

RELEVANT • INSPIRED • PRACTICAL • LIFE-CHANGING

# WESLEY

## ADULT STUDENT

.....  
September–November 2025  
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WESLEY  
BIBLE CURRICULUM

.....  
*Light Enters the  
Darkness: John's  
Gospel of Jesus' Life*

# WESLEY

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## The Story of All Stories

Everyone loves a good story. Stories move and change us best when they are truest to life. The Gospel of John tells the greatest of all stories—that Jesus lived is the foundation of all others. All stories preceding and all stories since echo what God did at this moment in history. It is the most profound of all love stories, of tragedies, and of comedies. It is what every fantasy and myth wants to be. It's what C. S. Lewis described as "the myth become fact."

The Gospel of John is, of course, a different telling from those gospels called "Synoptic" (Matthew, Mark, and Luke). This first-hand account has a different angle, a different purpose. As John wonderfully concluded in his gospel, "Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written" (21:25).

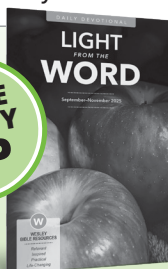
Thus, God's Spirit inspired John as he took a unique and particular focus—to tell Jesus' story a specific way for a specific purpose. And I love the way John told it. He began with the beginning, and he ended with the observation that the whole of Jesus' history was too great for any book to contain. That it occurred in history makes it no less the greatest of all stories.

It's the story of the author of all human history stepping into it himself and becoming a character in it. The God of the universe became a flesh-and-blood human being: God so loved the world that he became flesh and dwelled among us. He lived the actual story of the gospel so that we could personally understand and experience the light; and more than comprehend it, he came so we could have the light of his Holy Spirit within us.

That's why John wrote this particular version of Jesus' history: so that we would believe that he is the Christ, the Son of God, and thereby have eternal life (20:30–31). John wanted his audience not just to believe the story of God the Son becoming a man, but also to *believe in* God the Son. Jesus' story was lived out by God in this world not only for the well-being of those like John who experienced him firsthand, but so that the story might be told for generations to come, so that millennia later we too might believe in the story, and thus in God's redeeming love for every one of us to this day.

And so the story continues in each and every one of us who believes. That's why we never tire of reading, or of telling and retelling, the old, old story.

God bless you,  
Wesleyan Publishing House Editorial Staff



You will deepen your reflection on these lessons by reading *Light from the Word* each day throughout the week. This helpful daily devotional follows the theme of each week's lesson with a relevant, practical message aimed at sharpening your spiritual life. You'll be immersed in these Scriptures and related passages every day.

# DAILY BIBLE READINGS

*By reading for fifteen minutes each day, you can  
read every chapter of the Bible in one year. Begin anytime!*

## september

1. Psalms 103–105
2. Psalms 106–108
3. Psalms 109–115
4. Psalms 116—119:64
5. Psalm 119:65–176
6. Psalms 120–131
7. Psalms 132–138
8. Psalms 139–144
9. Psalms 145–150
10. Proverbs 1–3
11. Proverbs 4–7
12. Proverbs 8–10
13. Proverbs 11–13
14. Proverbs 14–16
15. Proverbs 17–19
16. Proverbs 20–22
17. Proverbs 23–25
18. Proverbs 26–28
19. Proverbs 29–31
20. Titus & Philemon
21. Ecclesiastes 1–4
22. Ecclesiastes 5–8
23. Ecclesiastes 9–12
24. Song of Solomon 1–4
25. Song of Solomon 5–8
26. Hebrews 1–4
27. Hebrews 5–7
28. Hebrews 8–10
29. Hebrews 11–13
30. Isaiah 1–3

