

Dr. Dustin Daniels | River Bible Church

John 1:14 | The Word Became Flesh

Sunday August 23, 2026

WELCOME:

- Bibles in the back—our gift to you.
- My sermon notes are in the foyer—please take them home with you.

REVIEW:

We continue our study in John's Gospel this morning.

So far, John has given us a theological masterpiece—"The Word," life, light, darkness, truth, world, believe, receive, and witness.

Last Sunday we met one of the most interesting people in the NT, John the Baptizer/Immerser.

We learned that the Baptizer was a man sent by God to bear witness to the Lord Jesus Christ.

I closed last Sunday by suggesting that we too—in a similar way are also sent by God to bear witness to the Lord.

I hope you were challenged to consider how your life witnesses to other people.

I hope you're encouraged to be a witness to those around you, because we all have God moments with people: God Intersections & Divine Disruptions.

I pray you're excited to have those conversations and anticipate them this week.

INTRODUCTION:

Today, we come to one of the most powerful, beautiful, and terrifying verses in all of Scripture.

The Word became flesh—John 1:14.

John teaches us about the “incarnation” of the Lord Jesus Christ.

What exactly is the incarnation? And how does it impact your life today?

Let’s find out together!

Please stand for the reading and honoring of God’s Word.

SCRIPTURE:

John 1:14— *The Word became flesh and dwelt among us. We observed his glory, the glory as the one and only Son from the Father, full of grace and truth.*

May the Lord bless the reading of His Holy Word.

PRAY:

Praise the Lord! Yes, give praise, O servants of the Lord. Praise the name of the Lord! Blessed be the name of the Lord now and forever.

Everywhere—from east to west—praise the name of the Lord. For the Lord is high above the nations; his glory is higher than the heavens. Who can be compared with the Lord our God, who is enthroned on high?

He stoops to look down on heaven and on earth. (Ps.113)

EXEGESIS:

John 1:1—In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2—He was with God in the beginning.

John 1:3—All things were created through him, and apart from him not one thing was created that has been created.

John 1:4—In him was life, and that life was the light of men.

John 1:5—That light shines in the darkness, and yet the darkness did not overcome it.

John 1:6—There was a man sent from God whose name was John.

John 1:7—He came as a witness to testify about the light, so that all might believe through him.

John 1:8—He was not the light, but he came to testify about the light.

John 1:9—The true light that gives light to everyone was coming into the world.

John 1:10—He was in the world, and the world was created through him, and yet the world did not recognize him.

John 1:11—He came to his own, and his own people did not receive him.

John 1:12—But to all who did receive him, he gave them the right to be children of God, to those who believe in his name,

John 1:13—*who were born, not of natural descent, or of the will of the flesh, or of the will of man, but of God.*

John 1:14—*The Word became flesh and dwelt among us. We observed his glory, the glory as the one and only Son from the Father, full of grace and truth.*

Over the last month we've learned much about "The Word."

For thirteen verses, John has been telling us who "the Word" is.

But now John tells us what the Word did—and nothing could have prepared us for it.

John 1:14—*The Word became flesh...*

God became human.

The first thing we need to do is recognize that we must approach this statement with profound humility.

There are two events in all of history that have changed the course of our lives forever.

The first is this—*the Word becoming flesh*—which is called Christmas.

The second is that "the Word" is also "the Lamb of God"—and the event is called Easter/Resurrection.

The Word became flesh / God became a man.

We do not understand how one person can be both God and man.

Most people find this thought so utterly beyond human reason that they will not accept it.

However, our Christian faith is not based on human reason, but on divine revelation.

Our faith is not based on what we think—it's based on what God says.

Now, why do you think John wrote, “*The Word became flesh?*”

- “The Word became man,”
- “The Word took a body.”

John deliberately chooses his wording very carefully through the power of the Holy Spirit.

He chose the term “flesh.”

“Flesh” is a much stronger term than “body”—it's almost a crude, vulgar, and offensive way of referring to our human nature—and maybe that's the point.

The Greek noun for flesh is *sarx*.

