

THE WORD BECAME FLESH
John 1:14-18

Turn back to John 1...

What was the greatest moment in the history of the world? – Some would say the discovery of fire, or the invention of the wheel. – Others would say the Greek's inventing democracy, or the Roman's their roads, or Gutenberg's printing press, or the invention of electricity, or modern travel, or computers.

Let people say what they might about history's most epic event. – But the Christian knows otherwise. – Put all of history's greatest moments together and still they pale into utter insignificance compared to one starry night in Bethlehem, when God came to earth in the person of His Son.

Here in John's majestic prologue, he is making *one thing* absolutely clear to us: Jesus of Nazareth was God come in the flesh. –

Jesus is no mere man or creature, no angel or archangel, no mere prophet or teacher or healer. – Jesus is the God-man. – This is Christianity. – You cannot escape Hell if you do not believe this.

~ As we confess in our church Declaration of Faith in the Nicene Creed, with every other true believer over the past 1700 years from around the world:

We believe in one God the Father Almighty; Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made...

Beloved, do you know what has proven to be Satan's favourite doctrine to attack in the Church? – This one: the deity of Christ. – Because Satan knows that if our Saviour is not fully God and fully man, He cannot save us.

That's why the Nicene Creed had to be written in the 4th c., because the Arians were denying the deity of Christ. – That's why the Chalcedonian Creed had to be written a century later.

● And still today the battle rages. – Satan has not given up trying to confuse Christians about the deity of Christ:

- Islam is advancing, and their apologists ridicule us for our faith in 'three gods'. – This was so clear last October in James White's various debates, as he superbly defended the deity of Christ against Muslims.
- Wycliffe Bible Translators have had a major controversy recently about whether or not to re-translate portions of the Arabic NT. – Some of their leaders say it's too offensive to say that Jesus is "Son of God", so they must find a more Muslim-friendly translation.

- Two years ago Mitt Romney, then presidential candidate in the States, and a Mormon, had a private meeting with Billy Graham. – The next day the Billy Graham organisation removed Mormonism as a cult from their website.
- Two weeks ago, while I was busy in my study digging into John 1, a man was working on our garage. – He came over to my study door and asked what I was doing. – He is a Mormon. Talk about God’s timing! – I got to tell Him plainly the stark contrast between the true Christ of the Bible and the false Christ of Mormonism. – But he is still in darkness.
- Right now, one of our Monash students has to room with two Jehovah’s Witnesses who are bombarding her with their attacks against the deity of Christ.
- Over Christmas, one of you was given a new translation of the Bible by a local, South African group. – They are calling Christians to return to the Jewish Law and away from the Jesus of the Bible. – And their new translation weakens some of the clear statements about Christ’s deity.
- Then there is the raging battle of the daily Christian life: Daily, every one of us is tempted to have large thoughts of self and small thoughts of Christ. – Daily, we are prone to see our problems as bigger than our Saviour.

John’s Gospel & John’s Prologue are as urgently needed today as they were in the 1st century.

Stand, Read & Pray:

Give title...

****FIVE DIMENSIONS of the glory & the grace of God’s Son, the Word who became flesh – that we might believe & adore & proclaim:***

(We’ll spend the bulk of our time on v. 14, my 1st point; then speed up on the rest.)

1. v. 14, INCARNATION

v. 14a – Four of the most profound words ever penned. – Four words giving the clearest and most concise statement of the Incarnation anywhere in Scripture. –

Four words whose implications are limitless. – It will take the rest of John’s 21 chps to unfold the significance of this one phrase. Reread: v. 14a...

And the Word = Cf. vv. 1ff, that eternal *Logos*, that Speech of God, His self-revelation. – He was with God from before the beginning, equal to Him, co-Creator alongside of Him.

Became = NB, not “was” this time. – He “was” eternally existing as the Son of God, the Word (as we’ll see in v. 18). – But at a point in time, He “became” flesh. – As the early church liked to say:

‘Remaining what He WAS, He BECAME what He was not.’

Why flesh? – Why didn't John just say, 'became a man' or 'got a body'? – Because: John wanted to be unmistakably clear. – See, already in the 1st c., heretics were denying the full humanity of Christ.

So John picks a blunt, almost crude word for humanity: "flesh". – Not 'skin', as we usually think of flesh today. – "Flesh" in the Bible = the whole person, manhood, humanity, esp. in our weakness, vulnerability, dependence.

