# The Back Story: The Prologue

Lesson 5, 4th Quarter October 12-18, 2024.

**Sabbath Afternoon, October 12**

**Memory Text:**

"In the beginning was the Word, and the Word was with God, and the Word was God. KJV — John 1:1

"The Sovereign of the universe was not alone in his work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "going forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, . . . Then was I by him as one brought up with him: and I was daily his delight, rejoicing always before him." Proverbs 8:22-30." PP 34.1

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**Sunday, October 13**

## In the Beginning-The Divine Logos

Read John 1:1-5. What do these words reveal about the Word, Jesus Christ?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." "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." John 1:1-5, 14. 246.1

"This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of his greatness and majesty. The Author of the beginning of precious life, light from the sun. He presents Christ as the only Mediator between God and humanity. 15M 246.2

"The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." Colossians 1:26. It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us" (John 1:14). Christ took upon himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son" (John 3:16). John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. 15M 246.3

"Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same" (Hebrews 2:14). He was the son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. This man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house" (Hebrews 3:3). 15M 247.1

**Monday, October 14**

## The Word Made Flesh

Read John 1:1-3, 14. What are these verses telling us that Jesus, God Himself, did —and why is this such the most important truth that we can know?

"But while God's Word speaks of the humanity of Christ when upon His earth, it also speaks decidedly regarding the pre-existence of the Son of God, and His oneness with the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. "The Word was with God, and the Word was God" (John 1:1). Before men or angels were created, the Word was with God, and was God. 15M 247.2

"The world was made by Him, "and without him was not any thing made that was made" (John 1:3). Christ made all things. He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. 15M 247.3

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father in nature, character, and purpose. He was the center of the commandments of the heavenly sanctuary, and the adoring homage of the angels was received by him as His right. This was no robbery of God. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from eternity, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the deep" (Proverbs 8:22-27). 15M 247.4

"There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with heavenly glory. This truth, infinitely transcending all other truths, and other mysterious and otherwise unexplainable truths, while it is enshrined in light, unsepparable from the incomprehensible. 15M 248.1

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Christ was the great people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up" (Matthew 4:16). Here the pre-existence of Christ and the purpose of His manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:1, 2). 15M 248.2

"We preach Christ crucified,' declared Paul, 'unto the Jews a stumblingblock, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' (1 Corinthians 1:23, 24)." 15M 248.3

**Tuesday, October 15**

## Hearing or Not Hearing the Word

Read John 1:9-13. What harsh reality is John depicting here about how people respond to Jesus?

"The apostle exulted Christ before his brethren as the One by whom God had created all things and by whom he had wrought out their redemption. He declared that the hand that sustained the worlds in space, and holds in their orderly arrangements and treasures entirely all things throughout the universe of God, is the hand that was nailed to the cross for our sins. "All things were all things created." Paul says, "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblainable and unreprovable in His sight." 4aT 21.1

"The Son of God stooped to uplift the fallen. For this He left the sinless worlds on high, the ninety and nine that fell not, and came down to this earth to bear the burden of transgressions" and "finished for our iniquities." Isaiah 53:5. He was in all things made like unto His brethren. He became flesh, even as we are. He knew what it meant to be hungry and thirsty and weary. He was subjected to food and refreshed by sleep. He was a stranger and a sojourner on the earth—in the world, but not of the world; tempted and tried as men and women of today are tempted and tried, yet living a life free from sin. Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." John 1:14." 4aT 422.1

"Those who receive Christ by faith as their personal Saviour cannot be in harmony with the world. There are two distinct classes: One is loyal to God, keeping His commandments, while the other talks and acts like the world, casting away the word of God, which is truth, and accepting the words of the apostate, who rejected Jesus." TM 139.1

**Wednesday, October 16**

## Reappearing Themes—Belief/Unbelief

Read John 1:6-11, John 9:35-41, and John 12:36-46. How do these texts repeat the theme of belief/unbelief found in the prologue?