## october

1. Isaiah 4–6
2. Isaiah 7–9
3. Isaiah 10–13
4. Isaiah 14–16
5. Isaiah 17–21
6. Isaiah 22–25
7. Isaiah 26–28
8. Isaiah 29–31
9. Isaiah 32–34
10. Isaiah 35–37
11. Isaiah 38–40
12. Isaiah 41–42
13. Isaiah 43–44
14. Isaiah 45–47
15. Isaiah 48–50
16. Isaiah 51–53
17. Isaiah 54–57
18. Isaiah 58–60
19. Isaiah 61–64
20. Isaiah 65–66
21. James 1–5
22. Jeremiah 1–3
23. Jeremiah 4–5
24. Jeremiah 6–8
25. Jeremiah 9–11
26. Jeremiah 12–14
27. Jeremiah 15–17
28. Jeremiah 18–21
29. Jeremiah 22–23
30. Jeremiah 24–26
31. Jeremiah 27–29

## november

1. Jeremiah 30–31
2. Jeremiah 32–34
3. Jeremiah 35–37
4. Jeremiah 38–41
5. Jeremiah 42–45
6. Jeremiah 46–48
7. Jeremiah 49
8. Jeremiah 50
9. Jeremiah 51–52
10. Lamentations 1–2
11. Lamentations 3–5
12. 1 Peter 1–2
13. 1 Peter 3–5
14. Ezekiel 1–4
15. Ezekiel 5–9
16. Ezekiel 10–13
17. Ezekiel 14–16
18. Ezekiel 17–19
19. Ezekiel 20–21
20. Ezekiel 22–23
21. Ezekiel 24–26
22. Ezekiel 27–28
23. Ezekiel 29–31
24. Ezekiel 32–33
25. Ezekiel 34–36
26. Ezekiel 37–39
27. Ezekiel 40–42
28. Ezekiel 43–45
29. Ezekiel 46–48
30. 2 Peter 1–3



## KEY VERSE

Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God.

—John 1:12

## SCRIPTURE

- John 1:1–18

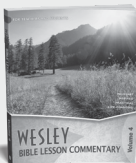
## LESSON FOCUS

The incarnation gave humanity the opportunity to know Christ and receive him as Savior.

SEPTEMBER 7

| 1

# INCARNATION AND SALVATION



## CHECK IT OUT

*Wesley Bible Lesson Commentary*  
Volume 4 • Unit 1 • Lesson 1  
Activity: Back to the Beginning

## SESSION OVERVIEW

engage

In the written Word—the Bible—John introduced the living Word, the *Logos*, the Christ. He told of the divine, eternal Jesus, who became flesh and lived among us, without relating the earthly details of how that event took place. He was intent on the purpose of the incarnation rather than the details of its occurrence. The driving force of John's message was that all who would receive Jesus and believe in his name would be given the privilege or right to become children of God. His purpose in writing was "that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name" (John 20:31).

## INTRODUCTION

examine

*Incarnation*, according to *Webster's Third Dictionary, Unabridged*, means "invested with flesh or bodily form, especially with human nature or form." The *Oxford Dictionary of English Etymology* affirms the word's Latin origin and comparable original meaning: "embodiment in flesh." Some confusion had arisen among early Christians concerning how "divine" and how "human" Jesus really was. John explained that the eternal Son of God became the historical Jesus, making it very clear that the one who is fully God likewise became fully man—Christ was "the Word" become flesh. (It will be helpful to insert "the Christ" in place of "the Word" as the lesson text is considered.)

This study is an adventure in how and why Jesus became the “God-man” and what it means to humankind. Be alert to what the apostle had to say to us.

## 1 Jesus is unique in his person (John 1:1–5).

### KJV

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.

### NIV

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

2 He was with God in the beginning.

3 Through him all things were made; without him nothing was made that has been made.

4 In him was life, and that life was the light of all mankind.

5 The light shines in the darkness, and the darkness has not overcome it.

Jesus is eternal. **In the beginning was the Word** (v. 1). He possesses the same attributes God possesses. “The Word was fully God” (v. 1 NET). He is distinct from God, yet is equal with God. He is omnipotent. **Through him all things were made** (v. 3). He is the giver of life and the provider of light. **In him was life, and that life was the light of all mankind** (v. 4). “Life” and “light,” in relation to Christ, are used more than thirty times in the fourth gospel.

