



Potomac Hills

Presbyterian Church, PCA



By Grace Alone ~ Through Faith Alone ~ In Christ Alone

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John 18:1-14

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English Standard Version

“The Surrender of Christ”

This is the 62nd sermon in the series on the New Testament book of John entitled,
“The Gospel of Christ.”

John 18:1-14

“When Jesus had spoken these words, He went out with His disciples across the Kidron Valley, where there was a garden, which He and His disciples entered. 2 Now Judas, who betrayed Him, also knew the place, for Jesus often met there with His disciples. 3 So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. 4 Then Jesus, knowing all that would happen to Him, came forward and said to them, “Whom do you seek?” 5 They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am He.” Judas, who betrayed Him, was standing with them. 6 When Jesus said to them, “I am He,” they drew back and fell to the ground. 7 So He asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” 8 Jesus answered, “I told you that I am He. So, if you seek Me, let these men go.” 9 This was to fulfill the word that he had spoken: “Of those whom you gave Me I have lost not one.” 10 Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) 11 So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given Me?” 12 So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound Him. 13 First they led Him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. 14 It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.”

INTRODUCTION: *Lives of Quiet Desperation*¹

Larry and Carol are a typical couple trying to keep up with the rat race of modern life.

¹ The Introduction and Application are adapted from two books by Patrick Morley: *The Man in the Mirror*, pages 5-7, 31-32 and *I Surrender: Submitting to Christ in the Details of Life*, pages 1-3, 51-53. This second book has been re-published as *Walking with Christ in the Details of Life*.

And it was a typical morning in their house. It was Larry's turn to get breakfast and get the kids off to school. He'd only had six hours of sleep, but he figured that success in the 21st Century demanded a premium from its participants and a rising star like Larry didn't want to waste time sleeping. Larry went through the morning motions — he microwaved some instant oatmeal for the kids, got dressed and headed out the door. After he dropped the two younger kids off at daycare, he was alone with his 12-year-old daughter, Julie. She seemed upset about something. Finally she said, "Dad, do you love Mom anymore?"

The question came out of the blue, but Julie had been building up the courage to ask it for months. Larry reassured her that he loved Mom very much. He thought about why Julie asked such a question. After all, since Mom went back to work, didn't they have a new car, a new bigger house, new clothes for all the kids? And didn't the kids have a Wii and a PS3 in the basement next to the big-screen, high-def, plasma TV? Julie had her own room now, tennis lessons, and for pete's sake, didn't they vacation in Hawaii last year? Of course, he loved mom.

Then Larry realized he'd left his briefcase at home, so he turned around. When he pulled up to the house, there was a U-Haul in the driveway. He walked in and found Carol packing. She said she need some time and space to sort things out — she was too tired, too stressed, too confused.

How did things get so out of hand? And the question Julie had asked a few minutes earlier burned in his mind, "Dad, do you love Mom anymore?"

There's a problem here. Larry and Carol are Christians. But unfortunately, the forces at work in their lives are the rule, not the exception, in Christian households today. And I would submit they way too often, they are the rule in our households as well. And to take it one step further, let me relay a statement that Patrick Morley, President of Man in the Mirror, a national men's ministry, makes at his conferences. He says, "**I don't personally know 10 men whose marriages are working like they are supposed to.**" And he says he's never been challenged on that statement.

Why had this happened to Larry and Carol? They couldn't answer that question. So they went to a Christian counselor and started counseling ... which is almost always helpful. They saw the counselor both separately and together. When Larry met with him, the counselor asked him if he had a Christian world and life view ... and Larry was stumped. He looked at the counselor and said, "I don't know what you mean?" "Well," the counselor replied, "I know that both you and Carol are Christians, Larry. But what I'm asking is different. Do you have a distinctly Christian way of looking at things? In other words, when you have a problem to solve, a plan to develop, a priority to set, or a decision to make, do you think about these things Christianly, Biblically? In other words, do you have a Christian world and life view?"