Christ became 'bone of our bones, flesh of our flesh' (Gen. 2).

Heb. 2:14, "Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same...."

Isa. 40:6, "All flesh is grass, all its glory as the flower of the field. The grass withers, the flower fades...." –

That is how low God stooped. – The eternal, almighty Son of God condescended to become withering grass, a fading flower, 100% human, mortal and frail, subject to death.

~ Says Leon Morris, "in one short, shattering expression John unveils the great idea at the heart of Christianity – that the very Word of God took flesh for our salvation."

~ Milne, "No words can do justice to the height and depth of the truth expressed here. Its enormity overwhelms the mind."

Here is where the doctrine of the Incarnation gets its name: Latin, "in + caro (flesh)", the 'En-fleshment' of the Son of God.

Incarnation = "the Grand Miracle" (C.S. Lewis). – That supernatural act of God, by His Holy Spirit through the virgin birth. – That event when the eternal Son of God took to Himself an additional nature, humanity.

You must understand: The Babe of Bethlehem was not an entirely new PERSON. – Rather, He was the eternal Son of God who added a 2nd nature, humanity, to His 1st nature of deity. –

Without losing any of His deity, He added humanity. – Two natures in the one Person of Jesus. – Unblemished deity PLUS true, sinless humanity. – Without mixing or confusing either of His two natures, yet perfectly united in a single person, Jesus, the God-man forever.

~ J.I. Packer in *Knowing God: The real difficulty, the supreme mystery with which the gospel confronts us, does not lie in the Good Friday message of atonement, nor in the Easter message of resurrection, but in the Christmas message of Incarnation.*

The really staggering Christian claim is that Jesus of Nazareth was God made man– that the second person of the Godhead became the 'second man' (1 Cor. 15:47), determining human destiny, the second representative head of the race, and that He took humanity without loss of deity, so that Jesus of Nazareth was as truly and fully divine as He was human.

Here are two mysteries for the price of one— the plurality of persons within the unity of God, and the union of Godhead and manhood in the person of Jesus. It is here, in the thing that happened at the first Christmas, that the profoundest and most unfathomable depths of the Christian revelation lie.

‘The Word became flesh’ (John 1:14); God became man; the divine Son became a Jew; the Almighty appeared on earth as a helpless human baby, unable to do more than lie and stare and wriggle and make noises, needing to be fed and changed and taught to talk like any other child.

And there was no illusion or deception in this: the babyhood of the Son of God was a reality. The more you think about it, the more staggering it gets. Nothing in fiction is so fantastic as is this truth of the Incarnation.

This is the real stumbling block in Christianity. It is here that Jews, Muslims, [Mormons], Jehovah’s Witnesses, and many of those who feel the difficulties concerning the virgin birth, the miracles, the atonement, and the resurrection have come to grief.

It is from misbelief, or at least inadequate belief, about the Incarnation that difficulties at other points in the gospel story usually spring. But once the Incarnation is grasped as a reality, these other difficulties dissolve. (p. 53)

Or more simply put by the poet:

*There within a manger lies
He who built the starry skies. (E. Caswall)*

v. 14b – I.e., “pitched His tent, tabernacled, lived for a while among us”. – Pagan Gentiles would’ve been shocked by this: A God who ‘moves into the neighbourhood’, who lives down the street, who stops over for a visit?!

BUT as startling as this might’ve sounded to Greek ears, it was even *more astonishing* to Jewish ears, and those who knew the OT. Saying the Word “tabernacled among us” would evoke images of that first “tent of meeting” where God met with His people!

There, at Mt. Sinai, God instructed them to build a tabernacle, a new kind of Eden, where God would visit them and dwell among them.

This became the hub & centre of Jewish life, the most prominent feature & most treasured spot in their whole nation. – For *four centuries*, the Tabernacle was where God’s people met with Him! –

Exod. 25:8, “Let them construct a sanctuary for Me, that I may dwell among them.” There “I will dwell in their midst” (Num. 5:3).

If you lived in Israel at that time, and you wanted to meet with God, you didn’t go to your garden, or your favourite beach or mountain. – You went only to one place. – The Tabernacle, God’s special tent.

BUT NOW, John 1:14 declares to us that God’s address has moved. – God has relocated.

