day, monotheism, the belief that there is just one God, was more than a belief commonly held. It was a conviction to be clung to and defended with a fierce tenacity.

The Jews would die for their conviction that there was one God. And in their history, in their opposition to Rome and to the different powers that ruled over them, oftentimes they would choose death over submitting to those idolatrous authorities and succumbing to their attempts to have them worship God's plural rather than monotheistically worshipping the one true God. So the Jews knew with an unshakable certainty that there was, there could be, only one God.

And so when John says, the word was God, this has to be understood in light of Jewish pride in monotheism. This was huge, in other words, for John to make this kind of a statement. But of course, he could do no other.

He's writing under the inspiration of the Spirit. And now it is coming out into the clear what had been hinted at and suggested all the way through the Old Testament revelation. So in the beginning was the word, and the word was with God, and the word was God.

And then he says he was in the beginning with God. And then John concludes this segment with verse 14. But we're going to pass over that middle portion and we'll pick that up later because I want you to just really get a hold of this connection between these first couple of verses and verse 14.

So in the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. And now John says, and the word became flesh and dwelt among us.

This is, in my opinion, the most profound statement ever made. When we realize what it is that John's saying, it is the most profound statement ever made. What he's claiming is that God became a human being.

God became a person. You know, I have had opportunities over the years to talk to people, talk to Jewish people, for example. And in sharing the Lord with them, I've had on a few occasions, I've had people say to me that they can't believe in Jesus because they just cannot believe that a man could become God.

And I've said to them, you know what? I couldn't believe anything like that either. And I don't believe anything like that. And that is not what the New Testament teaches.

The New Testament doesn't teach that a man became God. Just the opposite. The New Testament teaches that God became a man.

And I've had them say, oh, well, God couldn't do that. Oh, well, why not? If He's God, I guess He could probably do anything He wanted to do. Anything that wouldn't violate His holy nature.

And that certainly wouldn't necessarily do that. You see, that's what we're talking about. We're not talking about God or a man becoming God, a man going through some sort of a spiritual evolutionary process, and then ultimately he ends up as God or a God.

We're not talking about a Buddhist kind of a thing where a man goes through an enlightenment process. Now people are constantly wanting to put Jesus in that category. They're constantly wanting to relegate Him over to that place of, you know, here was a man who really got in tune with God.

And maybe more so than anybody, at least in his generation, maybe more so than anybody ever in history, Jesus really tapped into God. That's not what the Bible says. Here, John tells us, in the beginning was the Word, the Word was with God, the Word was God, and the Word became flesh and dwelt among us.

What John is saying is this. The eternal, unchanging, everywhere present, all-knowing, all-powerful, perfectly pure, absolutely loving God became a man. And that man was, of course, Jesus Christ of Nazareth.

You see, that's why we worship Jesus. He's God. Now, He's not God the Father.

We have to make sure that we understand that. He's God the Son. We're talking about three distinct persons, but yet one God.

Now, you say to me, well, I can't figure that out. I can't comprehend that. Join the club.

Nobody can comprehend it. You see, God is incomprehensible. I've heard people say, well, you know, that idea of the Trinity is confusing, and the Bible says God is not the author of confusion, therefore the Trinity can't be true.

Well, it's not really confusing. It's just difficult to get our heads around it. We can't grasp it because we're finite.

I'm a creature trying to grasp the infinite Creator. If it was possible that I could do so, then God would not be a God worth serving. If God was just a little bit beyond me, what kind of God would that be? But no, you see, our God is the God who is transcendent above everything, and He's so infinitely beyond us we could never fully grasp who He is.

He is incomprehensible. It doesn't mean that we can't know Him or experience Him to a certain extent, but what it does mean is that I can never ultimately, finally, completely figure out God. If I could, He wouldn't be God.

But that's what we're talking about here. The Word became flesh, and that's why we worship the Lord Jesus Christ, because He is God. He's God the Son who came and took upon Himself the form of a man.

And so John says that the Word became flesh. In these four words, the Word became flesh, are the foundation of all our knowledge of God, of man, of the relations between them, the foundation of all of our hopes, the guarantee of all of our peace, and the pledge of all of our blessedness. Think about that.