After a long pause, Larry said slowly, "No, now that you put it that way, I would have to say no, I don't think I do." Henry David Thoreau said that most men lead lives of quiet desperation. Larry certainly did. Larry was a cultural Christian. He was pursuing **the God he wanted** instead of the God who is. He sensed the need for God, but on his own terms.

He suffered from **the sin of partial surrender**.

This morning we have come to John 18 and the arrest of Jesus. This passage is commonly called "**The Betrayal of Christ**" and that's an important piece, and that's what I originally entitled this, as your bulletin shows. But I think it would be better if we called it "**The Surrender of Christ.**" Because note this — Jesus was able to surrender to the soldiers because He had first surrendered to the Will of God the Father.

Well, let's take a look at what He did ... We start by seeing ...

v. 1-6: THE CONFIDENCE OF JESUS ²

“When Jesus had spoken these words, He went out with His disciples across the Kidron Valley, where there was a garden, which He and His disciples entered. 2 Now Judas, who betrayed Him, also knew the place, for Jesus often met there with His disciples. 3 So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. 4 Then Jesus, knowing all that would happen to Him, came forward and said to them, “Whom do you seek?” 5 They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am He.” Judas, who betrayed Him, was standing with them. 6 When Jesus said to them, “I am He,” they drew back and fell to the ground.”

For the last five chapters, Jesus has largely been talking privately with His disciples. The privacy of the story ends here. A clanking of men and arms was starting to shatter the hush of the night. Quivering daggers of orange flame began stabbing the horizon to the west, and as Jesus and the disciples watched the approach of the soldiers, they would have seen a long line of flickering torches winding down from the high walls of Jerusalem, across the Kidron valley, and up the slopes of the Mount of Olives. Soon a procession of torches filed into the garden. The whole garden is awash with light that spills from the lanterns and torches, revealing twelve suspicious looking men.

The presence of both Romans and Jews – John is the only gospel writer to mention the Roman soldiers – may be his way of indicating that the entire world was responsible for what was about to happen. The torches, lanterns, and weapons are an eyewitness touch. John, many years later, can still see the scene unfolding before his eyes.

And what an incredible scene it was! With lanterns and torches, the Roman soldiers and Jewish officials search to find Jesus Christ — the Light of the World. And Jesus, the Light, just stands there — without pretense, without protection — and shines openly through the darkness. But those standing in the darkness don’t even recognize Him.

The soldiers instinctively grab their swords, but they’re quickly disarmed by the commanding voice of Christ, verse 4, *“Whom do you seek?”* Jesus boldly goes forward to meet them. He didn’t run, He didn’t hide, He didn’t fight. He met them face-to-face. And when they answered, verse 5, *“Jesus of Nazareth.”* Jesus said to them, *“I am He.”* Or more literally, **“I Am.”**

Jesus answers them with the name reserved for Almighty God alone, the Divine Name of God — **“I Am.”** The name God chose for Himself way back in Exodus when He met Moses at the burning bush. The name that Jesus uses throughout the Gospel of John when He taught about Himself:

John 6:35, *“Jesus said to them, “I am the bread of life; whoever comes to Me shall not hunger, and whoever believes in Me shall never thirst.”*

John 8:12, *“Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows Me will not walk in darkness, but will have the light of life.”*

John 10:7, *“So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep.”*

John 10:14, *“I am the good shepherd. I know My own and My own know Me.”*

² The Exposition of the text is adapted from my sermon *“Surrender Isn’t in My Vocabulary”* 2/28/93; the sermon, *“Treachery and Malice”* by Robert Rayburn, Faith Presbyterian Church, Tacoma, WA 6/3/01; the sermon *“Wanted: Dead or Alive!”* by Derek Thomas, First Presbyterian Church, Jackson, MS; *Reflections on the Gospel of John, Vol. 4* by Leon Morris, pages 601-608; *The Gospel According to John* by D.A. Carson, pages 571-581; *Preaching the Word: John* by R. Kent Hughes, pages 413-419; *Beholding Christ ... The Lamb of God* by Chuck Swindoll, pages 50-51.

