

* I: OPENING WORD

I. **John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God—John 1:**

- A. Christ as the Word of God is the great I Am, self-existing and ever-existing; He is the One who is eternal, without beginning or ending—Exo. 3:14-15; John 8:24, 28, 58; Heb. 7:3.
- B. John 1 refers to Christ, with the two sections of eternity and the bridge of time, in the five greatest events in the history of the universe—creation, incarnation, redemption, anointing, and building—cf. Psa. 90:1-2; Micah 5:2:
 - John 1, as a prologue to the entire book of John, is an abstract of the history of the “journeying” Triune God as the Word in eternity past, ultimately becoming the New Jerusalem in eternity future—John 1:1, 4-5, 51.
 - John 1 shows us in a crystallized way the eternal Word in His creating work and in His journeying across the bridge of time to become flesh for the accomplishing of His judicial redemption; to become the anointing, life-giving, and transforming Spirit for carrying out His organic salvation; and ultimately to become fully united, mingled, and incorporated with His regenerated, transformed, and glorified bride to be the New Jerusalem, the ultimate Bethel, the mutual abode of God and man.
- C. In these five universal, historical events, Christ, the Word of God—as: (1) the Creator in creation, (2) the man who tabernacled among us in incarnation, (3) the Lamb in redemption, (4) the anointing Spirit in transformation, and (5) the ladder in joining earth to heaven for God’s building—defines, explains, and expresses the invisible God—cf. v. 1; 10:35; Eph. 6:17; John 6:63.

* II-VI: CHRIST SPEAKS FOR GOD FROM FIVE ASPECTS

II. **Christ as the Word of God speaks for God through His creation—John 1:3:**

- A. “The heavens declare the glory of God, / And the expanse proclaims the work of His hands. / Day today pours forth speech, / And night tonight tells out knowledge. / There is no speech and there are no words; / Their voice is not heard” —Psa. 19:1-3.
- B. “The invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse” —Rom. 1:20.
- C. What is referred to in Acts 14:15-17 and 17:24-29 serves the same purpose of revealing Christ’s creation speaking for God—cf. Heb. 11:3; 1:2; Col. 1:15-17; Hag. 2:7.

III. **Christ as the Word of God speaks for God through His incarnation as the tabernacle of God**—John 1:14:

- A. The Word, by being incarnated, not only brought God into humanity but also became a tabernacle to God as God's habitation on earth among men, being full of grace and reality:
 - The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands—John 1:17.
 - “Of His fullness we have all received, and grace upon grace”—John 1:16.
- B. In His becoming flesh, He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable.
- C. He became a God-man, bringing divinity into humanity and mingling divinity with humanity.
- D. The incarnation of God's only begotten Son is also for declaring (explaining) God to man in the Word, in life, in light, in grace, and in reality—John 1:18:
 - The Word is God expressed, explained, and defined so that man may understand God.
 - Life is God imparted so that man may receive God.
 - Light is God shining so that man may be enlightened to partake of God.
 - Grace is God enjoyed by man so that man may share His riches.
 - Reality is God realized by man so that man may apprehend and know God.

IV. **Christ as the Word of God speaks for God through His becoming the Lamb of God for redemption**—John 1:29, 36:

- A. In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness.
- B. The Lamb of God signifies the Word in the flesh as the fulfillment of all the Old Testament offerings to accomplish God's full redemption—Heb. 10:5-10:
 - Christ is the reality of the sin offering, the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, and the drink offering.
 - With Christ as all the offerings, we have God's full redemption, and we may experience and enjoy this redemption.