Lost humanity was desperately in need of salvation. The sentence of eternal death hung heavily over the human race due to the sin of Adam and Eve in the garden of Eden, and for humanity’s personal sins committed. God—who is truthful, just, and holy—said, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die” (Gen. 2:16–17). Humankind would die eternally unless a perfect substitute could be provided that fully satisfied the truthfulness, justice, and holiness of God. This substitute had to be perfect in relation to God, as well as to humanity; that is, to be in every way one who is able to relate to humankind.

John presented “the Word” as that perfect substitute. Christ possesses every divine attribute that God possesses. He is eternal, omnipotent, truthful, just, and holy. God was able to accept the death

of Christ on the cross as a perfect substitute for the sentence of eternal death that humankind faced. God's holy character was upheld in the vicarious death of Christ on the cross.

Christ was human as well as divine. He became human in the incarnation when the divine was joined with the human in the Virgin's womb. John declared, "The Word became flesh [voluntarily] and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth" (1:14). He was supernaturally conceived by the Holy Spirit without male involvement. He is the unique Christ. There has never been anyone like him before, and there will never be one like him again. He is truly man and truly God. He is the only begotten Son of God. He was fully able to relate to humankind. He took our sins upon himself.

He died in our place. He became our perfect substitute and fully atoned for all our sins. Hallelujah, what a Savior!

## ONE

explore

1. Why has the divinity of Christ been such a focal point between the powers of evil and the forces of righteousness?
2. In what ways is the divinity of Christ being attacked today?
3. What does it mean that Jesus was the "God-man"?

## 2 Jesus is unswerving in his purpose (John 1:6–14).

### KJV

**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.

### NIV

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

**7** He came as a witness to testify concerning that light, so that through him all might believe.

**8** He himself was not the light; he came only as a witness to the light.

**9** The true light that gives light to everyone was coming into the world.

**10** He was in the world, and though the world was made through him, the world did not recognize him.

*continued*

### KJV *continued*

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

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.

### NIV *continued*

11 He came to that which was his own, but his own did not receive him.

12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—

13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

John the Baptist was sent ahead of Jesus to help prepare the way for Christ and his mission of salvation (vv. 6–9). **He came as a witness to testify concerning that light [Jesus], so that through him [Jesus] all might believe** (v. 7). Also, he proclaimed that Jesus was **the true light that gives light to everyone** (v. 9).

Verses 10 and 11 are among the saddest words in the Bible. Jesus was unrecognized and rejected by those who should have been the most responsive: **Though the world was made through him, the world did not recognize him. He came to that which was his own [by creation], but his own did not receive him.** Christ has a double claim upon us by the act of creation and by the act of redemption. He paid the ransom for our release. **Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God** (v. 12). Rejection by humanity and suffering the cruel and shameful death on the cross could not thwart his purpose to make salvation possible for sinful people. Many became children of God not through family descent, human efforts, and human birth, **but [were] born of God** (v. 13). The apostle Paul declared, “Christ Jesus . . . gave himself as a ransom for all people” (1 Tim. 2:5–6). Calvary covers it all.

**The Word [Christ] became flesh. . . . We have seen his glory, the glory of the one and only Son, who came from the Father** (John 1:14). The glory of Jesus is great indeed!



## TWO

explore

1. According to John, what does it mean to become a Christian?
2. Has this lesson helped you to better understand what it is to become a Christian? If so, in what way?

## 3 Jesus is unparalleled in his provisions (John 1:15–18).

### KJV

**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 fulness have all we received, and grace for grace.

**17** For the law was given by Moses, 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.

### NIV

**15** (John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'")

**16** Out of his fullness we have all received grace in place of grace already given.

**17** For the law was given through Moses; grace and truth came through Jesus Christ.

**18** No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

Jesus was able to provide more than John the Baptist could (v. 15). John had a remarkable birth. He was more than a prophet; he was a messenger sent to prepare the way for Christ. John served as a lampstand to assist in extending the light of Jesus, who was the true light (vv. 6–9). But only Jesus could say, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life" (John 8:12).