John 11:25, “Jesus said to her, ***“I am the resurrection and the life. Whoever believes in Me, though he die, yet shall he live.”***”

John 14:6, “Jesus said to him, ***“I am the way, and the truth, and the life. No one comes to the Father except through Me.”***”

John 15:1, ***“I am the true vine, and my Father is the vinedresser.”***”

Now Jesus steps forward, and without hesitation, stakes the bold claim that He is, in fact, the Lord ***“I Am.”*** The soldiers imagined that they would be chasing down a fleeing peasant and instead, find themselves, confronted in the gloomy atmosphere of that olive grove by a commanding presence.

When confronted by this clear confession of who He is, the reaction of His enemies was to draw back and fall to the ground. It seems clear, however, that John does not expect us to think of an accidental trip. Nothing takes Jesus by surprise. There seems to be an illusion here to ***Psalms 27:1-3***, “*The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? 2 When evildoers assail me to eat up my flesh, my adversaries and foes, **it is they who stumble and fall.** 3 Though an army encamp against me, my heart shall not fear; though war arise against me, **yet I will be confident.**”*

These men found themselves in front of a presence who overpowered them – in whatever way His presence affected them so powerfully – and there was a physical reaction, a recoiling from the Lord. It is certainly clear that John is telling us that the men who came into the Garden to arrest the Lord were awed in His presence and that they continued on in their errand only with His consent.

In other words, we have here, virtually, another of John’s “signs,” a public, outward demonstration of the majesty and the divine royalty of Jesus Christ. These men knew – by whatever means – they knew instinctively and intuitively that they were before the presence of someone far greater than themselves.

You see, they didn’t arrest Jesus. **He arrested them.** His calm confidence in the face of impending death stopped them in their tracks. Because He’d already totally surrendered to His Father’s will, He was able to surrender to them without fear. Verse 4 says that Jesus, “*knowing all that would happen to Him,*” wasn’t surprised by them and He wasn’t scared of them. He was able to submit to them because He’d already submitted to the Father.

But He’s already told us that, hasn’t He? Look at ***John 10:17-18***, “*For this reason the Father loves Me, because I lay down My life that I may take it up again. 18 No one takes it from Me, **but I lay it down of My own accord.** I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.”*

If we learn anything from this passage, we must acknowledge ...

v. 7-9: THE CONTROL OF JESUS

7 So He asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” ***8*** Jesus answered, “I told you that I am He. So, if you seek Me, let these men go.” ***9*** This was to fulfill the word that he had spoken: “Of those whom you gave Me I have lost not one.”

Jesus has to bring them back to the matter at hand, by asking His question in verse 7, “Whom do you seek?” for a second time.

Even though Jesus hadn’t slept that night and He had to be tired, he never loses control. Jesus was in complete control. He was carrying out the will of the Father and it was that will that would be done. For the soldiers there was an instinctive, intuitive recognition of the majesty of the man before them, of His nature and character as one far above them.

They did not, however, fall at the Lord’s feet and beg His forgiveness that they ever came on such an errand. They did not say, “Depart from us, Lord, for we are sinful men.” No, they

recovered themselves, continued with the arrest, and dragged this man, before whom they had just been struck down by a power beyond their comprehension, off to His death.

And, remember, if not the Roman soldiers, surely the religious officials knew all about Jesus and what He had done over the past three years. They knew of His mighty works and of His teaching. So when they were struck down merely by the force of His presence, surely we might well have expected that they would have connected what happened to them in the olive grove with all the rest that Jesus had done. We might have expected that they, **at least they**, would have caught themselves, said to themselves, "What in the world are we doing here arresting the Son of God?" and begged for His forgiveness. But they did nothing of the kind. They finished their errand without hesitation.

And it would have been without further incident if not for the impetuosity of Peter. Contrast Jesus with Peter. Jesus is in control. Peter loses control. Let's look at ...

v. 10-11: **THE SIN OF PETER**³

10 Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) 11 So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given Me?"

