

GRACE SO AMAZING TO BEHOLD

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Jn. 1:14-18

Jn. 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) **full of grace and truth.**

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and **grace for grace.**

17 For the law was given by Moses, *but* **grace and truth came by Jesus Christ.**

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, **he hath declared *him*.**

Matthew and Luke begin with the arrival of the Lord Jesus in Bethlehem. John begins with acknowledging that the Lord Jesus, as “the Word,” is the creator of all things:

Jn. 1:1 In the beginning was the Word, and the Word was with God, and **the Word was God.**

2 The same was in the beginning with God.

3 **All things were made by him;** and without him was not any thing made that was made.

In Jn. 1:14, the Bible declares the greatest doctrine for mankind to behold, that is, the glory of God revealed in the person of the Lord Jesus Christ, “full of grace and truth.”

I. GRACE SO AMAZING TO BEHOLD IN CHRIST'S INCARNATION, 1:14

Jn. 1:14 And the Word was made flesh, and dwelt among us, (and **we beheld his glory**, the glory as of the only begotten of the Father,) **full of grace and truth.**

A. Behold the Amazing Tabernacle – “And the Word was made flesh, and dwelt among us...”

- ❖ “And the Word was made flesh...” = The virgin birth of Christ, known as the Incarnation, provided that the Lord Jesus was both completely God and completely man, the provision for mankind’s redemption.
- ❖ Known as the “kenosis” passage, Phil. 2:5-8 expresses the ramification of the Incarnation:

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, **thought it not robbery to be equal with God:**

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion **as a man**, he humbled himself, and became obedient unto death, even the death of the cross.

- ❖ The Incarnation manifested God to mankind, filtering His glory through a veil of humanity.

1 Tim. 3:16 And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

- ❖ The verb “dwelt” creates the picture of a tabernacle:

Original Word: σκηνώω **Transliteration:** skénoó

Definition: to have one's tent, dwell **Usage:** I dwell as in a tent, encamp, have my tabernacle.

skēnóō – properly, to pitch or live in a tent, "denoting much more than the mere *general* notion of dwelling" (M. Vincent). <https://biblehub.com/greek/4637.htm>

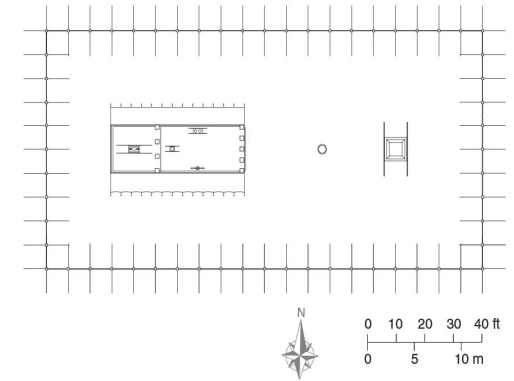
❖ The Old Testament Tabernacle was a building designed by God from a “pattern” that He gave to Moses for construction.

Ex. 25:9 According to all that I shew thee, *after the pattern of the tabernacle*, and the pattern of all the instruments thereof, even so shall ye make *it*.

Heb. 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, **See, saith he, *that thou make all things according to the pattern shewed to thee in the mount.***

- ❖ Moses directed the building of a tabernacle, a temporary dwelling that was common, made from various skins and boards.

Tabernacle and Court Architectural Plan



The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23–30), the golden lampstand (Ex. 25:31–40; 37:17–24), and the altar of incense (Ex. 30:1–10; 37:25–29).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:36–37). It hung on five golden pillars.

The bronze altar, also known as the altar of burnt offering (Ex. 27:1–8; 38:1–7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The bronze basin with its stand was for ceremonial washings (Ex. 30:17–21; 38:8).

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with fine twined linen (Ex. 38:18–20).

The surrounding hangings (fine twined linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:9–19; 38:9–17).

