

meanings: *He came to his own* (τὰ ἴδια), his own created world, his rightful domain, but *his own* (οἱ ἴδιοι), "they that were his own," that is, the Jewish nation, *received him not*. This change in meaning is indicated in the Greek by the change in gender; τὰ ἴδια being neuter and οἱ ἴδιοι being masculine.

12. Power ["right"] **to become sons** ["children"]—The capacity to become such we possess as men, the "right" as Christians who *believe on his name*. But we become children only by being born, and "children of God" only by being born "from above" (compare John 3. 3) of God.

14. Was made—More correctly, as in the Revision, *became* (Gr. ἐγένετο), the sense of the Greek here signifying that the act was voluntary on the part of the Logos.

Flesh (σάρξ)—Indicating both the reality

and the completeness of Christ's human nature.

Dwelt—Better, *tabernacled*, that is, dwelt as in a tent (Gr. ἐσκήνωσεν, from σκηνή, a tent or tabernacle).

16. Grace for grace—Better, *grace upon grace*, grace in abundance, one manifestation of grace following the other.

17. The Law—The first special revelation from God to man *was given by* ["through"], by means of, *Moses*, but the fuller and higher revelation of *grace and truth came by* ["through"], in, *Jesus Christ*, the Logos, who, having now become incarnate, is henceforth spoken of by the names by which he is known in history.

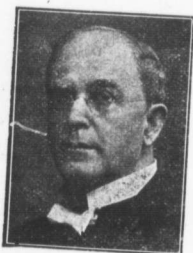
18. In the bosom of—In constant intimate communion with the *Father*, and yet at the same time the perfect medium through whom God reveals himself to man.

The Lesson Exposition

BY J. T. MC FARLAND, D.D.

THE OUTLOOK

For six months we are to survey again the life of Christ; but this time we are to view it



through another medium than that through which we looked in the studies of the gospels which we took up a year ago; and the altitude of our outlook is higher.

First of all, we are to look upon the life of Christ through the eyes of John, the beloved disciple. There was

only one man in the world of all his disciples who could fully interpret Socrates, and that man was Plato. Other men there were who could chronicle the events of his life; but Plato entered into the heart of his philosophy. Boswell was the only man who could adequately write the life of Johnson. Others were intimate with him, and could tell many things about him; but his great biographer, through years of association and admiration that was almost worship, was able to tell the story of his life so perfectly as to immortalize at once the subject and the writer of the biography. So there was just one man who could write the final life of Jesus, and that man was John, whose insight of love had penetrated to the depths of his Lord's character and teachings.

In the second place, the height from which we are to look on the life of Jesus in these studies is at the altitude of his absolute divinity. And so the portrayal which he gives us brings

out the loftiest aspects of his nature, his works, and his teachings.

THE KEYNOTE OF JOHN'S GOSPEL

John strikes the keynote of his gospel in the title which he applies to Christ in the opening sentence—"the Word." To John Christ was always the revealer of God, the one through and in whom God was declared and manifested. And this thought lies in the title "the Word," with which the prologue opens. It is the office of a word to reveal an otherwise hidden thought of the mind. So Christ was "the Word of God," in the sense that in him God perfectly revealed or uttered himself. In him dwelt all the fullness of the Godhead bodily. He was the all-inclusive Word into which all the contents of the divine mind poured itself.

THE ETERNAL REVEALER

The function of Christ as the Son of God has always been that of revealer. He was the Word from the beginning, that is, from eternity. His work as revealer of God did not begin with his birth into our humanity, but was merely continued in a new sphere and in a new way. From everlasting the Word was the revealer of God to all intelligences in all worlds, by what methods and to what extent we may not know. And Christ will always be in all worlds and in all ages the revealer of God, for he will never cease to be "the Word."

CHRIST THE CREATOR

"All things were made through him." As the author of Hebrews (1. 2) puts it, "by whom also he made the worlds." And Paul (1 Cor. 8. 6) states it very strongly: "One Lord Jesus Christ, by whom are all things, and we by him." That is, Creator not simply of "the words," but of us and of all intelligences also. God was revealed and continues to be revealed in creation, and the Word, that became flesh, was and is