- V. Christ as the Word of God speaks for God through His becoming the anointing Spirit for the transformation of God's redeemed people into stones for the building of God's house (Bethel) organically for the New Testament—John 1:32-42, 51:**
- A. In His becoming the anointing, life-giving, and transforming Spirit, Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire—1 Cor. 15:45.
 - B. We need to be watchful to not allow anything in our daily living to replace Christ as the anointing Spirit in our spirit—1 John 2:20, 27:
 - Christ is the anointed One becoming the anointing One and also the anointing; to live in the principle of antichrist is to be anti the anointing (*anti* means “against” and “in place of, instead of”)—1 John 2:18, 22; 4:3; 2 John 7.
 - To be anti Christ is both to be against Christ and to replace Christ with something else.
 - If we replace Christ with something of our own behavior and character, we are practicing the principle of antichrist in the sense of allowing certain things to replace Christ Himself—cf. Phil. 1:21; 4:4-9.
 - We need to repent for having a daily living in the principle of antichrist, allowing culture, religion, ethics, and natural concepts to replace Christ as the inner anointing; this is to be against the anointing, anti the moving, working, and saturating of the Triune God within us.
 - We should pray, “Lord, we want to live and walk in, with, through, and by the anointing—the moving, working, and saturating of the Triune God within us.”
 - C. The dove, the anointing Spirit, regenerates the created man, anoints and transforms the natural man into living stones, and unites the transformed man.
 - D. At Peter's conversion the Lord gave him a new name, Peter—a stone, and when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone; by these two incidents Peter received the impression that both Christ and His believers are stones for God's building—John 1:42; Matt. 16:16-18; 1 Pet. 2:4-8.
- VI. Christ as the Word of God speaks for God through His becoming the ladder that brings heaven (God) to earth (man) and joins earth (man) to heaven (God) as one for God's building—John 1:51; Gen. 28:11-22:**
- A. Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth, constituted with His redeemed and transformed elect, so that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.
 - B. Jacob's dream is a revelation of Christ, for Christ is the reality of the ladder that Jacob saw at Bethel, the house of God—Gen. 28:12; John 1:51:
 - Our regenerated spirit, which is God's dwelling place today (Eph. 2:22), is the base on earth where Christ as the heavenly ladder has been set up—Eph. 2:22; 2 Tim. 4:22.
 - At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth; hence, whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God.
 - The issue of Christ as the heavenly ladder is God's building—Bethel, the church, the Body of Christ—and the consummation of this ladder is the New Jerusalem.
 - C. “The Lord's coming back needs a solid building of His seekers. This building will be a steppingstone, a beachhead, for Him to take the earth, and it will be a mutual abode for both God and man. It will be the mingling of divinity with humanity and of humanity with divinity forever...This building will be the ultimate fulfillment not only of Jacob's dream but also of God's eternal plan. It will terminate the bridge of time and usher in the blessed eternity in the future. We must be for that building, and we must be that building!” (*Life-study of John*, 2nd ed., p. 65).

