

# EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST

(1)

Message Six

## Christ as the Word of God

EM Hymns: 811

Scripture Reading: John 1:1, 3-5, 14, 16-18, 29, 32, 42, 51

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| John 1:1  | In the beginning was the Word, and the Word was with God, and the Word was God.   |
| 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.                                     |
| John 1:4  | In Him was life, and the life was the light of men.   |
| John 1:5  | And the light shines in the darkness, and the darkness did not overcome it.   |
| 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 | For of His fullness we have all received, and grace upon grace.   |
| John 1:17 | For the law was given through Moses; grace and reality came through Jesus Christ.   |
| 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.  |
| John 1:29 | The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!   |
| John 1:32 | And John testified saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.   |
| John 1:42 | He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).              |
| John 1:51 | And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.           |

### 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—v. 1:

John 1 be omitted.

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

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.

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

Heb 7:3 Being without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.

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 be omitted.

Psa 90:1 O Lord, You have been our dwelling place / In all generations.

Psa 90:2 Before the mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed from eternity to eternity, You are God.

Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, /

From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

1. 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—vv. 1, 4-5, 51.

John 1 be omitted.

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

John 1:4 In Him was life, and the life was the light of men.

John 1:5 And the light shines in the darkness, and the darkness did not overcome it.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

2. 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.

John 1 be omitted.

- 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.

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

John 10:35 If He said they were gods, to whom the word of God came, and the Scripture cannot be broken,

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

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

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.

- 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.

Acts 14:15 And saying, Men, why are you doing these things? We also are men of like feeling as you, and announce the gospel to you that you should turn from these vain things to the living God, who made heaven and earth and the sea and all things in them;

Acts 14:16 Who in the generations gone by allowed all the nations to go their ways.

Acts 14:17 And yet He did not leave Himself without witness, in that He did good by giving you rain from heaven and fruitful seasons, filling your hearts with food and gladness.

Acts 17:24 The God who made the world and all things in it, this One, being Lord of heaven and earth, does not dwell in temples made with hands;

Acts 17:25 Neither is He served by human hands as though He needed anything in addition, since He Himself gives to all life and breath and all things.

Acts 17:26 And He made from one every nation of men to dwell on all the face of the earth, determining beforehand their appointed seasons and the boundaries of their dwelling,

Acts 17:27 That they might seek God, if perhaps they might grope for Him and find Him, even though He is not far from each one of us;

Acts 17:28 For in Him we live and move and are, as even some poets among you have said, For we are also His race.

Acts 17:29 Being then the race of God, we ought not to suppose that what is divine is like gold or silver or stone, like an engraving of art and thought of man.

Heb 11:3 By faith we understand that the universe has been framed by the word of God, so that what is seen has not come into being out of things which appear.

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

Col 1:17 And He is before all things, and all things cohere in Him;

Hag 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

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

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.

- 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:
  1. The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands—v. 17.  
John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
  2. "Of His fullness we have all received, and grace upon grace"—v. 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—v. 18:  
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.
  1. The Word is God expressed, explained, and defined so that man may understand God.
  2. Life is God imparted so that man may receive God.
  3. Light is God shining so that man may be enlightened to partake of God.
  4. Grace is God enjoyed by man so that man may share His riches.
  5. 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—vv. 29, 36:

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!

- 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:  
Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me."  
Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.

Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."  
 Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),  
 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,  
 Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

1. 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.
2. 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 (John 1:32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament:**

John 1:32 And John testified saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.  
 John 1:33 And I did not know Him, but He who sent me to baptize in water, He said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.  
 John 1:34 And I have seen and have testified that this is the Son of God.  
 John 1:35 Again the next day John was standing with two of his disciples,  
 John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!  
 John 1:37 And the two disciples heard him speak this, and they followed Jesus.  
 John 1:38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated means Teacher), where are You staying?  
 John 1:39 He said to them, Come, and you will see. They went therefore and saw where He was staying, and they stayed with Him that day; it was about the tenth hour.  
 John 1:40 One of the two who heard this from John and followed Him was Andrew, Simon Peter's brother.  
 John 1:41 He first found his own brother Simon and said to him, We have found the Messiah (which translated means Christ).  
 John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).  
 John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

A. In His becoming the anointing, life-giving, and transforming Spirit (1 Cor. 15:45), 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 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

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:

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

1. 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")—vv. 18, 22; 4:3; 2 John 7.

1 John 2:18 Young children, it is the last hour; and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.

1 John 2:22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist,

- the one who denies the Father and the Son.
- 1 John 4:3 And every spirit which does not confess Jesus is not of God; and this is the spirit of the antichrist, of which you have heard that it is coming and now is already in the world.
- 2 John 7 For many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.
2. To be anti Christ is both to be against Christ and to replace Christ with something else.
  3. 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.
    - Phil 1:21 For to me, to live is Christ and to die is gain.
    - Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.
    - Phil 4:5 Let your forbearance be known to all men. The Lord is near.
    - Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
    - Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.
    - Phil 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.
    - Phil 4:9 The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you.
  4. 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.
  5. 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 livingstones, and unites the transformed man.
- D. At Peter’s conversion the Lord gave him a new name, Peter—a stone (John 1:42), and when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone (Matt. 16:16-18); by these two incidents Peter received the impression that both Christ and His believers are stones for God’s building (1 Pet. 2:4-8).
- John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).
  - Matt 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.
  - Matt 16:17 And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens.
  - Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
  - 1 Pet 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,
  - 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
  - 1 Pet 2:6 For it is contained in Scripture: "Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame."
  - 1 Pet 2:7 To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner,"
  - 1 Pet 2:8 And, "A stone of stumbling and a rock of offense"; who stumble at the word, being disobedient, to which also they were appointed.

**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:**

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels

of God ascending and descending on the Son of Man.

- Gen 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.
- 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.
- Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.
- Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.
- Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.
- Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.
- Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
- Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.
- Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.
- Gen 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,
- Gen 28:21 So that I return to my father's house in peace, then Jehovah will be my God,
- Gen 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

- 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—v. 12; John 1:51:
- 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.
- John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.
1. 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 (2 Tim. 4:22).  
Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.  
2 Tim 4:22 The Lord be with your spirit. Grace be with you.
  2. 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.
  3. 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).