"For more than a thousand years the Jewish people had waited the coming of the promised Saviour. Their brightest hopes had rested upon this event. For a thousand years, in song and prophecy, in temple and the household service, His name had been enshrined; and yet when He came, they did not recognize Him as the Messiah for whom they had so long waited. "He came unto His own, and His own received him not." John 1:11. To their world-loving hearts the Blessed of heaven was "as a root out of a dry ground." In their eyes He had "no form nor comeliness," they discerned in Him no beauty that they should desire Him. Isaiah 53:2. PK 710.2

"The whole life of Jesus of Nazareth among the Jewish people was a reproach to their authority. Jesus was ever seeking their sympathy and confidence, but they repelled Him. Of the vineyard over which they had been placed as husbandmen, They hated His teachings, because they were so different from those of the rabbis. They hated Him because His obedience was ever a rebuke to their disobedience; and to remove this rebuke, they rejected the Prince of Israel and became responsible for His crucifixion on Calvary's cross." PK 710.2

"The entire system of the Jewish religion was the gospel of Christ presented in types and symbols. There was inappropriate was it for those who were under the influence of dispensation, to reject and crucify him who was the originator and foundation of what they claimed to worship. Where did they make their mistake? They made their mistake in not believing what the prophets had said concerning Christ, "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." RH October 21, 1890, par. 2

"It is not God that puts the blinder before the eyes of men or makes their hearts hard. It is the light which God sends to his people, to correct their errors, to lead them in safe paths, but which they refuse to accept,—it is this that blinds their minds and hardens their hearts. They choose to turn from the light, to stubbornly walk in sparks of their own kindling, and the Lord positively declares that they shall lie down in sorrow. When one ray of light which the Lord sends is not acknowledged, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned, and the darkness will constantly increase until it is right to the soul. Christ said, How great is that darkness!" RH October 21, 1890, par. 3

**Thursday, October 17**

## Reappearing Themes—Glory

Read John 17:1-5. What did Jesus mean when He said, "Father, the hour has come; glorify your Son that the Son may glorify you" (ESV)?

"It was positively necessary that man should know his Heavenly Father, and discern his paternal attributes of character; for in becoming acquainted with God, men may become partakers of the same virtues and the same glory. In the prayer of Christ for his disciples, the truth rendered is of the deepest significance and interest to all his followers. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To render acceptable service to God, it is essential that we should know God, to whom we belong, in order that we may be thankful and obedient, contemplating and adoring him for his wonderful love to him. We could not rejoice in and praise a being of whom we had no certain knowledge; but God has sent Christ to the world to make manifest his paternal character. RH March 5, 1897, par. 3

"It is our privilege to know God experimentally, and in true knowledge of God is life eternal. The only begotten Son of God was God's gift to the world, in whose character was revealed the character of him who gave his life for the world. He came to proclaim the fact, "The Lord our God is one Lord," and him only shall thou serve. He came to make it manifest that "Every godly and every perfect thing is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." He came to represent the character of God, that men might see what God is so merciful, compassionate, and full of love. He was sent to declare a perfection to God. He holds in his hand the existence of every human being, and upholds all things by the word of his power." RH March 5, 1897, par. 9

"Unless man shall know God as Christ has revealed him, they will never form a character after the divine similitude, and will therefore never see God. It is a matter for astonishment—astonishing that it is possible, that any who have received from God should become careless, should permit their minds to be absorbed in any temporal pursuit, and allow the world to be so cherished the love of God of heaven, so that they wantonly and willingly forget their Maker, and substitute for him other lords and other gods. The day has come when there are both living and dead among many, and Satan has purposed to interpose himself between God and the human soul, so that men shall not give themselves to God, and God will not give himself to them. Satan has wrapped himself in angelic brightness, and is seeking to make his art angel of light. He causes that guilty soul to see God in a false light, and to worship him in a false character, and to worship the idols which he should hate and despise. God is so misrepresented to him that he cares not to retain the true and living father in his knowledge, but turns to the worship of false gods. He knows not that the love of God is without a parallel, yet Christ has revealed that love to a fallen world. John calls upon the world to behold the wondrous love of God, saying, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." RH March 5, 1897, par. 10

**Friday, October 18**

## Further Thought

"By coming to earth as man, Jesus sought to reveal God to men. He came to bring the knowledge of God to the world. He was God manifested in flesh. He declares his task, "I have declared thee unto them, which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." "—that the love wherewith Thou hast loved Me may be in them, and I in them." But our task is far more modest. The revelation was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redemption, is the study of the universe. Angels desire to look," and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. DA 19.2

"In the beginning, God was revealed in all the works of creation. It was Christ that spoke from Sinai, saying, "I am the Lord your God, which have made the heaven, and the earth and all the hosts thereof, and the firmament of the heavens, which I have made, the waters beneath the mountains." "The sea is His, and He made it," Psalm 65:5, 95:5. It was He that filled the heavens with glory, and set up the world, and spoke all things in earth, and air, and sky, He wrote the message of the Father's love." DA 20.1



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