

## Lesson I. 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, that he might bear witness

of the Light, that all men through him might believe.

8 He was not that Light, but he 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, 1 John 1: 1-7. W.—

The Light of life, John 8: 12-30. 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 the 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. S.—Walk in the light, John 12: 35-47.

S.—The Light of heaven, Rev. 21: 19-27.

Shorter Catechism—Ques. 57. Which is the

fourth commandment? A. The fourth command-

ment 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 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 state-

ment, for the sake of emphasis. In him was