It's all gotten to be too much for Peter. The Jews are working with the Romans, Judas has betrayed Jesus, the fact that Judas was standing with the soldiers was a physical demonstration of whose side he was one on — and it's all too much for Peter. Out comes the sword as he lunged at Malchus. His sword came down hard on Malchus' helmet, and, bouncing down the side, lops off his right ear. Over Malchus' scream, you can just hear Peter yell, "It's just You and me, Lord. Run for it, men. I'll meet you at the Jordan!" Dozens of Romans swords ring from their scabbards. Malchus puts his hand to where his ear should be and feels hot blood pouring through his fingers.

And then a shout from the only one still in control, "Stop! No more of this. Put your sword away!" And then, according to **Luke 22:51**, "*But Jesus said, "No more of this!" And He touched his ear and healed him.*" It was Jesus' last public miracle before the cross. Jesus will not let sin overcome the situation.

Though John doesn't make a specific point of this, he obviously knows that most readers of his Gospel will not fail to remember that, after Peter struck off the ear of Malchus, **Jesus put it back!** Shouldn't we expect that Malchus, at least, would have stood up and said, "Fellows, you do what you must, but if you think I am going to have anything to do with the arrest of this man, you've got another think coming!" But, nothing of the kind happened. Nor did Judas catch himself, seeing all those men on the ground before Jesus of Nazareth, and say to himself, "What have I done? Here I am fighting against God! Lord, forgive me!"

Nothing of the kind.

It didn't happen here in the olive grove, it didn't happen in the garden Easter morning, it didn't happen on Golgotha on Friday afternoon, and it didn't happen — not really — throughout the entire course of the Lord's ministry as He revealed His divine glory time and time again to thousands and thousands of people, who eventually rejected Him without so much as a second thought.

How can this be? It is the question that confronts us and haunts us from the beginning of the Bible to the end. How could the Israelites, having seen the power of God with their own eyes, the ten plagues, the parting of the Sea, the pillar of fire, how could they have doubted God

³ A small part of this section is adapted from *The Bible Exposition Commentary: Volume 1* by Warren Wiersbe, page 374.

as they did, questioned His ability to bring them safely into the Promised Land, and, at the last, rejected Him as their God and Savior? And how could the people have seen the Jesus' miracles and every other evidence of His divine approval and then treat Him as a common criminal?

How is this possible?

The answer to that question is a large part of the secret of human life. The answer is that men and women are, from conception, enemies of God. Sin is first and fundamentally, a spiritual hostility toward God, a spirit of rebellion against God. Men and women fear God – they're terrified of His judgments – and they resent God – they chafe under His rule; but, before all of that **they hate God**.

And we have already heard the Lord Jesus say the same thing earlier in this Gospel. In **John 7:7** we read, "*The world cannot hate you, but it hates Me because I testify about it that its works are evil.*"

Just as God made us to love others and sin makes us selfish and lovers of self, so we've been given breath to love God with all our hearts, and sin has made us haters of God instead. Sin is the principle in us, the power in us, the tendency **in us** which **reverses** what ought to be, makes us the reverse of what we were made to be, and so turns us from **lovers** of God into **haters** of God.

That hatred, as the Bible is careful to show, is usually masked. It can disguise itself as indifference to God and His will, or it can take the form of the zealous devotion to any and every religion **except** that which is revealed in the Word of God, or it can take the form of a patronizing skepticism toward the claims of Christianity, or a sneering scorn of Christian beliefs. This hatred of God can take a religious form or an atheistic form. It can express itself in strict morality or in open immorality. But, lying beneath all of these spiritual states is this visceral hostility to the living God.

People do not normally reject Jesus Christ because the evidence is simply not sufficient to persuade them – that evidence was overwhelming in the case of so many during the Lord's ministry and certainly was in the case of these men – they do not **refuse** to believe in Him because intellectual honesty compels them to embrace some other philosophy of life. They reject Jesus Christ because deep down He **offends** them, because they dislike Him, and because they're rebels against Him, and they'd rather die than submit to Him. The soldiers didn't think this out that night in Gethsemane, but that was what was at work, that anti-God bias is what made them so indifferent to what had happened to them.