- ❖ The tabernacle itself was a wonderful type of the Incarnation.
- The tabernacle was a temporary dwelling. Jesus lived among men in His humanity.
- The tabernacle moved within the wilderness. Jesus had nowhere to lay His head.

- Outwardly, the tabernacle appeared humble and unattractive. Jesus had no beauty: Isa 53:2b “...and when we shall see him, *there is no beauty that we should desire him.*”
- The divine glory of Christ was hidden under the veil of His flesh – Heb. 10:20 “By a new and living way, which he hath consecrated for us, **through the veil, that is to say, his flesh;**”
- The tabernacle was God’s dwelling place. Within the holy of holies, He met with the High Priest for Israel’s redemption. Jesus, the God-man, is mankind’s redemption.

- The tabernacle was where God met with man in the wilderness. Jesus came to seek and to save mankind from the wilderness of sin.
- The tabernacle was located in the center of the camp. Jesus is “in the midst” of His children.

Mt. 18:20 For where two or three are gathered together in my name, **there am I in the midst of them.**

- The tabernacle preserved the Law. Jesus' life fulfilled the Law:

Psa. 40:7 Then said I, Lo, I come: **in the volume of the book *it is written of me,***
8 I delight to do thy will, O my God: yea, **thy law is within my heart.**

Mt. 5:17 Think not that I am come to destroy the law, or the prophets: **I am not come to destroy, but to fulfil.**

- The tabernacle was the place of sacrifice. Jesus gave Himself as our sacrifice.

Eph. 5:2 And walk in love, as **Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God** for a sweetsmelling savour.

Heb. 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for **this he did once, when he offered up himself.**

Heb. 10:12 But this man, after **he had offered one sacrifice for sins for ever**, sat down on the right hand of God;

- The tabernacle was the place of worship. Believers worship the Lord Jesus.

Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And **they worshipped him**, and returned to Jerusalem with great joy:

B. Behold the Amazing Truth – “...(and **we beheld his glory**, the glory as of the only begotten of the Father,) **full of grace and truth.**”

- ❖ The Incarnation gave mankind an opportunity to **behold** the glory of God.

Original Word: θεάομαι **Transliteration:** theaomai

Definition: **to behold**, look upon

Usage: I see, behold, contemplate, look upon, view; I see, visit.

theáomai (from *tháomai*, "to gaze at a spectacle") – **properly, gaze on (contemplate) as a *spectator*; to observe *intently***, especially to *interpret* something (grasp its *significance*); to see (*concentrate on*) so as to significantly *impact (influence) the viewer*.

[(*theáomai*) is the root of *théatron* ("spectacle in a theatre"), the root of the English term, "theatre."]

<https://biblehub.com/greek/2300.htm>

- ❖ When a person goes to a theater, the view is that of a largescale comprehension.
- ❖ When we behold the glory of Christ, we see a largescale portrayal of the glory of the Father.
- ❖ The portrayal of Christ is described as “...full of grace and truth.”
- ❖ The Lord Jesus Christ is our all in all, the fullness of God’s grace and His truth, complete and lacking nothing.

Summary

Though it is only October, this message should stir hearts during the Christmas season. Consider the words of “Hark! the Herald Angels Sing.”

Hark! the Herald Angels Sing

(second verse)

Christ by highest heav'n adored

Christ the everlasting Lord!

Late in time behold Him come

Offspring of a Virgin's womb

Veiled in flesh the Godhead see

Hail the incarnate Deity

Pleased as man with man to dwell

Jesus, our Emmanuel

Hark! The herald angels sing

"Glory to the newborn King!"

<https://www.songlyrics.com/traditional-christmas/hark!-the-herald-angels-sing-lyrics/>

The original hymn text was written as a "Hymn for Christmas-Day" by Charles Wesley, included in the 1739 John Wesley collection *Hymns and Sacred Poems*.

Conclusion

Rom. 5:20 Moreover the law entered, that the offence might abound. But **where sin abounded, grace did much more abound:**

21 That as sin hath reigned unto death, even **so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.**