The Tabernacle was destroyed; so was the Temple. – Where do we go now to find the living God, to meet with Him?...

Reread: v. 14...

- Stop looking for a place. – Go to a person, THE Person of Jesus, the Incarnate Word. – He is God's new tabernacle, God's new temple. – In Christ, we meet God. – Through Christ, we approach the Father. – 1 Jn. 1, "Our fellowship is with the Father, and with His Son."

v. 14c – If you forced John to sum up his entire experience of Christ (3 yrs. of watching, listening, learning, following, etc.) in one word, here it is: "glory". –

"Glory" is a hugely significant word in the OT. – Here's what "glory" means. – Think of it this way: By nature, God is a spirit, and is therefore invisible. – But He likes to be made visible.

His glory is when God's attributes go public. – It's when God puts Himself on display.

This Hbr. word *kevod* lit. means, 'heaviness'. – So when you spoke of the "glory" of a king or a dignitary, you spoke of how impressive they were. – I.e., their *gravitas*, the weight of their reputation and presence.

Imagine then the immeasurable weight of God's glory, the gravity of His reputation....

As John is about to tell us in v. 18a...

As Scripture says elsewhere, "no man can see God and live", for He dwells in "unapproachable light" (Exod. 33:20; 1 Tim. 6:16) – As finite and fallen creatures, we could not survive even one peek at God's unshielded, full glory.

YET, 700 yrs before the time of Christ, the prophet Isaiah made this stunning promise, Isa. 40:5: "The glory of the LORD will be revealed, and all flesh will see it together."

There would be some kind of future unveiling of God's magnificence. – People would see it, yet it wouldn't kill them. – It would be a comforting sight for some, not a terrifying one.

If seeing God's glory was the greatest of all comforts, what was the *worst of all curses*? – 1 Sam. 4, in those dark days in Israel, with the high priest Eli's two wicked sons, Hophni & Phineas. – Both were killed in battle, judged by God. –

When Phineas' wife found out, she went in labour. – She named her son, "Ichabod", I-kevod, 'the glory has departed'. – No more of God's visible presence in Israel. – "Ichabod", the worst of all curses.

YET Isaiah foretells a coming day when God's glory would return to this earth, when God would showcase His splendour and save the lost. – And here in John 1, the apostle says that, at last, that promised day has come: v. 14...

And don't miss the IRONY here: The Jews expected God's glory to come again in power – like at the Red Sea, or Mt. Sinai, or in the Tabernacle or the Temple? – But not in a little baby, born outside in a cave in primitive conditions:

*They all were looking for a King
To slay their foes and lift them high.
Thou cam'st, a little baby thing
That made a woman cry.* (G. MacDonald)

As we see in the Gospels, Jesus' glory was not instantly visible & obvious to all around Him. – He didn't hover above the ground or walk with some halo or glow around Him. – He was fully human in every way. –

Even when He performed miraculous signs, most did not perceive His true glory as God's Son. – Only the eye of faith could see past the veil and behold Christ's true majesty. – And so it is today no less....

And John will go on to show us in his Gospel that the supreme display of Christ's glory would be at the most appalling of all places, at the cross. – As Jesus said on the eve of His death, Jn. 12:23, "The hour has come for the Son of Man to be glorified."

Of what did Jesus' glory consist?...

v. 14d – I.e., a Greek word that = the "One and Only, One of a Kind, Unique Son". – ESV, "the glory as of the only Son from the Father".

NB, it cannot mean that He was physically born first. – Heb. 11:17, Isaac listed as Abraham's "only begotten", using same Grk word. – YET Abraham had other sons, like Ishmael. – BUT Isaac was unique, the son of promise, the heir through Sarah. –

So also Christ is unique: God's one-of-a-kind Son, in a category all His own – the very Son of God, the eternal Word who became flesh.

v. 14e – What the world needs most, what you need most, found only here, only in Christ: "grace and truth" in abundance, an infinite supply, an inexhaustible fountain!

Here is John, decades after the time of Christ, still vividly recalling his 3 years with his Lord: all the time they'd spent together – the long walks, the stormy waters, Jesus' heated debates with religious leaders, His teaching, His healing, His rebukes, His private sessions with the disciples, etc. –

WHAT was the greatest impression, the most lasting imprint that Jesus had left on John?: "full of grace & truth".