John the Baptist testified (in 1:15) both to the historical and eternal Jesus: **He who comes after me** [as the incarnate Christ] **has surpassed me because he was before me** [as the eternal Christ].

Jesus was able to provide more than Moses and the law of the Old Testament. **For the law was given through Moses; grace and truth came through Jesus Christ** (v. 17). The law Moses gave was God's law, not his. The grace Christ gives is his very own. The law could never

save. It was a “schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal. 3:24 KJV). God’s grace saves to the uttermost—in its completeness, its duration, and its adequacy. “And of his fulness have all we received, and grace for grace” (John 1:16 KJV), that is grace for every need. Or as the REV states, “For from his fullness we have all received grace upon grace,” that is, grace stacked upon grace. There is grace for all we need for as long as we need.

Jesus gave us the best revelation of God that is possible for humankind to receive (v. 18)—made him known, revealed him, explained him. The greater understanding we have of Christ, the greater knowledge we will have of God. God the Father, God the Son, God the Holy Spirit—each had a vital role in the incarnation and humanity’s salvation. Charles Wesley’s hymn says it well for all of us: “He breaks the power of canceled sin, / He sets the prisoner free; / His blood can make the foulest clean; / His blood availed for me.”

### THREE

explore

1. In what circumstances have you experienced grace?
2. Following the beginning of your spiritual journey, what special manifestation of God’s grace became a turning point in your life?

### LIFE APPLICATION

exercise

All should conclude this lesson with the assurance that they are a Christian and have received Christ by believing in his name. Now is the time and the place to receive that assurance.

Christians must also learn how to appropriate God’s grace to their daily situations.

# WESLEY

## BIBLE CURRICULUM

\*\*\*\*\* (ADULT) \*\*\*\*\*

Scope and Sequence with coordinating Wesley Bible Lesson Commentary

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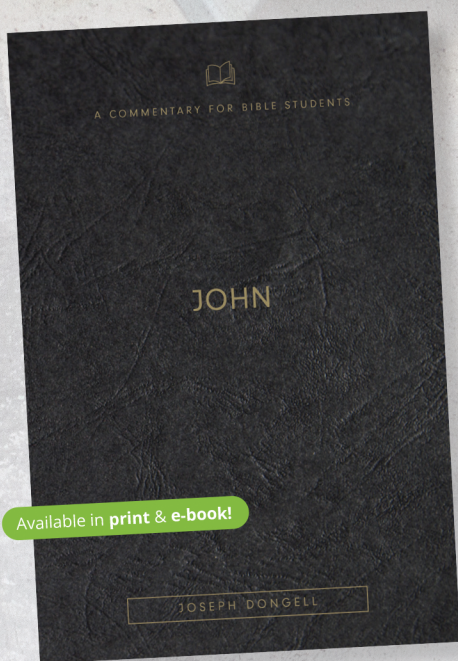
	UNIT 1: Fall	UNIT 2: Winter	UNIT 3: Spring	UNIT 4: Summer
Volume 1 2029-2030	Revelation	Minor Prophets	1-2 Peter Jude	Life Issues Holiness Evangelism
Volume 2 2030-2031	Jeremiah Lamentations Ezekiel Daniel	Matthew	<b>James</b>	1-2 Samuel 1-2 Kings 1-2 Chronicles
Volume 3 2024-2025	Romans	Galatians Ephesians Philippians Colossians Philemon	Leviticus Numbers Deuteronomy	Call to Holiness: Dynamic Life from Spiritual Disciplines
Volume 4 2025-2026	<b>John</b>	Ezra Nehemiah Esther	1-2 Thessalonians	1-2 Timothy Titus
Volume 5 2026-2027	Hebrews	Exodus	Joshua Judges Ruth	Spiritual Heritage Stewardship Social Issues
Volume 6 2027-2028	Mark	Isaiah	1-3 John	Job Psalms Proverbs Ecclesiastes Song of Songs
Volume 7 2028-2029	Genesis	Luke	Acts	1-2 Corinthians

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