- I. **John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God**
 - John 1 shows Christ the eternal Word in the five greatest events in the history of the universe as He journeyed across the bridge of time between the two sections of eternity, to define, explain, and express the invisible God. Christ, the Word of God—as: (1) the Creator in creation, (2) the man who tabernacled among us in incarnation, (3) the Lamb in redemption for the accomplishing of His redemption, (4) the anointing, life-giving, and transforming Spirit for carrying out His organic salvation, and (5) the ladder in joining earth to heaven to become fully united, mingled, and incorporated with His regenerated, transformed, and glorified bride to be the New Jerusalem, the ultimate Bethel, the mutual abode of God and man for God's building. [John 1:1] *In the beginning was the Word, and the Word was with God, and the Word was God.* [John 1:51] *...You shall see heaven opened and the angels of God ascending and descending on the Son of Man.*
- II. **Christ as the Word of God speaks for God through His creation**
 - Psa. 19:1-3—"The heavens declare the glory of God, / And the expanse proclaims the work of His hands... There is no speech and there are no words; / Their voice is not heard". Rom. 1:20—"The invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse". [John 1:3] *All things came into being through Him, and apart from Him not one thing came into being which has come into being.* [Rom. 1:20] *The invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse.*
- III. **Christ as the Word of God speaks for God through His incarnation as the tabernacle of God**
 - The Word, by becoming flesh, became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable. God's only begotten Son not only became a God-man mingling divinity with humanity, He also became a tabernacle to God as God's habitation on earth among men, being full of grace and reality for declaring God to man in: ①the Word that is God expressed, explained, and defined that man may understand God; ②life that is God imparted that man may receive God; ③light that is God shining that man may be enlightened to partake of God; ④grace that is God enjoyed by man that man may share His riches; ⑤reality that is God realized by man that man may apprehend and know God. [John 1:14] *And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.* [John 1:16] *Of His fullness we have all received, and grace upon grace.* [John 1:18] *No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.*
- IV. **Christ as the Word of God speaks for God through His becoming the Lamb of God for redemption**
 - In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness. The Lamb of God also signifies the Word in the flesh as the fulfillment of all the Old Testament offerings that we may experience and enjoy God's full redemption. [John 1:29] *...Behold, the Lamb of God, who takes away the sin of the world!* [Heb. 10:9] *He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second.*
- V. **Christ as the Word of God speaks for God through His becoming the anointing Spirit for the transformation of God's redeemed people into stones for the building of God's house (Bethel) organically for the New Testament**
 - In His becoming the anointing, life-giving, and transforming Spirit, Christ, is the anointed One becoming the anointing One and also the anointing. He speaks to us how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire. We need to be watchful to not allow anything in our daily living to replace Christ as the anointing Spirit in our spirit (anti the moving, working, and saturating of the Triune God within us). We need to repent and pray for the Lord's living and walking in, with, through, and by the anointing. The dove, the anointing Spirit, regenerates, anoints and transforms the natural man into living stones, unites the transformed man that both Christ and His believers are stones for God's building. [John 1:42] *...Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).* [1 John 2:27] *And as for you, the anointing which you have received from Him abides in you...but as His anointing teaches you concerning all things..., and even as it has taught you, abide in Him.*
- VI. **Christ as the Word of God speaks for God through His becoming the ladder that brings heaven (God) to earth (man) and joins earth (man) to heaven (God) as one for God's building**
 - Jacob's dream speaks to us how God desires to have a house on the earth, constituted with His redeemed and transformed elect so that Christ as the reality of the ladder at Bethel. may bring heaven to earth and join earth to heaven, making the two as one for eternity. Christ as the heavenly ladder is set up in our regenerated spirit, God's dwelling place on earth today. Whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God, the issue of which is God's building— Bethel, the church, the Body of Christ—and the consummation of this ladder is the New Jerusalem. "The Lord's return to take the earth needs a solid building of His seekers, a mutual abode for both God and man. It will be the ultimate fulfillment of God's eternal plan to usher in the blessed eternity in the future. We must be for that building, and we must be that building!. [Gen. 28:12] *And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.*

Although we are men of the old creation, the Bible tells us that we must become men of the new creation. According to our human concept, this type of change requires a great deal of work. However, it does not require very much work at all; it is accomplished through the Word, which is Christ. If a man will say, “Lord Jesus,” he becomes a new man even before the words have escaped his lips. By simply saying the word “Lord” something not being comes into being...As long as you have the Word, you have everything.

This should strengthen and confirm our faith. Whenever you take the Word, something not being comes into being. This is wonderful... Do not say, “I have no power.” The more you say you have no power, the more powerless you become. However, if you say, “Praise the Lord that I have power through the Word,” you will have power, the power that things not being will come into being through the Word. If you are afflicted with a certain illness, do not think very much about it, but say, “Through the Word I am a healthy person.” If you say this, health, which had no being, comes into being...We have nothing in ourselves, but we have everything through the Word.

<Excerpts from “Life-Study of John ”, Message 2, “An Introduction to Life and Building (1)”>

We must abandon all religious concepts and take the divine concept which is Christ as the Lamb with the dove, the Redeemer with the Spirit. Christ is the Redeemer with the Spirit as the regenerating, transforming, and uniting power. The Spirit of Christ will regenerate, transform, and unite us to God and to one another. We must forget the religious concepts of trying to do good to please God and of attempting to do things for God. We must see that God’s intention is to regenerate us and to transform us into stones...for the house of God. We must have the vision that all we need is to be transformed and built together as the very house that God desires. God is seeking this and will accomplish it by His Son, who became the Son of Man as the heavenly ladder joining earth to heaven. The ultimate issue will be that God is mingled with man so that God and man become a mutual habitation. Man will become His dwelling, and He will become man’s dwelling—this is the eternal dwelling of God according to His eternal plan.

<Excerpts from “Life-Study of John ”, Message 4, “An Introduction to Life and Building (3)”>