

phrase "Made flesh." How wonderful this condescension! Phil. 2. 5-8; Gal. 4. 4. The term here rendered flesh is "the strongest expression for becoming veritable man."—*Schaff*. See 1 John 4. 2; 1 Tim. 3. 16; Rom. 1. 2; 8. 3; Phil. 2. 7; Heb. 2. 14.

FLESH means human nature in all its weakness and mortality. Equivalent to "mortal." Sinfulness, however, must be excluded in Christ's case, as Scripture claims so clearly. Christ a full man. John 8. 40. Hence called "Son of man." Christ is like me.

DWELT AMONG US. "Tabernacled" among us—"pitched his tent" among us. Used in *permanent* sense, became wedded to our nature. "His glory," "seen of men, as of the only begotten, etc., full of grace and truth." A glory full of love, tenderness, purity, spirituality, etc. Such as belongs to the only-begotten. Worthy of such a one as he. Such as was *befitting* him.

#### English Teacher's Notes.

BY EUGENE STOCK, ESQ.

BIOGRAPHIES usually begin either with the birth of the man whose life is to be recorded, and its attendant circumstances, or else with his ancestry. Now of the four evangelists, Luke begins with the birth of Christ, or at least with the incidents of the few months preceding it; Matthew gives a list of his forefathers from Abraham downward; Mark is not concerned with his infancy, but starts at once with his public ministry. But John is different from all these. He goes back far beyond the most distant of Christ's earthly ancestors, and shows him to us "in the beginning with God." Not that there is any contradiction between the fourth Gospel and the others. Matthew (1. 23) introduces Jesus as "Emmanuel, God with us." Mark, in his very first verse, proclaims him "Son of God." Luke (1. 35) records the angel Gabriel's testimony to his being so. Still John throws our thoughts back, as the others do not, to that mysterious "beginning" before the creation. "All things were made by him"—therefore he was before all things.

Why does St. John call Christ "the Word?" It is by words that a man communicates and reveals his thoughts; and it is Christ who is the *Revealer* of God. The Evangelist himself explains this in ver. 18: "No man hath seen

(or known) God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." It is interesting to notice that even this deep truth is not found in the fourth Gospel only; see Matt. 11. 27—"Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Although the term "Word" is only applied to the Son by St. John, and although probably it was so applied with a tacit reference to its use in the philosophical writings of that age, yet the *idea* is no new one, but may be found in the Old Testament. See Psa. 33. 6; 107. 20; 119. 89; Job 28. 12. etc. Prov. 8, especially vers. 22-31.

In this lesson the teacher will have a three-fold object, namely, to show 1. Christ's Godhead; 2. His manhood; 3. The relation of this God-man to us. Great pains are of course required to put these solemn truths before the children in the simplest form, and to use the simplest language; but still it is well to remember that they *cannot* fully understand it. And it is a very good lesson for them to learn, that we must none of us expect to understand all about the great God. Some such illustration as this may be used: You have seen a great engine puffing and snorting as it drags the train along. Perhaps you have learned how all those strange wheels and bars of iron move so beautifully. But does the little insect that jumps on the wheel know all that? Could it be taught? And when we try to understand the great God, we are like the fly trying to understand the engine.

But see what our passage says of the three topics above suggested.

1. *Christ was truly God.* Of course there are many proofs of this great doctrine; but we have only to do with what we find here. (a) It is directly affirmed, "The Word was God." And ver. 14 shows that by "The Word" is meant Christ. (b) Creation, a divine act, is ascribed to him, vers. 3, 10. (c) He is stated to be the source of life, ver. 4; compare chap. 5. 26. (d) He is called the True Light, ver. 9; compare 1 John 1. 5.

2. *Christ was truly man.* "The Word was made flesh." It is important to observe that this word "flesh" here means *human mortal nature* generally, as in Isa. 40. 6; 1 Pet. 1. 24. In explaining the true manhood of Christ, the teacher must be careful to guard against the very common notion that he was *God with a*