Sarx refers to how frail we are as humans.

We see this image of frailty in the Hebrew of the OT as well.

Job 14:1—*Anyone born of woman is short of days and full of trouble.*

Psalms 78:39—*He (God) remembered that they were only flesh,*

But we are not only a frail people but a sinful people.

Scripture also uses “flesh” as a word to identify our inherent nature as sinners.

A dog's nature is to bark. A cat's nature is to meow. A sinner's nature is to sin.

Galatians 5:17—*For the flesh desires what is against the Spirit, and the Spirit desires what is against the flesh; these are opposed to each other,*

Galatians 6:8—*the one who sows to his flesh will reap destruction from the flesh*

Romans 13:14— *make no provision for the flesh to gratify its desires.*

John 1:14— *The Word became flesh...*

John doesn't mean that Jesus became sinful— Scripture is clear that He was without sin.

Hebrews 4:15— *Christ was "tempted in every way as we are, yet without sin."*

What John does mean is that the eternal Son of God truly entered the frailty of human existence.

He chose this term because it's humiliating for the Lord.

Think about this: the eternal, all-powerful Son of God, surrounded by perfect glory, willingly humbled Himself, taking the form of a servant and entered the frailty of human existence—yet He never ceased to be God.

During World War II, Princess Elizabeth—the future Queen Elizabeth II—did something extraordinary as a member of the Royal Family.

At eighteen years old, she joined the military and trained as a driver and mechanic.

She was royalty, yet she put on the same uniform and worked alongside ordinary servicemen and women.

But here's the important point: when Elizabeth put on that uniform, she never stopped being royalty.

When the eternal Son of God took upon Himself human flesh, He did not stop being God.

The King of kings became one of His subjects without ever ceasing to be the King.

The Lord Jesus humiliated himself for our sake and became flesh.

Elizabeth remained royalty while taking the place of a mechanic— Jesus remained God while becoming man.

It's one thing for royalty to serve their country in a time of need, but what's the purpose in *the Word* becoming flesh—God becoming Man?

Short answer: To save sinners.

Matthew 9:13—*I didn't come to call the righteous, but sinners.*

Luke 19:10—*For the Son of Man has come to seek and to save the lost.*

Jesus became man to save people from their sins.

And to save sinners, there must be a sacrifice for sin.

Hebrews 9:22—*...without the shedding of blood, there is no forgiveness.*

What's the first thing the Lord did when Adam and Eve sinned?

In other words, the primary reason that *the Word became flesh*—is to die.

Question: *Was there any other way that God could have forgiven us?*

Could God as the Judge simply overlook our sin?

No. A holy and fair God cannot simply declare *evil* irrelevant.

Sin must be judged, just as local crimes must be judged.

Imagine a judge's son gets arrested and stands guilty before his father in the courtroom at the Cottonwood Municipal Court.

The judge cannot say, “Because I love you, I'll pretend you didn't commit the crime.”

That would make him an unfair judge—because justice demands judgment.

But his son can't pay the fine. If he can't pay, he'll go to jail.

What's this father and judge to do?

There's only one way to solve this problem—the judge steps down from the bench and personally pays the fine himself as his father.

In a similar way, the Son of God became man to pay our sin debt.

And this brings us to why the incarnation was necessary for our salvation.

God had to become a man:

1. Because only God can forgive sin.
2. Because it was man who sinned.

The power of understanding why “the Word became flesh” becomes clear when you combine those two reasons.

Only God forgives sin, AND it was man who sinned.

Therefore, the only one who could and would forgive our sin is the God-Man, the Lord Jesus Christ.

This is where the term “incarnation” comes into play.

KEYPOINT 1:

Incarnation — the act of becoming flesh.

“Carn” means flesh or meat—Chili *con carne* has meat in it.

The Lord Jesus didn’t *become* God—He was, is, and forever will be God.

However, He did choose to become *flesh*.

He added humanity to His deity.

By doing so, Jesus didn’t *pretend* to be a man (Docetism).

He also didn’t lose His divinity.

Jesus is the personification and the embodiment of God in human form.

