

Sermon Text: John 1:6-13 Born to Receive the WORD

God's grace gives us a new nature to receive Jesus.

1) God's witness to the WORD (1:6-8).

- a) "A man sent from God"—a prophet, God's spokesman
- b) John—"grace" as he was the herald of grace
- c) A witness—Important theme in John's writings
- d) "that all might believe through him"—goal of Christian witness is faith in Christ (Rom. 10:14-17)
- e) "He was not the light"—John's prophetic voice was so powerful that some questioned whether he might be the Christ (1:19-22); but he minimized his own importance in comparison with Christ (1:26-27)
- f) **Application:** John is a model witness—holy living that gains a hearing; humbly pointing people away from himself to Christ

2) Humanity's natural rejection of the WORD/Light (1:9-11).

- a) "true light"—not true vs. false; true vs. diminutive/derivative
- b) "enlightens everyone"—there is no knowledge of God apart from the WORD; even general revelation is the light of the WORD
- c) "the world"—the world of human hostility to God
- d) "the world did not know Him"—willful ignorance; "the darkness did not comprehend it" (1:5b); refusal to recognize the Creator
- e) "His own"—"all things were made through Him" (1:3), so "His own" could refer to all the world; could refer specifically to the Jewish people
- f) "did not receive Him"—no hospitality for the Creator (cf. Luke 2:7)
- g) **Application:** We must understand the human condition of rebellion against God to walk with wisdom in this world and to bear witness for Christ in this present darkness.

3) The remnant's new birth/nature to receive the WORD (1:12-13).

- a) "but to all"—literally "as many as" recalling the remnant theme of the OT
- b) "who did receive Him"—welcomed His coming with hospitality
- c) "believed in His name"—two "beliefs" in Gospel of John:
 - i) superficial signs-faith (2:23)
 - ii) saving faith in the Person and work of Christ (3:16; 20:31)
- d) "right to become children of God"—not "power" as in ability, but "right" or "authority"
 - i) Legal security of adoption
 - ii) Familial love of God the Father for His children
- e) "who were born of God"—past tense indicates that the birth from God preceded their belief in His name
 - i) "not of bloods"—Jews prided themselves on lineage (John 8:33, 39-41); heritage is meaningful (Rom. 3:1-2; 9:4-5), but no guarantee of election (Rom. 9:6-7; Gal. 3:7-9)
 - ii) "nor of the will of the flesh"—new birth does not depend on human willing (3:8; Rom. 9:16)
 - iii) "nor of the will of man"—either man in his masculinity/strength or husband—basic denial of any human power to effect this birth

iv) “but born of God”—monergism—God’s grace alone

f) Application:

- i) Saving faith puts no trust in personal merit or strength. It rests solely on the incarnate Word/Son.
- ii) Salvation is not just freedom from guilt and judgment. It involves the blessedness of the children of God.
 - (1) Union with each other in the family of God
 - (2) Union with God as Father
 - (3) Union with Christ as elder “Brother” (Rom. 8:15-17, 29)
- iii) Trouble in the world, but peace in Christ (16:33)

Doxology: “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every Spiritual blessing in the heavenly places.” —Ephesians 1:3