Like it or not, that's the Bible's teaching and that's the account we have before us this morning —one of many illustrations of sin at work found in the Bible. It is, after all, an obvious question. If Jesus is the Son of God and proved it to mankind when He came into the world, why did so many refuse to believe in Him and submit to Him? The Bible is fully prepared to answer that question. There is something in people, something deep and powerful, that renders them **averse** to God. There is a **malice** toward God in their hearts; there is **an anti-God bias** deep within them that controls their thoughts and actions.

Now, to be sure, they don't **think** that, they wouldn't **agree** with that account of themselves. They would probably take offense at being characterized as haters of God. Who am I, they'd say, to say what is in their hearts, to impugn their motives, to explain why they make the choices that they make?

But, of course, it isn't I who's saying, it's the Word of God that explains human life in these terms. And, what's more, we Christians are the first to say, or at least should be the first to say, that one of the reasons we know that what the Bible says about human rebellion and hatred of God is true is because **we** have the evidence of it in ourselves. Our own hearts persuade us

that this is what sin is, an anti-God principle.

By God's grace we've come to love God and to love Jesus Christ His son. But sin remains in us and will remain in until we are finally in heaven, and we can see very clearly what it is and what it does. Nothing makes a Christian more miserable, nothing surprises him or her more often, nothing is a greater disappointment than just this aversion to God that **we still find within ourselves**, even knowing God and loving God and wanting to serve God as we do. The world accuses us of being hypocrites, of not living up to our words, and we can say with complete sincerity that the world doesn't know the half of our hypocrisy!

We see these foolish men in the olive grove recoiling and falling back from the Lord and then proceeding to arrest him and we see ourselves plain as day! We know, as certainly as we know we're sitting here in church, that Christ is the Lord, that it is wisdom to do His will, that His commandments are not burdensome but rather are the way to life as it ought to be, we know that He loves us and deserves our love in return, we know that in walking with Him we'll find fulfillment and satisfaction, **and still we turn away from Him**, still we find ourselves drawn powerfully to what we **know** is wrong and displeasing to Him, still we find ourselves time and again preferring the world to this Beautiful Majesty. We find that coming to God in prayer, which ought to be our delight, is like pulling teeth instead. And we hate ourselves for it, sometimes we fear for our souls because of it, but still **it is there**. As long as we're sinners, as long as we have sin in us, there's always that aversion to God, that anti-God bias doing its ugly work **in us**.

Oh, no, we have no difficulty believing that men could instinctively and intuitively and powerfully recognize that they were in the presence of the Son of God **and still** proceed to betray Him – as Judas did – and to arrest Him – as the soldiers did – and to ignore His great kindness and power – as Malchus did. For we do the same things every day of our lives! Don't tell **us** that sin is not an anti-God principle and power in the human heart. We who love God and Christ and want nothing so much as to love Him with all we are and all we have, find that same hatred of God in ourselves still.

And Jesus knew that about these men then. He knew that about His disciples then. And He knows that about His followers now. He knows that about us. And yet, He remained riveted to His purpose, verse 11, "*shall I not drink the cup that the Father has given Me?*" Jesus was determined to go through what lay ahead. He would suffer and He would die, but not because of the activities of the soldiers or those who sent them. He would do it because it was the will of God. He had come to save sinners and that meant drinking the cup that lay before Him.

And, of course, that brings us to ...

v. 12-14: THE SURRENDER OF JESUS ⁴

12 So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound Him. 13 First they led Him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. 14 It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people."

I don't know how you might have described the arrest of Jesus of Nazareth in the Garden of Gethsemane on the night before His crucifixion ... had you been there to observe it, for I do not know the perspective you might have had.

If you were Caiaphas, you would doubtless have reported it as a triumph: "At last we have seized him!"