Now, during John’s prologue, he’s directing a symphony throughout the first thirteen verses.

And verse fourteen is the crescendo—*God became flesh!*

Colossians 1:15—*He is the image of the invisible God,*

Colossians 2:9 NLT—*For in Christ lives all the fullness of God in a human body.*

The Infinite entered our finite existence; Eternity entered time.

But the wonder of the incarnation isn't merely that God became man.

John takes us one step further: God became man so that He could live among men.

The Lord should have been born in a palace and lived in a castle with servants and an army.

John 1:14— *and dwelt among us.*

God not only became man— but He also walked the Earth He created.

Once again, our finite minds and restricted vocabulary cannot express the miracle that Almighty God is living and dwelling with people.

All through the Old Testament, godly men and women longed for God's presence.

But God could not be seen, for he dwelt, Solomon noted, “in thick darkness” (1 Kings 8:12).

The prophet Elijah heard only a still, small voice.

Abraham dealt with angels and saw God as a smoking firepot.

Moses spent the most time with the Lord...

Exodus 33:11—*The Lord would speak with Moses face to face, just as a man speaks with his friend*

The Lord spoke to Moses face to face, not literally, but “openly and directly.”

Moses pitched a tent outside the camp, and when he would enter it, the Lord would speak to Moses there in the form of a cloud.

Yet throughout these conversations, Moses longed not to see a cloud—but to see God himself.

“Please show me your glory,” Moses pleaded.

But God said, ***“You cannot see my face, for man shall not see me and live”*** (Ex. 33:18–20)

TIMEOUT! That’s a problem! How then can a sinful man approach a holy God?

He can’t—he’ll die.

A sinful man could never ascend to a holy God—so God took the initiative and came down to us.

John 1:14— and dwelt among us.

What Moses longed for finds its ultimate fulfillment in Jesus Christ.

Dwelt is an interesting concept here.

The Greek verb for dwelt is *skēnoō*, which means “to live in a tent” or “to pitch a tent.”

Does that ring any bells? We were talking about Moses pitching a tent.

Verse fourteen could be translated this way.

John 1:14—The Word became flesh and tabernacled among us.

The Tabernacle was the center of Israel's life.

Why? Because God dwelling with his people was everything.

The Lord told Jacob...

Genesis 28:15—*Look, I am with you and will watch over you wherever you go.*

The Lord told Joshua...

Joshua 1:9—*Do not be afraid or discouraged, for the Lord your God is with you wherever you go.*

King David told his son Solomon...

1 Chronicles 28:20—*Don't be afraid or discouraged, for the Lord God, my God, is with you. He won't leave you or abandon you.*

David also penned this in Psalm 23...

Psalms 23:4 **ESV**—*Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me;*

The Lord told the prophet Isaiah...

Isaiah 41:10—*Do not fear, for I am with you;
do not be afraid, for I am your God.
I will strengthen you; I will help you;
I will hold on to you with my righteous right hand.*

Haggai 2:4/5—*Be strong, all you people of the land...For I am with you.
This is the promise I made to you when you came out of Egypt, and my
Spirit is present among you;*

The Lord's Spirit was among the people in the OT—especially during the Exodus in a very specific place called the Tabernacle.

The Tabernacle itself was a tent around forty-five feet long and fifteen feet wide.

So it's nearly four times the length of our sanctuary.

Around the Tabernacle was a large fence with only one gate to enter and exit the courtyard.

The courtyard is where the priests would sacrifice the animals.

Fast forward to John's Gospel...

John 10:9— *I am the gate. If anyone enters by me, he will be saved...*

Inside the courtyard was a water basin called a "laver."

The laver is where the priests washed their hands and feet before entering.

They could not enter without first washing themselves.

Fast forward to John's Gospel, and during the last Passover and the institution of the Lord's Supper, Jesus washed all the disciples' feet.

Remember what Peter said?

John 13:8 NLT—*you will never wash my feet!" Jesus replied, "Unless I wash you, you won't belong to me."*

Once you entered the first room called "The Holy Place" there was a lampstand—it was the only light in the entire tent.

