

The Word Became Flesh

Summary and Goal

Our aim in this Christmas session is that our hearts will be gripped with who Jesus is and His purpose for coming into the world. Because Jesus is the Word who became flesh and dwelt among us, we have hope today and forevermore. Jesus came to show us who God is and to make a way for us to know Him personally. He came that we might have life in Him. Therefore, as we move deeper into the Christmas season, this session will help us rightly consider the baby born in Bethlehem, the story of the Word of God, the eternal, infinite Creator, putting on human flesh and entering our broken world on a life-saving mission.

Session Outline

1. The Word came to give life to all who believe (John 1:10-13).
2. The Word came to reveal God's glory (John 1:14-15).
3. The Word came to provide grace and truth (John 1:16-18).

Background Passage: John 1:1-18

Session in a Sentence

Jesus is the Word of God who came to reveal God and provide life to all who believe in Him.

Christ Connection

The law was given through Moses, but grace and truth came through Jesus Christ, the One who came to reveal God perfectly to us and give eternal life to all who believe in Him.

Missional Application

Because God has given us grace and life through Jesus, we reveal God's glory to others through our faith in Jesus and by telling others the gospel so that they too might come to believe and receive eternal life.

Group Time

GROUP MEMBER CONTENT

Group content found in the Daily Discipleship Guide is included in this shaded area throughout the session.

Introduction

EXPLAIN: Use the paragraphs on page 29 in the Daily Discipleship Guide (DDG) to relay Paul Harvey's story of a man coming to understand the purpose of the Jesus' incarnation. (Optional: Consider finding an audio file on the Internet to play of this story: "The Man and the Birds.")

The famous radio personality Paul Harvey once told the story of a kind, good man who chose to stay home from church one Christmas Eve. The thought of God coming to earth as a man was incomprehensible to him and thus implausible, so he sent his family off to the Christmas Eve service and settled in at home.

As he sat in the quiet, he heard a thud against his window. When he went to investigate, he found a flock of birds outside. In an attempt to escape the cold, one of them had flown into his large landscape window. He took pity on the birds and began to think of ways to lead them to warmth.

The man tried in several different ways to lead them to his barn, but the birds scattered, frightened by the strange man. The man, recognizing the birds' fear, thought to himself, "If only I could be a bird and speak their language. I could show them the way to the safe, warm barn. But I would have to become one of them so they could see, hear, and understand." Then the bells of the church began to ring, and at that moment, a new sense of understanding dawned on the man.¹

SAY: This is the meaning and purpose of Christmas: Jesus, the eternal Word of God, became one of us in the incarnation so that we could see, hear, and understand who God is and could receive eternal life.

INTERACT: Ask group members the following question.



What difference does it make to you that God became one of us? (be prepared to give an answer of your own to jump-start the conversation)

SUMMARIZE: Because Jesus is the Word who became flesh and dwelt among us, we have hope today and forevermore. Jesus came to show us who God is and to make a way for us to know Him personally. He came that we might have life in Him. Therefore, as we move deeper into the Christmas season, this session will help us rightly consider the baby born in Bethlehem, the story of God the Son, the eternal, infinite Creator, putting on human flesh and entering our broken world on a life-saving mission.

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Point 1: The Word came to give life to all who believe (John 1:10-13).

READ: Ask a volunteer to read John 1:10-13 (DDG p. 30).

¹⁰ He was in the world, and the world was created through him, and yet the world did not recognize him. ¹¹ He came to his own, and his own people did not receive him. ¹² But to all who did receive him, he gave them the right to be children of God, to those who believe in his name, ¹³ who were born, not of natural descent, or of the will of the flesh, or of the will of man, but of God.

EXPLAIN: Use the first paragraph in the DDG (p. 30) to show the incongruity of the Word, the Creator, entering into His creation only to be rejected.

The prologue to John's Gospel (vv. 1-18) shows us that the creative work of God was accomplished through the Word, who is the Son of God (v. 3). Jesus, the eternal Son, was the creative agent through whom God created everything. He built the house that is our world and universe, so He knows best how that house should be run (Heb. 3:1-6). If you want to know the purpose and meaning for anything, you ask the one who created it. In the case of Jesus, He entered into His creation with just such a message, but He was rejected by those who should have recognized Him.