If you were the captain of the band of soldiers who actually made the arrest, you might

⁴ Part of this section is adapted from *The Gospel of John* by James Montgomery Boice, page 1226.

have reported it quite factually: “Fourteenth of Nisan, eleven thirty p.m., arrested, one prisoner, Jesus of Nazareth.”

I do know, however, that if you had been John the evangelist and if you had been led in your writing by the Holy Spirit, as he was, you would have reported that, from beginning to end Jesus, and not His captors, was in complete charge of the situation. It was He who delayed in the Garden while the arresting party was coming. It was He who went forth to meet them, thereby surrendering Himself voluntarily. Moreover, even at the very moment of the arrest, He showed His control over circumstances, for He demonstrated power toward the soldiers, grace toward His own disciples, and mercy to those who were His enemies.

Total surrender to the will of God gives Jesus the ability to stand before His enemies and make a confident confession of who He is, knowing the cost of making this divine claim, and He remained in confident control of the situation when everyone else was losing it.

How can we as Christians live so that we are able to make a confident confession of Christ, knowing that sometimes there’s a real cost to doing that, and how can we remain in confident control of our own situations, particularly when our faith is being attacked and ridiculed.

And yes, our situation is definitely different than Jesus’ situation, but there are principles here that we can learn from the life of Christ and apply to the life we live. And if not ... are we doomed to live as Larry and Carol?

Jesus was able to live victoriously at His darkest time because He’d totally surrendered to the will of the Father. Larry and Carol lived the lie of cultural Christianity because they suffered from the sin of partial surrender. And there are always consequences to sin. And usually, not always immediately, but always **inevitably**, the consequence of this sin is that it brings pain ...

APPLICATION: THE PAIN OF PARTIAL SURRENDER

Larry and Carol didn’t arrive at the brink of separation overnight. Years of living by the flesh rubbed each other the wrong way. Like the building up of a callous, the friction built up a buffer between them. Then one day, Carol decided to rip off the callous. The pain’s still there.

Larry and Carol suffered from the sin of partial surrender. And if you don’t fully surrender to Jesus Christ as your Lord and Savior ... then you’ll eventually surrender to the world. It usually doesn’t happen very quickly, but slowly, one small choice at a time ... and we drift away. It might take years, perhaps the 15 years it took Larry and Carol. When we fail to fully surrender our wills to God, and we wind up living the ways of the world, the spiritual callouses build up. Unfortunately, sooner or later, callouses get ripped away.

Most of us need to re-surrender our lives and come back to Christ as the driving force in both our life and in our lifestyle. If you’ve been suffering from the sin of partial surrender, **Revelation 3:15-20**, Jesus’ words to the church in Laodicea, is the way back. Far too often, we are people who have pursued the God we want, rather than surrendering to the God who is. We are living in Laodicea. Here the Apostle John writes, “*I know your works: you are neither cold nor hot. Would that you were either cold or hot! 16 So, because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. 17 For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. 18 I counsel you to buy from Me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. 19 Those whom I love, I reprove and discipline, so be zealous and repent. 20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and eat with him, and he with Me.*”

Here Jesus is offering to reestablish fellowship with lukewarm, partially surrendered,

cultural Christians. He is the way back. A quiet dinner with friends in their home epitomizes fellowship. The warm, encouraging conversation that flows easily around the table symbolizes the high-water mark of fellowship. Christ picked this very symbol to express what happens when we repent and open the door of our heart and re-surrender to Him. At that time, Jesus says, *“I will come in to him and eat with him, and he with Me.”*

And that is a great privilege, and a great opportunity, don't miss it.

You need to pray.

Take a moment to do that, and then I'll close.

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John 1:9-13

*“The true light, which enlightens everyone, was coming into the world. **10** He was in the world, and the world was made through Him, yet the world did not know Him. **11** He came to His own, and His own people did not receive Him. **12** But to all who did receive Him, who believed in His name, He gave the right to become children of God, **13** who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”*