Christ alone had the perfect balance & perfect blend, what we never seem to get right & are forever adjusting: "grace & truth"....

Christ epitomised this essential combination of virtues. – *Never was truth so gracious, or grace so truthful, than in our Lord.*

+ Jesus welcomed the tax collector & sinner to Himself. – YET He repelled the hypocrite and the Pharisee. – He wore the servant's apron & towel and stooped to wash feet; YET He also picked up a whip to cleanse the temple.

A matchless mixture, a perfect Saviour!

- Grace for the guilty – God's undeserved love & unmerited favour to the condemned, Hell-deserving sinners like us. – 'God's Riches At Christ's Expense'.
- Truth for the deceived & doubting – Jesus was Truth incarnate – Reality & reliability & certainty – All spiritual truth necessary for now & eternity – all bound up in Christ!...

"Grace & truth" – 2 precious words that will reappear again in this passage momentarily....

(In summary) Reread v. 14 – What a verse, what a truth! – Every word in this sentence should be inscribed in gold! – Memorise it, meditate on it, believe it, sing it!

~ Milne, "The greatness of this truth assaults the mind and staggers the imagination, but by that very fact also drives to our knees in worship."

~ Spurgeon celebrates the Incarnation: *There is the finite and the Infinite, the mortal and the Immortal, corruption and Incorruption, manhood and Godhood, time married to eternity! Creator joined to a creature, the Infinity of the august Maker come to tabernacle on this speck of earth – the vast unbounded One whom earth could not hold and the heavens cannot contain – lying in His mothers arms!*

He who fastened the pillars of the universe and riveted the nails of creation, hanging on a mortal breast, depending on a creature for nourishment! O marvellous birth! O miraculous conception! We stand and gaze and adore.

~ As we sing every Christmas:

*...Veiled in flesh the Godhead see
Hail the incarnate Deity!
Pleased as man with men to dwell
Jesus our Immanuel
Hark the herald angels sing
Glory to the newborn King!*

☒ One other APPLICATION of the Incarnation that I must mention: the Word becoming flesh is a supreme affirmation of the value of human existence. – 'Lo, He abhors not the virgin womb'.

While Obama celebrates the horrific 40th anniversary of Roe vs. Wade and the murder of millions of babies since that day – in this culture of death, the Incarnation show us the value of human life.

God Himself chose to take on full humanity. – The Son of God did not just become some *generic* human. – He took on a specific, local culture with all its nuances. – The 2nd Person of the Trinity chose a gender, an ethnicity, a language, an accent.

Christ had parents, a family, siblings & a hometown – familiar streets, sentimental places, favourite foods & drink & music. –

Repeat: v. 14a... The Incarnation affirms all that is truly human – both soul & body, heart & mind, physical and spiritual, public & private, corporate & individual. –

Christ's humanity affirms work & leisure, the arts & the imagination, politics & economics & education, etc.

If God Himself was not ashamed to engage in every aspect of human life, then neither should we be!

☒ KIDS! – Lk 2:52 – He had to learn to sit up, to crawl, to toddle, to walk. – Jesus, God's Son, stumbled & fell and scraped His knees. – He lost His teeth, He went to school, He learned to read, etc.

TEENS: Jesus had to go through puberty, handle relationships and disappointments, get along with His parents, etc....

- The Incarnation also affirms that God identifies fully with human misery & suffering. – “There is no parallel anywhere else in the world's religions to the sympathetic presence of God in Christ sharing our human struggle with us.” –

No life is so difficult that God's Incarnate Son cannot relate. (Heb. 2, 4, 'tempted in all points as we are, able to be our sympathetic High Priest'...)

Glory to God for the Incarnation! – There will never be another. – We don't need another. – The Word has become flesh, hallelujah!

*God of God, Light of Light,
Lo, He abhors not the Virgin's womb;
Very God, Begotten not created:
...O come let us adore Him, Christ the Lord! (3x)*

2. v. 15, PROCLAMATION

v. 15 – Our author cannot get away from the critical, historic role that the forerunner, John the Baptist, played in testifying of Christ. –

Next week (DV), from v. 19ff, we'll see a whole section about John's ministry. – The long silence had ended; God was speaking again, and His mouthpiece was John the Baptist.