- Trying to make sense of your life and purpose apart from Christ is futile. Your life fulfills its ultimate meaning and purpose only as it relates to Jesus and His design for your life because He is your Creator.
- The Word, the Son of God, created all things (John 1:3; Col. 1:16-17). Among His first creative acts was calling light into existence, soon followed by placing the heavenly lights of the sun, moon, and stars in the sky to govern the timing of the light (Gen. 1:3-5, 14-18). But before the creation of light, the Word, who is the light, shone as the source of life (John 1:4, 9; 14:6). We owe our physical existence to Jesus.

EXPLAIN: Use the second paragraph in the DDG (p. 30) to highlight the blessing of life for those who receive Jesus in faith instead of reject Him in unbelief: adoption into God's family and eternal life.

Each one of us has a physical birthday, courtesy of our Creator. We are born physically alive, but spiritually, every one of us is born dead in our sins and separated from the life of God. The Bible is clear that we must be born again; in order for us to see the kingdom of God, we have to be brought to new life (John 3:3). But this spiritual birth cannot come about by physical means or plans—it is the work of God (1:13). The Spirit shines the light of Christ into our hearts (2 Cor. 4:6), and when we receive and believe it, a miracle happens—we are born again as a child of God and granted eternal life.

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- In John 1:4, John makes it clear that life was “in him,” that is, in Jesus. He is the source of both physical and spiritual life. He also is the source of the supernatural light that leads to this life. Throughout his Gospel, John presents Jesus as the long-awaited light that brings life to the world (John 8:12). The same Word who brought physical life also brings spiritual life. How does this happen? The true light that John 1:9 refers to—Jesus Christ—must shine in your heart to bring you to faith in Him, to regenerate you, and to bring you to life so that you can see God in Christ and receive Him in faith.
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FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 30).

Adoption: Adoption into God’s family is one of the positive benefits of justification. Not only are we **pardoned** from the judgment against us through justification, but we also experience a change of **identity**—we become children of God. Through adoption our relationship with God, which was once lost through the fall, is now **restored**, resulting in the benefits of being an heir of God and a co-heir with Christ.

Essential Doctrine “Adoption”: Adoption into God’s family is one of the positive benefits of justification. Not only are we **pardoned** from the judgment against us through justification, but we also experience a change of **identity**—we become children of God (John 1:12; Gal. 4:5). Through adoption our relationship with God, which was once lost through the fall, is now **restored**, resulting in the benefits of being an heir of God and a co-heir with Christ (Rom. 8:16-17).

INTERACT: Ask group members the following question.

 What are some ways we should respond to God’s gracious gift of adoption into His family through faith in Jesus? (proclaim this good news to others; join with the church, the family of God, for worship of God and mutual encouragement in the faith; gratitude and love; humility; serving others in the name of Jesus; pray to our Father in heaven with boldness)

Point 2: The Word came to reveal God's glory (John 1:14-15).

READ John 1:14-15 (DDG p. 31).

¹⁴ The Word became flesh and dwelt among us. We observed his glory, the glory as the one and only Son from the Father, full of grace and truth. ¹⁵ (John testified concerning him and exclaimed, "This was the one of whom I said, 'The one coming after me ranks ahead of me, because he existed before me.'")

EXPLAIN: Use the first paragraph in the DDG (p. 31) to explain that as the One who is truly God and truly man, Jesus is God's ultimate message to a dying world.

From eternity, the Second Person of the Trinity, the Son of God, is the Word. The Word came into His creation in flesh to reveal God's glory to us in fullness. Jesus is the Word. Jesus didn't come merely to speak God's message to the world as a prophet of God; rather, Jesus *is* the message of God. As the One who is truly God and truly man, Jesus is God's ultimate message to a dying world: Who He is and what He has accomplished—in short, the gospel—is the greatest message the world has ever heard.

Voices from the Church

"The eternal Word was conceived by the mortal Mary through the power of the Holy Spirit. The Word's 'dwelling among us' summarizes his entire earthly life, from his conception till his ascension. It was a temporary dwelling with a purpose, namely, to reveal God (1:18) and to die in the place of humankind (11:50-53)."²

—Samuel Ngewa

- Jesus didn't just bring God's message; He *is* God's message to you! This is exactly the way the author of Hebrews described Him: "Long ago God spoke to the ancestors by the prophets at different times and in different ways. In these last days, he has spoken to us by his Son. God has appointed him heir of all things and made the universe through him" (Heb. 1:1-2).
- The Word reveals God's glory in that Jesus Himself shows us what God is like. In his first epistle, the apostle John stated that Jesus is a revelation of the one true God who has been from the beginning (1 John 1:1-2). What this means for us is that if you want to know God, get to know Jesus (John 1:18).