Without this light, you were walking around in darkness.

John 8:12—*I am the light of the world. Anyone who follows me will never walk in the darkness but will have the light of life."*

The lampstand revealed a table that had “showbread” on it.

Showbread consisted of 12 loaves of bread representing the nation of Israel.

This table was a place of communion and fellowship between God and His people.

John 6:35—*I am the bread of life," Jesus told them.*

Next there was a veil—a thick curtain that separated two rooms: the Holy Place and the Holy of Holies.

No priest could enter the Holy of Holies except through the curtain.

Hebrews 10:19 NLT—*We can boldly enter heaven's Most Holy Place because of the blood of Jesus.*

Hebrews 10:20 NLT—*By his death, Jesus opened a new and life-giving way through the curtain into the Most Holy Place.*

In other words, the flesh is the curtain—the incarnation of the Lord.

Did you notice that a piece of furniture was missing from the Tabernacle?

Day after day, year after year, the priests entered and exited the Tabernacle to offer sacrifices.

They stood on their feet hour after hour and never sat down—why?

Because their work was never done, and because their work was never done—there was no chair in the Tabernacle.

Hebrews 10:11—*Every priest stands day after day ministering and offering the same sacrifices time after time, which can never take away sins.*

Hebrews 10:12—*But this man, after offering one sacrifice for sins forever, sat down at the right hand of God.*

The priests kept standing because their work was never finished—Jesus sat down because His work was finished.

Please know this—The OT Tabernacle was God's means/instrument/process to be present with His people.

Each element of the Tabernacle itself was a signpost pointing forward to the *incarnation* of the Lamb of God.

John 1:14— *We observed his glory,*

John doesn't only tell us that God came to dwell among us.

He tells us what happened when He did.

The glory of the Lord was evident, just as it was in the Tabernacle.

Inside the Tabernacle and later in the Temple is where God's glory shone—His glory.

God's glory appeared primarily as light, fire, or cloud in the OT.

However, this same glory was seen in the person and work of the Lord Jesus.

The Tabernacle eventually gave way to the Temple.

Now John announces that something/Someone greater than both has arrived.

God's presence is no longer being revealed through a sacred tent or building.

God has come to dwell among us in the person of His Son.

Hebrews 1:3—*The Son is the radiance of God's glory and the exact expression of his nature.*

The Lord Jesus is much better than a tent!

Although Jesus manifested God's divine glory, His glory was still veiled by His human flesh.

So when John writes that “we observed His glory,” it was observed in several ways.

Primarily through His teaching, preaching, healing, and other miracles.

Peter, James, and John saw a specific physical manifestation of Jesus' glory at the transfiguration, when “His face shone like the sun, and His garments became as white as light” (Matt. 17:2; cf. 2 Peter 1:16–18).

The Transfiguration was a glimpse of God's glory at Jesus's second coming (Matt. 24:29–30; 25:31; Rev. 19:11–16).

But for the most part, Jesus didn't seem very glorious.

Think about what the world's opinion of Jesus Christ is.

When the world talks of glory, they tend to think: money, fame, social media followers, luxury cars, and exotic houses.

Jesus had none of that.

- He preached to a few people in Cornville.
- He gathered together a motley crew of disciples who couldn't get along,
- Did some miracles,
- Created lots of enemies,
- Was betrayed by one of his own disciples and disowned by another,
- And was murdered on a Roman cross.

Where is the glory?

The Lord's definition of glory is this:

John 17:4—*I have glorified you on the earth by completing the work you gave me to do.*

By glorified, He meant crucified.

As disciples of Jesus ourselves, we too are to finish life well by picking up our own crosses and completing the work He's given us to do.

John 1:14— *the glory as the one and only Son from the Father,*

Several weeks ago we talked about the word, "begotten."

Begotten means "always was/not created"

It's the same idea here in verse fourteen.

John 1:14— *full of grace and truth.*

And when the eternal Son came from the Father, what did the world finally see?

Not merely divine power, but divine character.