Jesus is the foundation of our knowledge of God. What would we know of God had Jesus not come? You know, honestly, we wouldn't really know that much. Now, we would know that He is an awesome Creator.

How would we know that? Because we are created beings, and we live in a world that was created. It had to be created. It could not possibly have created itself, because, of course, something that doesn't exist can't do anything, let alone create.

It couldn't possibly have evolved, as some would insist that it did. Evolution is a mathematical impossibility. So, because we exist, we have to conclude that there was a Creator.

So, we can know that there is a Creator. We can know He's an awesome Creator, because of the magnificence of His creation. We can know that He is a righteous judge, because of His judgments in history.

Perhaps, we would know that He had dealings with a small segment of humanity. Now, I don't know, had Jesus not come, that we could really absolutely conclude that. Now, we might have heard about it, but could it be proven? Perhaps, but perhaps not.

Perhaps, we would know that He had dealings with a small segment of humanity, but that He broke communication with them 2,500 years ago. Because, apart from the New Testament revelation, the last time God spoke to Israel was through the prophet Malachi. And that was 2,500 years ago.

And the Jews themselves will acknowledge that since that time, there has not been a prophetic voice among them. So, apart from that, we would know little to nothing else for certain. You see, it's because Jesus came.

It's because the Word was made flesh, that we actually have a deep knowledge of God, or the possibility of a deep knowledge of God. There was a large event that took place many years ago, a large Christian gathering. And there was a man who was called upon to pray.

And he got up before the crowd, and he began to pray, and he prayed sort of like this. He said, And he went on, and on, and on praying in that sort of fashion. Another gentleman that was sitting on the platform, an older man, he turned to his colleague next to him, and he said, Would somebody give that fella a New Testament? You see, apart from the New Testament revelation, that's kind of what you're left with.

You're left with that sense that God is great, and He's awesome, and He's dreadful, and oh, we're quaking before Him. But when you come to the New Testament, you find a different picture. Now, of course, in the Old Testament, you find pictures of God's greatness.

It is the same God. We're not talking about two different gods. But we are talking about two different covenants.

And under that first covenant, God actually sought Himself to strike fear in the people so that they would not sin. He knew their tendency to sin. He knew their propensity.

He knew that that's where they were inclined to go. And so He came down upon Mount Sinai, and it was shaking, and it was burning, and it was smoking, and it was trembling. And Moses said, I'm exceedingly afraid.

But God said, It's good. It's good that the people are frightened. It will keep them from sinning.

But you see, we've not come to the mountain that might be touched, and that burned with fire and smoke, and tempest, and all of that. But we've come to something else. We've come to the new covenant.

We've come to the heavenly Jerusalem. And, of course, it's all happened because the Word became flesh. So what do we know since Jesus came? We know a lot about God.

We know that God is not only Creator and Judge, but He's also Redeemer. We know that He is merciful and full of grace for sinful man. We know that He loves all people, not just a small segment of humanity.

We know that He loves all people because He demonstrated His love for all people by sending His only begotten Son into this world. Who demonstrated His love by laying down His life and rising again from the dead, proving that His sacrifice for sin was accepted by God. Because the Word became flesh, we know that God is personal and that He longs to have a personal relationship with us.

Jesus is the foundation of our knowledge of God. And, oh, how we thank God that He sent Jesus, that the Word did become flesh. But Jesus is also the foundation of our knowledge of man.

You see, again, apart from Jesus Christ, we would be at somewhat of a loss as to who man is and why he is here and what his ultimate purpose of being is. But Jesus in His own life demonstrated what man was intended to be. That's part of what Jesus was doing.

He was accomplishing a number of things while He was here on the earth. But one of the things He was doing was He was communicating to us by His life. He was demonstrating to us what God had in mind when He created man.

And so what did Jesus show us? What God intended was that man would be a creature entirely dependent upon the Creator, not living independent of God. Not living away from God or out of fellowship with God, but living in a vital dependency upon God. And Jesus was doing that very thing to the point that He would say, I can do nothing of myself.