SAY: When we are reminded of that first Christmas and picture our Lord as a baby lying in a manger, we are meant to see God's love. Yes, Jesus spoke the message of God's love, but He Himself is the message also. Jesus Himself is God's greatest declaration of love to humankind. His incarnation enables us to know God and to know His love personally (John 14:6-11; 1 John 4:9-10).

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 31).

Jesus' Humanity: In addition to being fully **divine**, the Bible also affirms that Jesus is fully **human**. Not only does the Old Testament affirm that the Promised One (**Messiah**) would be a man, but the New Testament also affirms that Jesus' earthly life bore all the marks of being a human.

Essential Doctrine "Jesus' Humanity": In addition to being fully **divine**, the Bible also affirms that Jesus is fully **human**. Not only does the Old Testament affirm that the Promised One (**Messiah**) would be a man (Isa. 7:14; 9:6; Mic. 5:3), but the New Testament also affirms that Jesus' earthly life bore all the marks of being a human. He experienced the circumstances common to living as a human being, such as hunger (Matt. 4:2), thirst (John 19:28), weariness (Matt. 8:24), sorrow (John 11:35), and pain (the crucifixion).

EXPLAIN: Use the second paragraph in the DDG (p. 31) to emphasize that our purpose is to glorify God through glorifying Jesus, the Word made flesh. Note that John the Baptist exemplified this purpose for us.

Jesus, the eternal Word, came into this world in flesh to reconnect us with our original purpose for living, namely, to know God and glorify Him forever. In other words, Jesus came so we would be freed from sin to live for God's glory just as He did. As we know and follow Jesus by faith, we begin to emulate Him and live with that purpose in mind. This, in fact, was the original purpose for which we were created: All things were created by the Son, through the Son, and *for* the Son for the glory of God (Isa. 43:7; Col. 1:16).

- Living for the triune God's glory was the original intent of humankind, but with the fall of Adam in Genesis 3, all men and women have been separated from God, cursed in inheriting a sin nature that obstructs this purpose. Like Adam and Eve, we are tempted to be our own god and to live for ourselves and not for God's glory.
 - John the Baptist learned the joy of living to fulfill his purpose as a precursor to prepare people for the coming of the Lord (John 1:23). He recognized the pre-existent glory of the Messiah and pointed people to Him (1:15). He lived joyfully for the purpose that Jesus must increase, even though he himself must decrease (3:27-30).
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INTERACT: Ask group members the following question.



What are some ways we can emulate Jesus for the glory of our triune God? (**giving sacrificially to supply the needs of others; sharing the good news of the gospel; disciple people so they know more about Jesus; strive in the power of the Holy Spirit to live in obedience to God the Father; live in holiness and be a friend of sinners; forgive others**)

Point 3: The Word came to provide grace and truth (John 1:16-18).

READ John 1:16-18 (DDG p. 32).

¹⁶ Indeed, we have all received grace upon grace from his fullness, ¹⁷ for the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸ No one has ever seen God. The one and only Son, who is himself God and is at the Father's side—he has revealed him.

EXPLAIN: Use the first paragraph in the DDG (p. 32) to show that the Mosaic Law's purpose was to prepare for and point forward to the grace and truth that we find in Jesus.

The Old Testament law that governed the life of Israel came through Moses for the purpose of preparing for and pointing forward to the grace and truth found in Jesus. The law revealed God's character and His righteous requirements for His people. But the law's intent was never for us to jump through hoops, keep the rules, and try to become righteous through our own efforts. No, the law showed us that we could never be righteous in our own works; therefore, the law confines us all under sin and shows us that we are indeed sinners in need of a Savior (Gal. 3:19,22-25).

Illustration: The law functions like a carpenter's level. A carpenter uses a level as a tool to know if the foundation of what he or she is building is level or not. It diagnoses a problem, but it does not solve the problem if the level is off. This is how the law works. It only shows us that we are broken and sinners, but it does not and cannot fix this problem. The law was paving the way for the grace that has come in Jesus.

