

event recorded in the GOLDEN TEXT: *God was manifest in the flesh.* We have a beautiful OUTLINE:

# THE WORD

IN THE BEGINNING.  
IN THE DARKNESS.  
AND HIS WITNESS.  
AND HIS WORK.

We find the DOCTRINE; *The twofold nature of Christ.*

## LESSON HYMN.—Tune "Fulton."—7's.

God with us! O glorious name!

Let it shine in endless fame;

God and man in Christ unite,

O mysterious depth and height!

God with us! the eternal Son,

Took our soul, our flesh, our bone;

Now ye saints his grace admire,

Swell the song with holy fire.

## QUESTIONS, etc.

Recite TITLE, TOPIC, GOLDEN TEXT and OUTLINE.

### 1. *The Word in the beginning*, v. 1-4.

What do you understand by "the Word" and "the beginning?"

In v. 1-4 what distinct things are stated of the Word?

### 2. *The Word in the Darkness*, v. 5.

What is meant here by "darkness?" [See Rom. 1. 21.]

Why is Jesus like a light shining? [Mal. 4. 2. John 12. 46.]

What is meant by "comprehended it not?"

Why was this light not comprehended? [See John 3. 19.]

What terrible results come to those who comprehend not the Saviour? [See Prov. 4. 19; John 3. 3.]

### 3. *The Word and his witness*, v. 6-8.

From these verses and previous lessons let pupils give some account of this witness.

What gracious purpose of God is stated in v. 7?

### 4. *The Word and his work*, v. 9-14.

What has been Christ's work as a LIGHT? v. 9.

What does he do for those who receive him? v. 12, 13.

How do you understand v. 10, 11?

What is meant by "made flesh," "dwelt among us," and "full of grace and truth?" v. 14.

What did John and others then behold? v. 14.

Where does this lesson teach—

1. The humanity of Christ?

2. The Divinity of Christ?

3. The need of regeneration?

## QUESTION AND ANSWER.

4. *Ought we not often to think upon what we have heard and read?*

We ought often to think upon what we have heard and read: and so lay up the word of God in our hearts, and meditate therein day and night.

*Psalm cix. 11.* Thy word have I hid in my heart, that I might not sin against thee.

## 3. OUTLINE.

(1.) The PRE-EXISTENT Word, v. 1. (2.) The DIVINE Word, v. 1, (3.) The CREATIVE Word, v. 3, (4.) The VIVIFYING Word, v. 4. (5.) The ILLUMINATING Word, vers. 4, 5, 9. (6.) The UNAPPRECIATED Word, verse 5, 10, 11. (7.) The REGENERATING Word, vers. 12, 13. (8.) The INCARNATED Word, v. 14. (9.) The WITNESS of the Word, vers. 12, 13.

## EXPOSITORY NOTES.

BEGINNING, ver. 1, of all things, In Gen. 1. 1, we have "beginning" of mundane things. WORD. Greek, *Logos*. As men reveal their thoughts and purposes by words, so does God by THE WORD—Jesus Christ.

.....A scoffer once said, "Why is Jesus Christ called the Word? What is meant by the Word?" A Mr. Greenfield replied, "As words are the means by which man communicates with man, I suppose that this name is used to show that He is the only medium between God and man. I know no other reason." The scoffer was silenced.

"WAS GOD." An emphatic and distinct assertion of the divine character of Him who was finally "made flesh and dwelt among us." Col 2. 9, asserts that "in him dwelleth all the fulness of the Godhead bodily." This word "fulness" is rendered in Matt. 9. 16, by the phrase "that which is put in to fill it up." Substituting this for "fulness," we learn that all that which fills up, or composes the divine nature, or Godhead, dwells in our Lord. Could his Divinity be more plainly taught?

ALL THINGS. A most positive statement of his creatorship. See 1 Cor. 8. 6; Col. 1. 16, 17. No wonder he could command the winds and the waves and they would obey. How confident the Christian may be of safety in Christ's