

Lesson 1.

CHRIST THE LIFE AND LIGHT OF MEN January 1, 1905

John 1: 1-18. Commit to memory vs. 1-4.* Read John 8: 12-30.

GOLDEN TEXT—In him was life; and the life was the light of men.—John 1: 4.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

Revised Version—1 hath been; 2 the darkness apprehended it not; 3 came; 4 that he might; 5 the light; 6 came that he might; 7 there; 8 light, even the light; 9 coming; 10 the right; 11 children; 12 became; 13 Omit the; 14 from; 15 beareth; 16 crieth; 17 said; 18 become; 19 for; 20 we all received; 21 Omit but.

LESSON PLAN

I. The Eternal Word, 1-5.

II. The Word Rejected, 6-8.

III. The Word Received, 12, 13.

IV. The Word Witnessed To, 14-18.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Christ the Life and Light of men, John 1: 1-18. T.—The Word of life, I John 1: 1-7. W.—The Light of life, John 8: 12-20. Th.—Faith and life, John 5: 19-24. F.—Life by Christ, 1 John

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made 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.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fullness we have all received, and grace for grace.

17 For the law was given by Mo'ses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

5: 9-13. 8.—Walk in the light, John 12: 35-47. 9.—The Light of heaven, Rev. 21: 19-27.

Shorter Catechism—Ques. 57. Which is the fourth commandment? A. The fourth commandment is, Remember the sabbath day to keep it holy.

[For the Fourth Commandment in full, see Exodus 20: 8-11 or in the Shorter Catechism itself.]

The Question on Missions—1. What is a missionary? A. A missionary means one who is sent, as Jesus Christ was sent by His Father in Heaven, and the apostles were sent by Jesus.

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson), 475; 16 (Ps. Sel.); 128: 576 (from PRIMARY QUARTERLY); 203.

EXPOSITION

By Rev. Principal R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

Time and Place—Birth of Jesus, 5

B.C.; beginning of John the Baptist's ministry, 26 A.D.; beginning of Jesus' ministry, 27 A.D.

Connecting Links—It is generally accepted that John wrote his Gospel between 80 and 95 A.D., and at Ephesus, in Asia Minor, where he spent the later years of his life. The purpose of the Gospel, as stated in ch. 20: 31 was that its readers might believe (1) that Jesus was the Christ (the Messiah of the Old Testament), (2) that he was the Son of God, and (3) that, believing they might have life "through His name." This Lesson, often called "the prologue" is a preface to the Gospel, and outlines the author's conception of the Person, whose life and character on earth he intends to portray. It is distinct from the body of the Gospel, and contains the ruling ideas of the succeeding narrative, though one important expression, "The Word," does not occur again. (Compare note on v. 1.)

I. The Eternal Word, 1-5.

V. 1. In the beginning; the commencement of time and creation, Gen. 1: 1. The Word did not then begin to be, but already existed. He was before time, eternal. The Word; elsewhere in the New Testament only in v. 14 and 1 John 1: 1. The term had a long history, and in it we have the attempt of many thinkers to solve the problem of the relation of God to the world. John applies it to the Person who is the full "speech" of God to men. Three things are said of Him: (1) He existed before time was. (2) He was with God; in close fellowship "as person with person." (3) He was God; having the same nature.

Vs. 2-5. All things were made by him. Creation is due to the direct act of this pre-existent divine Person. The world of matter is not eternal, nor the product of an evil spirit, nor of chance. And without him, etc. To the positive, is added the negative statement, for the sake of emphasis. In him was