Commentary: "Even as John's prologue affirms Jesus' deity, so also it celebrates his humanity. The Word became flesh—God became man, yet Jesus never ceased being God. He came to us as the greater Moses (Deut. 18:15-19), to bring a greater exodus. Moses provided the tabernacle; Jesus 'dwelt' (the Greek word literally means 'tabernacled') among us (John 1:14), revealing God's glory and grace. The law, which came through Moses, necessitated the grace and truth which came through Jesus (vv. 14-17), for the law could never save us, only drive us to Christ (Gal. 3:23-24). While Moses hid his face from God, Jesus 'exegetes'—that is, reveals—the Father to us, as only the only begotten Son could do (see John 1:18)." ³

INTERACT: Ask group members the following question.



How should we view the Mosaic Law in the Old Testament? (as the revealed wisdom of God for living holy lives; as righteous, good, and true; as a reflection of God's holiness, grace, and truth; largely as God's particular instruction for governing the people of God in the Old Testament; as a means to indict all of humanity in sin; as a tool to point people to their need for the Savior, Jesus Christ)

EXPLAIN: Use the second paragraph in the DDG (p. 32) to emphasize that Jesus provided for us what the law could not—salvation—because He brought truth and grace to us in a fuller sense.

What the law could not provide—salvation—Jesus provided for us through His life, death, resurrection, and the sending of the Holy Spirit (see Rom. 8:3-4). Though the law was good and true, Jesus, the one and only Son of God the Father, brought grace and truth to us in a fuller sense. The law was a shadow pointing to the substance, who is Christ (see Col. 2:17; Heb. 10:1). The Scriptures stress that Jesus is the reality, the revelation of God and the fulfillment of all the Law and the Prophets. The entire Old Testament pointed to Him so we would find life in Him, the giver of grace and truth.

- The Old Testament *laws and prohibitions* were given their full weight of truth when Jesus went beyond the letter of the law to teach the spirit of the law (see Matt. 5:17-20, 21-48). Jesus came to fulfill God's law; therefore, He is God's ultimate expression of what true obedience looks like. Jesus was and is our representative in His keeping of the righteous requirements of the law. He was tempted in every way that we are and yet He remained sinless (Heb. 4:15). He succeeded in keeping God's commands, whereas we have failed. Because of Jesus' total obedience, He is the way, the truth, and the life, our access to God the Father (John 14:6).
 - The Old Testament *sacrifices* for sin pointed to Jesus. On the cross, Jesus, as our substitute, appeased the wrath of God that we deserved for our sins and cleansed us of them so that we would receive the grace of God (Rom. 3:25-26). Grace is the work of Christ done for us on the cross; faith is how we respond to God's work done for us in Christ by freely receiving Christ's righteousness. Accordingly, grace is given, not something we deserve or earn. Faith is the surrender of our own efforts in order to humbly receive the gift of God's riches that came entirely at Christ's expense. We are saved by grace through faith in Jesus and His sacrifice, not through our own obedience (Eph. 2:8-9).
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INTERACT: Ask group members the following question.



How should the grace and truth given to us in Christ inform our worship of God? (we have the clearest revelation of the truth of who God is through Jesus, so we know whom it is that we worship; we are only able to worship the one true God because of the grace shown to us in Jesus to save us from our sin by faith in Him; we rightly understand the Scriptures as we read, study, and hear them pointing to and fulfilled in Christ)

My Mission

EXPLAIN: The Word became flesh and dwelt among us so that we might have grace and truth. Not only did Jesus come for the sake of our salvation but also as an example. We who belong to Jesus are called to go into this world to dwell amongst people who don't know God's grace and truth. We are to live "incarnationally," as it were, to go into the world as those sent on mission to reach those around us with the grace and truth of the gospel. This is our calling, and we see it embodied in our Savior. This is what we celebrate at Christmas. Because the Word was made flesh, we can be saved.

READ the following missional application statement in the DDG (p. 33), and encourage group members to choose at least one of the options below as a way to respond to the truth of God's Word.

Because God has given us grace and life through Jesus, we reveal God's glory to others through our faith in Jesus and by telling others the gospel so that they too might come to believe and receive eternal life.