He had no independence from the Father. He was totally and completely dependent upon Him. Jesus demonstrated to us that man was intended to live his life around the will of God, not for his own will.

Man was to live a God-centered life, not a self-centered life. And that man was to live only for the glory of God. That's what Jesus showed us.

That's what happened when the Word became flesh and dwelt among us. He demonstrated to us by His life what man was intended to be. But Jesus is also the foundation of man's relationship with God.

Jesus taught us about the fatherhood of God. Jesus came and He brought this new idea. Jesus spoke of God as His Father.

He would say often, My Father. No Jew would say that. The Jewish people collectively, they saw themselves as the children of God.

But no individual Jew would ever take it upon themselves to refer to God as their Father in a personal sense. And rightly so, because the covenant did not really allow for that. But Jesus comes into the world and He comes to bring us into that kind of relationship.

He comes to bring us into that individual personal relationship where we become the children of God. He came to empower us to become the children of God. So that we would cry out, not simply Father, but even more intimately, we would cry out Abba Father, Papa, Daddy.

That we as individual human beings would know a personal relationship with God. And that we might call God our Father personally. And as Jesus established that covenant by going to the cross, dying for our sin, rising again.

After He rose, He said, remember, He said, go tell my disciples that I am ascending to my Father and to your Father. To my God and to your God. You see, now He's not just the Father of Jesus in that personal

sense.

But He's the Father of all of those who have put their faith and their trust in Jesus. So Jesus is the foundation of man's relationship with God. Jesus is the foundation of all of our hopes.

Oh, where would we be tonight without Jesus? What hope could you possibly have in this world tonight were it not for Jesus Christ? Think about that for a moment. What would you possibly hope in? Boy, as we look at the world we live in, it is becoming, it's just becoming more insane every day, isn't it? It's unbelievable. I mean, they're talking about the possibilities of nuclear holocaust.

They're talking about the possibilities of pestilences that have not been seen for a long, long time in this world. Viruses and different kinds of things that would come and wipe out millions of people in just a short period of time. And the experts in these areas are saying it's not a matter of if, it's simply a matter of when.

It's going to happen. And they're watching these things all over the world. And what's happening with this strain? And what's going on over here? And oh, so many people died of this.

And oh, if it jumps from, you know, the animal into the human family. Oh, millions will be dead overnight, they say. And then there's these catastrophic things that have been going on.

When is the next earthquake going to hit? Or another tsunami? Or when will another hurricane come and blow everybody away? And what about that big earthquake? All of these things. And then you look at the whole political and the social realm. And you see things are just, they're just going from bad to worse.

What would you possibly hope in were it not for Jesus? But oh, thank God we have this anchor of the soul. Jesus Christ. He is the foundation of all of our hopes.

The hope of forgiveness of sins. Oh, I can have my sins forgiven. So that there is no judgment awaiting me in the future.

The hope of deliverance from the power of sin, the bondage of sin. How many people are there tonight that are living in bondage to sin? They're doing things that are destructive. They are destroying their lives and the lives of many others in the process.

And there's no hope. There's no help. There's no deliverance.

They've gone through all of the possibilities with the rehabs and the different attempts. The therapies. All of those things.

And there's nothing left. But there is something. It's the Lord Jesus Christ.

And we know by experience, most of us in this room, that that is the reality. That he is the hope of deliverance from the power of sin. Because we at one time were in the grip of sin and Jesus delivered us from that.

And what he's done for us, he can and he will and he longs to do for each and every person. We have ultimately the hope of eternal life. The hope of heaven.

You know, as I get older. As we all are aging. I honestly do not know.

I cannot figure out for the life of me what people are thinking. As they're getting closer and closer to the end of their life. And yet still going about their business.

Ignoring God. Rebelling against him. Living in sin.

I just think, what is the matter? These people need to get their head examined. What are they thinking? In just an instant. It could all be over.

And of course you don't have to be an old person for that. Could happen anytime to anyone. But honestly, I do marvel.