John describes divine character with two divine words: *Grace* and *Truth*.

The Lord Jesus is filled with grace and truth because grace and truth are a part of God's character.

Grace and truth are divine aspects of God's glory.

What's interesting about *grace* is that John uses the word again in verses 16 and 17, but never mentions it again!

John 1:16—*Indeed, we have all received grace upon grace from his fullness,*

John 1:17—*for the law was given through Moses; grace and truth came through Jesus Christ.*

He used *truth* many times, but here in verse fourteen, it's the combination of *grace and truth* that grabs us. Why?

KEYPOINT 2:

Truth without grace crushes; grace without truth compromises.

Imagine a doctor discovers that his patient has cancer.

- “You have cancer. Here's the prognosis...I gotta go because I'm late for my next patient.”—*Truth without grace.*
- “I don't want to upset you, so I'm going to tell you everything looks fine.”—*Grace without truth.*
- The good physician gives *both grace and truth*—“You have cancer. But we're going to fight it, and I'm going to walk with you through the treatment.”

The doc not only gave grace, but look where it came from.

Jesus was full of grace and full of truth.

John 1:14—*full of grace...*

What is grace?

KEYPOINT 3:

Grace is the undeserved favor of God.

Favor is something done out of kindness—a goodwill—not justice.

There are several types of grace.

In one sense, everyone receives God’s grace— “common grace.”

A Christian farmer and a pagan farmer in the same town both benefit from the rain and sunshine— although neither deserves them.

A Believer and a nonbeliever both breathe the same air, delight in family and friends, and benefit from all the modern conveniences of today—although nobody deserves any of these things.

Remember that God doesn’t owe us *anything*—He chooses to provide favor.

If you’re an unbeliever, you are a recipient of God’s common grace whether you realize/acknowledge it or not.

Now, if common grace is wonderful, there is a second type of grace— “saving grace”—which is divine.

Saving grace is only for Believers.

Common grace is given to both believers and nonbelievers—and it’s a temporary blessing.

“Saving grace” is not temporary but eternal.

Saving grace is God’s kindness toward sinners by bringing them into a saving relationship with Him.

Saving Grace is not only the undeserved favor from God— it's God's favor when the sinner deserves the very opposite of grace—God's justice, judgment, and sentencing.

What does God's grace look like in action?

Romans 5:8—...*while we were still sinners, Christ died for us.*

As Believers, we swim in an ocean of grace—both common and saving grace.

KEYPOINT 4:

Common grace makes life possible. Saving grace makes eternal life possible.

But the Lord doesn't only give grace...

John 1:14— *full of grace and truth.*

When John speaks of truth, he is referring to God's character.

When Jesus tells Pontius Pilate...

John 18:37—*I have come into the world for this: to testify to the truth.*

John 18:38—"What is truth?" said Pilate.

John 14:6—*I am the way, the truth, and the life.*

Jesus doesn't only speak truth—He is truth.

Truth is a part of His being—He is the source of truth.

We live in a culture that has redefined truth.

Truth is now determined by individual emotions, feelings, and opinions.

In other words, their truth is not truth at all AND it changes.

What is true for them today may not be true for them tomorrow.

Imagine hiring a contractor to do some work on your roof.

He cuts a piece of plywood, but came up short.

He says: “According to my truth, this piece of plywood is six feet long.”

So you pull out your tape measure and discover it's only five feet long.

His truth/sincerity doesn't add another twelve inches.

In the same way, someone can sincerely believe their gas tank is full, but sincerity won't keep their car running when the tank is empty.

KEYPOINT 5:

Truth describes reality as it is—not reality as I would like it to be.

When it comes to spiritual realities, God gave us a book—it's wise not to cut and paste passages as we see fit to make our own translation.

As Christians, Truth is of the character of God—and God never changes, which means that true Truth never changes.

KEYPOINT 6:

Truth becomes distorted, twisted, and warped when divorced from a relationship with God.

To know the truth, you've got to know God, and to know God you have to know the Lord Jesus Christ—and to know Jesus, you've got to understand His Word correctly.