- **How does the truth that the Word became flesh for God's glory and our salvation bring you comfort and assurance in your present circumstances?**
- **What are some ways your group/church can reveal the glory of God in Christ to your community?**
- **In what ways are you called to dwell amongst people who don't know God's grace and truth in Christ?**



Voices from Church History

"The pure light walks the earth; the darkness, received into the heart of Deity, is there swallowed up. Where, except in uncreated light, can the darkness be drowned?"⁴

—C. S. Lewis (1898-1963)

CLOSE IN PRAYER: Father, You have revealed who You are in Your Son, the Word made flesh. Though we formerly preferred the darkness, thank You for receiving us as Your children through faith in Jesus. Help us by the Holy Spirit during this season and throughout the year to point others to Him who is full of grace and truth so that they might believe and receive eternal life. Amen.

PACK ITEM 5: TRUTH AND GRACE: Cut out these cards and pass them out to group members to remind them of the joy to be found in the incarnation of Christ because He has brought us grace and truth.

INSTRUCT: As your group departs, encourage group members to read and respond to the **Daily Study** devotions in their DDG (pp. 34-36), which build and expand upon the group study. Also advocate for small groups or families to use **Encourage One Another** (p. 37) for mutual accountability and fellowship grounded upon the foundation of God's Word.

Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The **Daily Study** devotions in the DDG (pp. 34-36) will help group members get into God's Word and study it for themselves. **Encourage One Another** (p. 37) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 34-36) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for **Day 5** as a part of point 3 in the session: **Christmas is meant to tell you that in the incarnation God actually experienced suffering with us. We have a Savior who not only suffered *with us* but also suffered *for us* in order one day to end all suffering.**



Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God's Word and to live it out. Here are a couple of examples you can use:

- **Day 1:** “**The One to come was in a cosmic sense *before* the forerunner. The One who was to come, in other words, is the One who always *is*—the Great I AM.**”
- **Day 3:** “**Adoption is a beautiful picture of the gospel in the home. Apart from Jesus Christ, we were all orphans, separated from God.**”



Visit www.GospelProject.com/Blog for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God's Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member's DDG (p. 37) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- **Encourage group members to make a concerted effort during Christmas week to meditate daily on the glory of God revealed in the Word's incarnation.**
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.

Additional Commentary

Point 1: The Word came to give life to all who believe (John 1:10-13).

“The prologue of John’s Gospel is like the opening movement of a grand symphony. It is meant to grab our attention and draw us into the story—the story of all stories. The apostle sets the stage for the presentation of the gospel by highlighting the main plotline and central themes of the entire Bible—creation (vv. 1-4), the fall (v. 5), and redemption (vv. 9-13), all of which point to the person and culminating work of Jesus (see also vv. 23,29) ... To receive Jesus is to be born from above and to become a member of God’s family, all of which comes to us as a gift of God’s grace (John 1:9-13), not at all of our own doing.”⁵

“He—the Word who was the light—‘was’ (*ēn*) in the world: not just paying a fleeting visit, but, as John goes on to elaborate in 1:14, ‘dwelling among us.’ Even though the world was created through the Word (an echo of 1:3), it did not recognize that Word, because it was estranged from him. Yet the world should have recognized the one through whom it was made. The first half of John’s Gospel documents how not only the pagan world, but even Israel—‘his own’—failed to recognize Jesus as Messiah and Savior of the world, rejecting the light, including all demonstrations of Jesus’ deity and messiahship (his ‘signs’; cf. 12:37-43, citing Isa. 53:1) ... Being a child of God is neither a quality possessed by all nor an exclusive prerogative for Israelites; it is an entitlement for those who believe in the Word ... This assumes that, in one sense, sinful people are not God’s children, even though they are created by God, unless and until they believe in Jesus Christ (cf. 1 John 3:1-2). John is careful to distinguish believers, who *become* children (*tekna*) of God, from Jesus, who is the unique Son (*huios*) of God.”⁶

Point 2: The Word came to reveal God’s glory (John 1:14-15).