I just can't understand. What are people thinking? Well, I guess the reality is they're not thinking. They're trying their best not to think about that.

And they're getting all the help that they need from the enemy and from the world. And all of those distracting things that come in. But to have that hope of eternal life.

To know that when we leave this world, we're going to heaven. We're going into God's glorious eternal kingdom. And there we'll be forever.

And there we'll be worshipping forever. And there we'll be joined together with loved ones and the saints and all of that. Jesus.

He is the foundation of all of our hopes. Jesus is the guarantee of all of our peace. Where can you find peace in this crazy world? You can't find it apart from Jesus Christ.

You can't find it in transcendental meditation. You can't find it lying down on the psychiatrist couch. You can't find it in Prozac.

You can't find it in all the things that the world has to offer. The Bible actually tells us there is no peace for the wicked, says the Lord. As long as a person is rebelling against God.

As long as a person is living in sin. There is no peace. It's not even possible.

There's no way you can have it. Oh, you might fake it. It might look like to some people that, you know, you've got it.

You're a real peaceful person. And you're at peace with the cosmos. And you're, you know, you could put some beads on.

And maybe shave your head and don a robe or something. And walk around humming and oaming. And, you know, talk about the peace you have.

I'll never forget some years ago. I was just out on the streets doing some ministry when we were living in London. And there was a guy that looked exactly like what I just described.

And he was out doing some of his evangelism for his faith as well. And we got into a conversation. And it didn't take three minutes to get this guy so fire and mad he wanted to fight.

And I was just thinking, hey, wait, bro, peace, you know. You got the regalia, but what's going on here, you know. And that's it.

There's no peace. Jesus is the guarantee of all of our peace. And having been justified by faith in Jesus, we have peace with God.

Which then produces a peace within. You see, people don't have any peace inside of them because they're at war with God. You can't possibly live at war with God and know that inner peace, that true peace.

But Jesus is the guarantee of our peace. And because we now have peace with God, I also now experience the peace of God. And there's just that settled peace that comes upon our lives.

And I'm no longer in that agitated state. I'm no longer in that state where I'm ruffled by everything and I'm angry at everybody and all of that. Because Jesus is the prince of peace.

And when he comes into our lives, he comes and he imparts that peace to us. Jesus is the pledge of all our blessedness. Every spiritual blessing is ours in Christ.

You see, he's the pledge. In other words, he's the promise. When we look at Jesus, what we see there is the promise of all of God's blessing coming ultimately to us.

I love what it says in the second chapter of Hebrews. It talks about how God has put all things under man's feet. And given him authority over all things.

But then it says this, it says, but we do not yet see all things put under his feet. But what do we see? And the author says, we see Jesus. Who was made for a brief moment lower than the angels, crowned with glory and honor.

That he might, by the grace of God, taste death for every man. We see Jesus exalted, we see him glorified. And that's the kind of thing that we're talking about here.

As we look at Jesus, he's the promise. That all of those blessings, all of the things that God has declared over all of the many, many centuries. In regard to his people.

How he's going to pour out abundance of goodness upon them and grace upon them and peace upon them. And they're going to live in this wonderful promised land. And there's going to be abundance of everything.

And blessings beyond imagination on into heaven and on into eternity. And in the ages to come, he's going to be demonstrating to us his goodness and his kindness. When we see Jesus, he's the living promise that all of that is a reality.

And so, John tells us. The word became flesh. And in those four words, all of these glorious truths are wrapped up.

The word became flesh and dwelt among us. And we beheld his glory. John is describing his own experience.

Can you imagine being the apostle John though? Because, you know, when Jesus was with the disciples, as you know, and as we'll see. They didn't quite get it. They didn't quite get who he was.

They were oftentimes baffled. And there were moments where it seemed like they were just about to get it. But then you'd find that no, they didn't get it yet.

And just imagine John. He lives this whole time with Jesus. These three years he's with the Lord.

And they never really get it until after the fact. But now here's John many years later. And he's writing this gospel.

And he's looking back. And now he gets it completely. He understands it all.

He knows exactly who it was that was among them. And looking at all of those events in light of that, that this was God. That's who we were with.