John 17:17—*Sanctify them by the truth; your word is truth.*

True Truth is not something that we can know apart from God.

If you don't know God, the first step to knowing God is repentance.

Both the Baptizer and the Lord preached, "Repent, for the Kingdom of God is near!"

In other words, repentance is to stop doing things your way and start doing things God's way.

And that brings us back to where John started.

- The Word became flesh.
- God came down because we could never climb the stairway to Heaven.
- He dwelt among us because we were separated from Him.
- He revealed His glory because we were blind to it.
- And He came full of grace and truth because sinners like us desperately need both.

The truth is that we are sinners.

The grace is that Christ came to save sinners.

And the proper response to both grace and truth is repentance and faith.

APPLICATION:

How do we apply this passage to our personal lives today?

I'd like to close by focusing on how "the Word" is both grace and truth

Truth without grace crushes us; grace without truth compromises our lives.

Neither one is right or fair—and that's why the Lord is full of both—and gives both.

Grace and truth are two sides of the same coin.

When one element is missing—life is difficult.

We all want grace and truth when it comes to our *physical* health—we want the doctor to give us both—but what about *spiritual* health?

Do you want *grace and truth* when it comes to the state of your soul?

I ask because the disease of sin— is a way bigger problem than cancer will ever be.

Adding spiritual truths to our lives is way harder than it sounds.

Similar to the prognosis of cancer—things tend to get worse before they get better.

Cancer requires chemo; truth requires repentance and humility.

As you look at the landscape of today's church culture, there is an overwhelming emphasis on grace and love.

So much so, that the truth of the Gospel has become the enemy of the Gospel.

Let me share one thing to consider regarding truth.

When you add true Truth to your spiritual life—You'll begin to offend other Christians for being a Christian.

When you start to obey the Word of God by the Spirit of God—God Himself changes you.

When you seek first God and His righteousness— other people won't like the change.

- Some Christians will distance themselves from you.
- Others will gossip and slander you.
- Still others will call you names and attack your character: unloving, legalist, heretic

Why go through all of that? Nobody wants to lose friends and get called names.

John 8:31/32— *If you continue in my word, you really are my disciples. You will know the truth, and the truth will set you free."*

All grace and little truth is not Good News.

Not having true Truth is living a lie—that's why life feels empty and shallow.

Not living out God's truth keeps us on the move, searching for something we'll never find.

When the Lord, the Great Physician of your body and soul, points out a mortal wound in your soul—also known as a habitual sin— worldly band-aids don't work.

The pop psychology of God's grace may make you feel good temporarily, but it doesn't heal.

When many Christians hear a new truth for the first time—rather than being overjoyed—they become offended.

The truth will set you free.

It is for this freedom that Christ set you free. (Gal.5:1)

Are you free?

Do you want to know the deep truths about God?

Do you want to know the truth about yourself?

If so, Jesus says... *Continue in my Word.*

In other words, don't give up. Don't quit.

Press through your emotions, feelings, and most of all, your pride.

And embrace God's truth through His grace—and when you do—look what happens.

John 8:31/32— *If you continue in my word, you really are my disciples. You will know the truth, and the truth will set you free."*

PRAYER:

BENEDICTION:

The grace of the Lord Jesus be with everyone. Amen. (Rev. 22:21)

Sunday August 23, 2026

[illegible]

POP QUIZ

1. According to John 1:14, what happened to “the Word”?

- A. He became an angel
- B. He became God
- C. He became a spirit
- D. He became flesh

2. What Greek noun for “flesh” is discussed in the sermon?

- A. Logos
- B. Skēnoō
- C. Monogenēs
- D. Sarx

3. What did the sermon emphasize about Jesus when He became flesh?

- A. He became sinful like humanity
- B. He surrendered His deity
- C. He only appeared to be human
- D. He remained God while becoming man

4. What was the primary purpose of the Word becoming flesh?

- A. To save sinners
- B. To demonstrate human potential
- C. To teach humanity philosophy
- D. To establish an earthly government