Lit, pres. tense, “John is testifying”. – It was as if the old apostle could still hear John the Baptist preaching, ringing in his ears, thundering out his bold message across the land of Israel:

‘The One coming after me is greater than me, because He was before me. He will soon come, yet He has always existed. He is the very Son of God and the world's only Saviour!’

That was John the Baptist's proclamation. – But now the apostle John returns to His testimony (v. 14). – Can you join Him in this great exclamation?:

3. v. 16, RECEPTION

v. 16 – “Glory” was John’s one word for who Christ was. – But his one word for what Christ gives us is here: “grace”. – Lit., “grace for/instead of/replacing grace” (taking *anti* in its most common NT & LXX usage; *epi* would be used for “upon, in addition to”). –

TWO POSSIBLE meanings here, not entirely different: (a) OT grace vs NT grace. – Grace of the law vs. grace of the gospel. – Grace that prepared & anticipated, vs. the grace that fulfils & consummates all that was anticipated & foretold.

OR (b) “grace upon grace” – wave after wave, blessing upon blessing, endless supplies of never-ending grace!!...

NB, in EITHER case – John ends in the same place: In Christ, grace has only gotten better, and it just keeps coming!...

Fullness – Cf. Col. 1:19, “It was the Father’s good pleasure for all the fullness to dwell in Him....”

- Everything we’ve ever received from Christ is summed up in this one word: “grace”. – The banner that flies over the whole Bible. – The soil in which God’s entire salvation plan is rooted. – The thread that runs through all of Scripture and all of history and into eternity: GRACE!...

~ M. Henry: *As the cistern receives water from the fullness of the fountain, [as] the branches sap from the fullness of the root, and [as] the air light from the fullness of the sun, so we receive grace from the fullness of Christ.*

Reread: v. 16...

- Are you drinking? Receiving? Filling up, or running dry? Overflowing, or leaking?!...

Psalmist, “Open wide your mouth, and I will fill it!” – Isaiah, “Ho, all who are thirsty, come!” – Ps. 16, “In Your presence is fullness of joy, at Your right hand there are pleasures forevermore!”...

4. v. 17, REALISATION

v. 17 – Here is all of history summed up by John in 2 great epochs or ages...

Here is the point: The Law reveals sin. – Christ removes it! – The Law points to grace, Jesus performs grace. – The Law tells us the words of God. – Jesus IS the Word of God. – The Law mirrors the light of God. – Jesus IS the Light of God.

It took the 2nd Moses, Jesus, truly to open our eyes to God’s glorious “grace and truth”. – Reread: vv. 14, 16-17...

Rom. 8:3, “For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh....”

In the coming of Jesus, substance replaced shadows; reality replaced pictures; the person of Christ replaced the symbols & pointers that anticipated Him. – Clean hearts replaced clean hands. Christ Himself became the new tabernacle & temple.

As **2 Cor. 3-4** powerfully show, in Christ the fading glory of the Old Covt was replaced by the ever-increasing glory of the New Covt.

As the whole book of **Hebrews** shows, Christ is better & superior – better in every way than the inferior, temporary Old Covt system under Moses.

- Dear lost person: Are you trying to *achieve* salvation as a wage you earn, instead of *receiving* salvation as a free gift?...
- Christian, you were saved by grace; but are you now trying to be sanctified by works of the Law, instead of by grace? – This was Paul’s point in Galatians.

Christian, are you looking to the Law for what can only be found in Christ? – Are you still trying to find the power for living a holy life in a longer and longer list of rules & regulations? – Or is it a personal relationship with Christ, through a living faith in Him, that is the real source & power for your obedience?...

Repeat: v. 17...

5. v 18, EXPLANATION

v. 18 – Christ has made see-able the un-see-able God. – He has made known the otherwise unknowable God.

WHERE was Christ from? – Where was His home before He came to earth? – The very bosom of the Father = nearest to God’s heart, closest to His vest, home of God’s most intimate secrets & deepest feelings.

~ “It’s as if God has reached into His very being and plucked out His own heart in sending Christ to us.” (Milne)

NB again, the contrast between Moses & Jesus: Moses saw God’s backside. – Jesus was in the very lap of the Father, so to say. – Moses glimpsed the back of God’s glory. – Jesus embodied the very fullness of God’s glory. –

- Don’t expect from Moses what only Jesus can give you.