That's who we walked along with. That's who we talked with. You know, I was thinking of that.

Actually, I heard somebody teaching the other day. And they were describing that event at the last supper. It's recorded in the 13th chapter of this gospel.

Where they were all reclining around the table. And John, this John, it says there that he leaned on the breast of Jesus. And Jesus there in his conversation with them, he would often speak to them as little children.

And I was thinking about that. You know, here's Jesus. And, you know, from the standpoint of age, he was not really much older than any of them.

And maybe even a bit younger than a few of them. We don't really know. We're not told what the age of the other disciples was.

But here he is. And he's referring to them as little children. And there was that breaking forth of his deity.

And there John is. He's leaning on his chest, reclining. And for John now, many years later, as he's looking back over this.

And as he writes these things down. And as he comes to that point. And he includes that experience.

Can you imagine what's going on in his head? He's thinking that was God. I was leaning on the bosom of God. That is so, it's so mind-blowing.

It's so amazing. But the word became flesh and dwelt among us. And John says we beheld his glory.

When John would later write his first epistle. You remember perhaps the introduction to that first epistle. He flashes back on all of these things.

He says that which was from the beginning. Which we have heard. Which we have seen with our eyes.

Which we have looked upon. And our hands have handled. Concerning the word of life.

John says we saw him. We heard him. We gazed upon him.

We touched him. It was the word of life. It was God in the flesh.

And so we beheld his glory. He says as of the only begotten of the father. Full of grace and truth.

Full of grace. Jesus came full of grace. And full of truth.

And we'll talk a bit more about the significance of that in the future. But that's what he came to bring to us. He came to bring an overflow of the grace of God.

And did you know that there's not anything that you have done or even could do. That cannot be swept away by the grace of God. There's nothing.

The only thing that would prevent a person from being covered by God's grace. Would be to reject the grace giver. Jesus himself.

But apart from that there's nothing else. You know people have done some horrific things. All of us have probably done things that we wish we had never done.

We regret. And perhaps some have done things that you wouldn't ever want anybody to even know that you did. But know this.

God's grace is sufficient to cover that. Jesus came full of grace. There's no withholding of grace.

There's no possibility that you might come. And the Lord would say you know I'm sorry but I don't have grace for that. It's not possible.

It's not within the realm of possibility. Jesus came full of grace. And he wants to pour that grace out upon us.

He's also full of truth. And he wants to lead us in his truth. And here's my question to you tonight as we close.

Have you received his grace? And are you walking in his truth? He came to give you that grace. He came to forgive your sin and to bring you into a personal relationship with the father. He came to enable you to walk your life in the truth.

And to live a life that will glorify God. And a life that will be profitable and fruitful and a blessing to you and to others. And these are the reasons that the word became flesh.

And may we not miss these things that he came to bring us. Just think of how many people are missing the grace of God. Simply because they're not interested in it.

They're not looking for it. They're deceived. But you know you've heard.

And it was God himself who became one of us. So that we might be brought into his family. That the barrier, the thing that was hindering us from knowing him.

Could be removed, sin. Jesus removed it. And now he offers us that grace.

And he sets us on that path of truth. And tonight if you haven't received that grace. Don't let the opportunity pass you by.

It's open and available. All you have to do is ask for it. All you have to do is come to Jesus and say Lord.

I believe in you. Pour that grace upon me. And set me on that path of truth.

Lord we thank you that you did what we would have never imagined you doing. That you became one of us. And you did that Lord so we might know you truly.

We might know who we are and why we're here. That we might experience Lord that relationship. That we might be filled with hope.

Lord that we might know all those blessings. And Lord tonight for any here that have yet to open their hearts and receive you. Help them Lord.

Help them tonight. To humble themselves before you. And to receive that grace.

And Lord thank you that for us who have already received you. There's still an endless supply of grace. Flowing to us.

Washing us and cleansing us daily from our sin. And so Lord work all these things in our hearts we pray. We thank you Lord.

We bless you. Amen.

Audio: <https://sermonindex1.b-cdn.net/11/SID11255.mp3>

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