5. What is the definition of “incarnation?”

- A. The act of becoming flesh
- B. The act of returning from death
- C. The act of ascending into heaven
- D. The act of creating the universe

6. Why was the Tabernacle so important to the nation of Israel?

- A. It served primarily as Israel's government center
- B. It demonstrated Israel's military power
- C. It represented God dwelling with His people
- D. It was where Israel crowned its kings

7. What lesson do we learn from the absence of a chair in the Tabernacle?

- A. The Tabernacle was too small for furniture
- B. The priests performed all sacrifices outside
- C. The priests were forbidden to rest on the Sabbath
- D. The priests' sacrificial work was never finished

8. How was Jesus' divine glory observed during His earthly ministry?

- A. Through political authority and military victories
- B. Through wealth, possessions, and social prominence
- C. Through living in isolation from ordinary people
- D. Through His teaching, preaching, healing, miracles, and the Transfiguration

9. What principle is used to describe the relationship between grace and truth?

- A. Truth without grace crushes; grace without truth compromises
- B. Grace replaces truth when relationships are threatened
- C. Truth matters more than grace
- D. Grace and truth are incompatible responses

10. What distinction does the sermon make between common grace and saving grace?

- A. Common grace is earned, while saving grace is purchased
- B. Common grace makes life possible; saving grace makes eternal life possible
- C. Common grace is only for Christians, while saving grace is for everyone
- D. Common grace is eternal, while saving grace is temporary

REFLECTION AND APPLICATION QUESTIONS

Monday — The Word Became Flesh

1. John 1:14 teaches that the eternal Son of God became flesh without ceasing to be God. How does the *incarnation* change the way you think about the Lord Jesus?
2. Jesus willingly humbled Himself and entered the frailty of human existence. What does His humility reveal about His love for sinners?
3. What does your humility (or lack thereof reveal about you?)

Tuesday — Why Jesus Became Man

1. Jesus said that he didn't come to call the righteous, but sinners (Matt. 9:13). How seriously do you view the problem of your own sin?
2. Are you a sinner because you sin, or do you sin because you are a sinner?
3. The sermon described the incarnation as God coming down because we could never climb our way up to Him. Are you relying completely upon the Lord for salvation, or are you still trying to earn God's acceptance through your own efforts in sanctification?

Wednesday — God Dwelt Among Us

1. John says that the Word "dwelt among us." What does it tell you about God's character that He took the initiative to enter a sinful humanity?
2. Throughout the Old Testament, God's people treasured the promise, "I am with you." How should the presence of God affect the way you face fear, suffering, or uncertainty today?
3. What are the three primary ways God dwells among us today?

Thursday — We Observed His Glory

1. The world often defines glory through wealth, popularity, influence, and people serving us. How has the world's definition of glory influenced your own ambitions? Are you mixing the world into God's Word? In what area? Why?
2. Jesus glorified the Father by completing the work He was given. What work or responsibility has God placed before you today that requires faithfulness?
3. The priests continually stood because their work was unfinished, while the Lord sat down because His sacrifice was complete. Are you resting in His finished work, or living as though you still have something to prove to God? How can you change that?

Friday — Full of Grace

1. “Truth without grace crushes; grace without truth compromises.” Which side are you personally more prone toward—truth without sufficient grace or grace that avoids difficult truth?
2. Consider the common grace you experience every day—food, relationships, creation, work, health, and countless other blessings. How often do you *consciously recognize* the favor of God in these things? What are you to do when you *do* recognize them as such?
3. Romans 5:8 reminds us that Christ died for us “while we were still sinners.” How should receiving that kind of saving grace change the way you extend grace to difficult people?

Saturday — Full of Truth

1. The sermon defines truth as “reality as it is—not reality as I would like it to be.” Is there an area of your life where your feelings, emotions, or desires are competing or even contradicting what God's Word says is true?
2. Jesus doesn't merely speak truth; He is the truth. What practical difference should that make in how you evaluate the culture's version of truth?
3. As you prepare to worship tomorrow, what sin needs repentance, what truth needs to be believed, and what grace should cause you to worship the Lord more deeply?

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