“The most startling statement in this prologue, and a central theme of this gospel, is the author’s declaration that the eternal creative Word became part of the creation he had made. *The Word became flesh*, taking on a human body, and *made his dwelling among us (1:14)*. This incarnation or embodiment of the *Logos* would have been unthinkable in the various strands of Greek philosophy. But it is the marvel and miracle of our faith: the Son of God became human. John and the other disciples were able to know the Word as a fellow human being, who differed from them only in that he was *full of grace and truth*. In the OT the presence and glory of God focused on the tabernacle and the temple. Now, the presence and glory of God are present in Jesus. As the incarnate Word, Jesus is both fully divine and fully human. He enlightens people in their darkness and enables them to see his glory (1:14).”⁷

“Having declared that they who received him were ‘born of God’ and had become ‘sons of God,’ he adds the cause and reason of this unspeakable honor. It is that ‘the Word became flesh,’ that the Master took on him the form of a servant. For he became Son of man, who was God’s own Son, in order that he might make the sons of men [humankind] to be children of God. For when the high associates with the low, it does not touch its own honor at all. Instead, it raises up the other from its excessive lowness. So it was with the Lord. By no means did he diminish his own nature by his condescension, but he raised us, who had always sat in disgrace and darkness, to unspeakable glory ... When you hear that ‘the Word became flesh,’ do not be disturbed or cast down, for that essence did not change to flesh—it is impiety to imagine this—but continuing what it is, it took the form of a servant on it.”⁸

Point 3: The Word came to provide grace and truth (John 1:16-18).

“John’s testimony to Jesus is given in summary form in 1:15. He testifies that Jesus is far superior to him and existed before him—words that point to Jesus’ pre-existence as the Word, from the beginning. With his coming into the world, Jesus now provides *grace in place of grace already given* (1:16). God’s graciousness and faithfulness were earlier revealed at Sinai through Moses and the law (1:17; Ex. 34:6-7). However, Christ who is far superior to Moses reveals the greater glory of God’s grace and truth ... Jesus the unique Son of God, who is in the most intimate relationship with God the Father, now reveals the fatherhood of God to the world (1:18) ... We may not be like John in being able to see Jesus in the flesh, but Jesus, the living Word, comes to us, mediated by the Holy Spirit and the written words of Scripture.”⁹

“The final reference to God completes the panorama from the eternity of God in 1:1 to the invisibility of God in 1:18 (cf. 5:37; 6:46). The logic of John’s argument here is that the invisibility of God necessitates revelation. This revelation was accomplished by the *mongones theos* (cf. 1:14), that is, Jesus Christ (1:17). The evangelist here emphasizes the closeness of relationship between Jesus and the Father as the grounds of the ‘full account’ (*exegesato*) borne by Jesus of the Father (1:18) ... The fullness of grace and truth were revealed only in and through Jesus Christ (1:14,16-17). In sum, God is presented in the prologue as eternal and as subsisting in close relationship with the Word prior to creation (1:1-2; cf. 1:18).”¹⁰

References

1. See Keiki Hendrix, “Christmas Classics: ‘The Man and the Birds’ by Paul Harvey, Everyday Christian, December 17, 2010, www.everydaychristian.com/blogs/post/christmas_classics_the_man_and_the_birds_by_paul_harvey.
2. Samuel Ngewa, “John,” in *Africa Bible Commentary*, gen. ed. Tokunboh Adeyemo (Grand Rapids, MI: Zondervan, 2006), 1279.
3. Scotty Smith, “John,” in *Gospel Transformation Bible* (Wheaton, IL: Crossway, 2013), 1406, n. 1:1-18.
4. C. S. Lewis, “The Incarnation,” in *The Joyful Christian* (New York: Touchstone, 1996), 52.
5. Scotty Smith, “John,” in *Gospel Transformation Bible*, 1406, n. 1:1-18.
6. Andreas J. Köstenberger, *John*, in *Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker, 2014), 36, 38 [Wordsearch].
7. Pratap C. Gine and Jacob Cherian, “John,” in *South Asia Bible Commentary*, gen. ed. Brian Wintle (Grand Rapids, MI: Zondervan, 2015), 1389.
8. Chrysostom, *Homilies on the Gospel of John* 11.1, in *John 1–10*, ed. Joel C. Elowsky, vol. IVa in *Ancient Christian Commentary on Scripture: New Testament* (Downers Grove, IL: IVP, 2014), 40 [Wordsearch].
9. Pratap C. Gine and Jacob Cherian, “John,” in *South Asia Bible Commentary*, gen. ed. Brian Wintle, 1389.
10. Andreas J. Köstenberger and Scott R. Swain, *Father, Son and Spirit: The Trinity and John’s Gospel* (Downers Grove, IL: IVP, 2008), 50–51.