He has explained Him = *exegeo*, where we get our word “exegesis” from, ‘to interpret & explain and bring out the meaning’ of a text.

I.e., Jesus has “exegeted” God. – Jesus interprets & explains & expounds God for us.

~ Joel James: “Jesus the keyhole through Whom we observe God. It takes God to explain God. Christ is the living, breathing paragraph explaining who God is.”

- The world is full of agnostics, whether they use that label or not: ‘There is probably a God, but you can’t know Him. You can’t be sure what He is like. He will always remain a mystery, unknowable, unclear, distant, aloof....’

Reread: v. 18...

NB, John brings us back full circle to where he began in v. 1: (a) “in the bosom of the Father” = “Word was with God”; (b) “only begotten God” = “Word was God”; (c) “has explained Him” = *Logos*, “the Word”, God’s self-expression, His self-explanation.

John frames his whole prologue with these magnificent statements about the Person of Christ. – God the Son, co-equal & co-eternal with the Father. – “The Word made flesh”, dwelling among us, displaying the very glory of God.

CONCL. – Repeat points – 5 Dimensions of the glory & grace of God’s Son...

What a journey already in John! – We’ve reached the end of probably the most amazing page in your whole Bible, John’s 18-verse prologue. –

It has carried us to the furthest horizons of time & eternity. – It has plunged us into the fathomless depths of the Triune Godhead. – O that we not come away unaffected, unchanged, by this encounter....

- C.T. Studd, “If Jesus Christ be God, and He died for me, then no sacrifice I make could ever be too great.” (at home, in church, in evangelism, in our building, missions, mercy, etc.!)
- For small groups this week: I’m asking your leaders to guide you in finding many parallels between John’s prologue & the famous chps in Exod 32-34 about Moses seeing God’s glory.... – Amazing, don’t miss it!...

+ During the time of the Reformation, there was a Dutch scholar named Junius the Younger, whom God used greatly. – But as a young man, he had rebelled and lived a godless life. – Yet his father was a devout Christian, and would do everything possible to put the NT in front of his son and across his path. – Junius tells the story himself:

My father, who was frequently reading the New Testament, and had long observed with grief the progress I had made in infidelity, had put that book in my way in his library, in order to attract my attention.... Here, therefore, I unwittingly opened the New Testament thus providentially laid before me.

At the very first view, although I was deeply engaged in other thoughts, that grand chapter of the evangelist and apostle presented itself to me—‘In the beginning was the Word, and the Word was God.’

I read part of the chapter, and was so greeted that I instantly became struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flights of human eloquence.

My body shuddered; my mind was in amazement, and I was so agitated the whole day that I scarcely knew who I was; nor did the agitation cease, but continued till it was at last soothed by a humble faith in him who was made flesh and dwelt among us.

May that happen again today!...

PRAY

APPLICATION QUESTIONS

1. Why do you think John chose the title, “The Word” here for Jesus? Why not, “In the beginning was the Son of God, and the Son of God was with God, and the Son of God was God”? [Answer: It seems that John knew that “The Word” (*Logos*) was an all-encompassing & inclusive term, out of which then all the other titles in the rest of his Gospel would flow (accomplishing what none of Jesus’ other title could accomplish). Calling Jesus “the Word, the self-expression & Speech of God” becomes a heading under which all other names fall, as specific ways that God reveals and speaks of Himself, through all the other names of Jesus.)] Take a moment in prayer to praise God for some of the specific, glorious names of Jesus.
2. What are some ways that you have seen how Satan loves to target the deity of Christ as His favourite theological truth to attack?
3. If we suddenly found out that Jesus was not God, how would that affect your daily life? And our church?
4. How will Christmas 2014 be more meaningful to you than in previous years, in light of now studying John 1:14? How would all of Christianity be poorer if this one verse were not in the Bible? Take a moment now as a group and memorise v. 14 together and give thanks to God in prayer for these glorious truths.
5. What did you learn about God’s rich “grace” in this passage (vv. 14-18)?
6. How does the Law of Moses contrast to the grace of Christ (v. 17)?
7. How is your view of Jesus larger after our last three Sundays in John’s prologue (vv. 1-18)? How does this put your view of self and your problems in perspective?

BONUS: Did you (or your leader) think of any other parallels between John 1:14-18 and Moses’ famous encounter with God in Exodus 32-34?