

Lesson XII.

CHRISTMAS LESSON—THE WORD
MADE FLESH

December 21, 1913

The ordinary Lesson for to-day (Joshua 14: 1-14) tells of the division of Canaan amongst the tribes of Israel and the giving of Hebron and its neighborhood to Caleb for an inheritance. A suitable Lesson Plan will be: I. THE LAND DIVIDED. II. CALEB'S INHERITANCE.

LESSON SETTING—John, in his Gospel, selects incidents from our Lord's life to show (1) that Jesus is the Christ or Old Testament Messiah; (2) that Jesus is the Son of God. His purpose was that the readers of the Gospel "might have life through His name."

GOLDEN TEXT—And the Word became flesh, and dwelt among us.—John 1: 14 (Rev. Ver.).

Memorize vs. 1-3. **THE LESSON PASSAGE**—John 1: 1-18.

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.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England.)—M.—The division of the land, Josh. 14: 1-8. T.—The division of the land, Josh. 14: 9-14. W.—The promise to Abram, Gen. 13: 14-18. Th.—The gift by Moses, Num. 32: 25-33. F.—The promise to Caleb, Num. 14: 18-24. S.—Blessings for the righteous, Ps. 37: 16-29. S.—The holy city, Rev. 21: 1-7.

THE LESSON EXPLAINED

I. THE WORD IN ETERNITY.

—1, 2. In the beginning; at the creation of the world (Gen. 1: 1) and during eternal ages before. Was; did not begin to be, but already was. The Word; the medium for making known God's power, wisdom and love, as our words make known our thoughts. With God; as a living person with a living person. Was God; sharing, as an equal, the divine nature. In the beginning with God; but afterwards He came to be with men.

3-5. All things . . . made by him; so boundless was His energy. (Compare Heb. 1: 2.) In him was life. He is the source of all life, of the body, the mind, the soul. The light of men. The "life" appears in man as reason and conscience, which mark man out from inanimate nature and the lower animals. Shineth in darkness; the sin which, in all ages, has obscured the light of reason and conscience. Apprehended

(Rev. Ver., Margin, "overcame") it not. The first rendering means, that sin blinds men to the Saviour's glory and beauty; the second, that sin in the



world did not prevent the success of His mission.

II. THE WORD IN THE WORLD.—6-11. A man sent from God; as the herald of Christ. John; the Baptist (Matt. 3: 1), a cousin of Jesus, by his mother, Luke 1: 36. This Gospel cites many witnesses to Jesus. (See chs. 3: 11; 5: 37) John is the first, vs. 23, 34, 36. That all men through him might believe. Jesus' first disciples were of John's training (v. 37), and through them belief in Him has spread. Not the light (Rev. Ver.); not the Christ (see vs. 19, 20). The true light (Rev. Ver.); the genuine, real, perfect light, from which all other is borrowed. Lighteth every man; through reason and conscience, and, more fully, through the gospel when it is heard. Was in the world; in all God's earlier revelations, but especially in Jesus' earthly ministry. World knew him not; blind as it was by sin.

His own; His own people, the Jews. Received him not. Theirs was the deeper guilt because they had fuller knowledge.