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Good morning. I know I've said that once already, but I like hearing you. I think the kids are already gone, right? So, good. Let's start with a word of prayer. Heavenly Father, thank you for the gift of your son Jesus. Thank you for what he did for this world, for us fallen lost, desperate sinners. We remember you, we remember what he did this day. Let me celebrate his birth, and as we dig into your word now and understand the truths you place in the Scriptures, please reveal them to our understanding. Help us to really see what's there. We ask in the name of your son Jesus, amen. Well, I see a lot of unfamiliar faces, so let me just say welcome to Carmel Friends. My name is Matt Klossmeyer. I grew up going to this church. I am currently the interim pastor, which just means temporary. We have a full-time incoming pastor. He is in Australia while his wife finishes chemotherapy. So, we're expecting him to arrive probably in October, and in the meantime, I've just stepped up to fill the pulpit until he gets here. I'm going to give a short message this morning, and then we are going to, thanks to technology, he is going to give us a video sermon that he recorded at the church where he is temporarily at in Melbourne. He gave the service to them, and he knew it was going to us too, so he recorded it with us in mind. I'm looking forward to hear what he has to say. It's part two of what he started last week. But as for me, I'm going to finish up part four of my little series that I've been doing. We've been talking about the four aspects of Jesus. Now, in the Bible, in the Old Testament in Ezekiel, and in the New Testament in Revelation, we see these four creatures, the lion, the ox, the man, and the eagle, and it is believed that these represent the four aspects of Jesus. Jesus the King, Jesus the servant, Jesus the man, and Jesus the Son of God. And we also see these four aspects reflected in how the gospel writers each portrayed Jesus in one of their gospels. Matthew portrayed Jesus the King, the Messiah. Luke portrayed Jesus the suffering servant. Sorry, that was Mark was the suffering servant. Luke was Jesus the human being. And today we're going to talk about John's portrayal of Jesus, which is that of the Son of God. So to begin with, John wants to tell us that Jesus is the Son of God. He does not start with the birth story. He does not start with a genealogy. This is what John starts with. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him nothing was made that was made. In him was life, and the life was the light of men, and the light shines in the darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness, to bear witness of the light that all through him might believe. He was not that light, but he was sent to bear witness of that light. That was the true light which gives light to every man coming into the world. He was in the world, and the world was made through him, and the world did not know him. He came to his own, and his own did not receive him. But as many as received him, to them he gave the right to become children of God, to those who believe in his name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became 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." So John is trying to show us here this is the Son of God, and rather than going through the standard genealogy routes, whatever, he starts with this poetical, poetic, mysterious description of who Jesus is. Jesus is life and light and love and the Son of God and one with God. John, after this intro, he goes on to talk about John the Baptist, who when he baptizes Jesus, the Spirit of God descends out of heaven and lands on Jesus. And then Jesus goes and calls his disciples, and as he's calling them, he's telling them like, "Oh yeah, I saw, you know, I knew what you were doing before I ever even saw you." And then they go to the wedding at Cana, where he turns water into wine, and then they go to the temple, and he spilled gazelle, he drives out the money changers out of the temple, and then he gives this little hint that he's going to die and erase from the dead in three days. And finally we get to chapter three. In chapter three, we have the story of a man named Nicodemus. Nicodemus was a teacher of the law, but Jesus was at this place in his ministry where it wasn't cool yet to identify yourself as a follower or interested in Jesus, and the teachers of the law, they were still kind of positioning and trying to figure out what to do with him. And so Nicodemus sneaks off to Jesus in the middle of the night, and he says, "It's clear that you're from God, because you do all these amazing things." And he starts questioning Jesus, "What's the deal with you?" And Jesus starts giving him these mysterious answers in response, and talking to him about being born again, and Nicodemus is like, "I don't understand what you're saying." And then Jesus says this, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish but have eternal life. For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life. For God did not send his Son into the world to condemn the world, but that the world through him might be saved. He who believes in him is not condemned, but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God." John's message is this, "I don't care if you're Jewish or not, look at this man, don't you see who this is? Don't you see? Don't you recognize?" John says, "He created all things, the Spirit of God descended from heaven on him, he turned water into wine, he walked on the sea, he healed the blind and the deaf and the mute and the lame, he drove out demons out of possessed people, he even called the dead back to life, and when death itself tried to take him three days later, death lost. He came back, not just as a spirit, but as real living flesh and blood. Don't you see who this is? This is the Son of God." That's John's message. And in several times, John emphasizes the begotten of the Father, the Father's great love for the Son. No matter how much you've loved your kids, no matter the most loving Father you've ever seen, no one has ever loved their son more than the Heavenly Father loved Jesus. Try and comprehend that, because there's some really loving fathers in this world, but they can't hold a candle to the love that God the Father had for Jesus, which is why I'm absolutely confident that if salvation could come any other way than Jesus on the cross, it would have done so. It was a terrible thing for God the Father to see Jesus on that cross, but that cross was the only way for us to be saved. Later on in John 14, Jesus says, "I am the way, the truth, and the life. No one comes to the Father except through me." Do you believe Jesus is the Son of God? I'm not asking if you ever said a sinner's prayer or, you know, or just respond to the question, "Are you a Christian?" with "Yes." I'm saying, "Do you have life-changing belief?" If Jesus is the Son of God, then this is the most incredible, universally important thing ever. It should impact every corner of your life if you really believe Jesus is the Son of God. Does your life reflect that? It needs to. If you go read James chapter 2, it talks about how you can't just say you believe. If your life doesn't reflect that, then your so-called belief may not save you. My question for you today is Jesus your buddy, your bro, a really swell guy, a smart teacher, or is he the Son of God and Lord of your life? As we remember the birth that took place 2,000 years ago, let this new life be born in you today. Kill off the old sinful, selfish life and be born and live anew for the Son of God starting today.