

EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (1)

KEY STATEMENTS

Christ came to minister as a
Physician to heal, recover,
enliven, and save us
that we might be reconstituted to be His new and heavenly
citizens, with whom He could establish His heavenly
kingdom
on this corrupted earth.

We need to know, experience, and testify
that the kingdom of God is the power to subdue
rebellion and is the transfiguration of the Lord
Jesus.

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.

Even as the Divine Trinity is the
framework of the entire New
Testament,
so the Divine Trinity is the structure of the book of
Acts; chapter after chapter of Acts
unveils the operation of the Divine Trinity
for the carrying out of God's New Testament economy.

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (Week 6)

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

Christ as the Word of God

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.

Day 1

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

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**, 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
 - The New Testament **begins** in eternity past with the **Word of God**, and it **ends** in eternity future with the **New Jerusalem**.
 - This means that the eternal Logos of God, the Word of God, becomes the New Jerusalem.
 - He becomes the Word of God who has been **processed** and is now **united, mingled, and incorporated** with us to be the married Triune God.
 - 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
 - (5) the **ladder** in joining earth to heaven for God’s building—defines, explains, and expresses the invisible God

- **John 1:1** says, “In the *beginning* was the *Word*, and the *Word* was with God, and the *Word* was God.”
 - In the beginning refers to eternity past.
 - The Word is a **person**, the Logos of God.
 - There is the written word, the living Word, and the applied word of God as the Spirit.
 - We need to **contact** the living Word and the written word.
 - When we **pray** over the written word, which is the embodiment of the living Word, the logos is converted into rhema, the instant, applied, personal word.

(The Ministry of the Word, Vol. 28, No. 7, chapter 6)

✚ Because Christ as the Word of God is the definition of the mysterious and invisible God, He is also the explanation and expression of the mysterious and invisible God. To know God we must know the Word of God. We must read Christ, prayerfully study Christ, behold Christ, contemplate Christ, and gaze on Christ as the Word of God.

Day 2

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.

Romans 1:20 - For 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;

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

❖ God

- **Romans 1:20** says, “For 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;”
 - The heavens and the earth that God created, as well as all the things that He made, **testify concerning Him**.
 - Although God is invisible, we can know Him through the things **He created**.
- Sowing and reaping, cold and heat, winter and summer, and day and night all prove that God exists.
- The fact that the laws in the universe are precise and that all things are well organized and in proper order proves the existence of a transcendent God who rules over everything.
- Not only the things in heaven and on earth but also we humans are proof of God’s existence, because human beings are created by God; that is, God “made from one every nation of men.”

(The Glad Tidings, 1934, chapter 1)

✚ There is no need for these proofs. One word of the Lord Jesus is sufficient. The proof of creation—the heavens, the earth, and man—cannot compare to the word spoken by the Lord Jesus concerning God, because heaven and earth will pass away, but the word of the Lord Jesus will never pass away.

Day 3

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.

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

- ❖ **John 1:14** says, “*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 1:14 reveals Christ as the **tabernacle of God**.
 - **Both** the tabernacle of God and the temple of God are **God’s building**.
 - God’s building is a **God-man**.
 - God’s building is **God built into man** and **man built into God**.
 - Through Christ as the tabernacle, we can **enter into God**.
- ❖ **Colossians 1:16** says, “*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.*”
 - All things were created **in** Christ, **through** Christ, and **unto** Christ.
 - For all things to be created **in** Christ means that all things were created **in the power of Christ’s person**.
 - For all things to be created **through** Christ means that they were created **through Him as the active instrument**; He was the active instrument through which the creation of all things was accomplished in sequence.
 - That all things were created **unto** Him indicates that Christ is the end of all creation and that all things were created **unto Him for His possession**.

(The Ministry of the Word, Vol. 28, No. 7, chapter 6)

✚ All these steps that the journeying Triune God took happened on the bridge of time. It is amazing that Christ as the Word is speaking for God. He was God in eternity past, and He speaks for God in creation, in incarnation, in redemption, in resurrection, and in eternity as the married God. He speaks for God to the whole universe.

Day 4

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!

Hebrews 9:26 - Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.

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

❖ In the Incarnation

- The incarnated God has blood.
- God partook of man's flesh and blood for the **redemption** of the lost universe.
- Christ **redeemed** the universe by **becoming a man**.
- Christ is also revealed in His **becoming the Lamb** to take away the sin of the world (mankind) judicially for the New Testament.
- He became a man for the purpose of redeeming the lost universe, yet He still needed to take a **further step** to go to the cross to die, bearing the sins of mankind on the cross as the Lamb.

(Crystallization-study of the Gospel of John, chapter 1)

❖ The Lamb of God

- Christ as the Lamb of God has **taken away sin** from the human race.
- Christ died on the cross to deal with **sin** and also with **sins**.
- In the Gospel of John 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**.
- With Christ as **all the offerings** we have God's full redemption, and we may experience and enjoy this redemption.
- Because of Christ as the Lamb of God, we are well **able to enter into God**.

(The Conclusion of the New Testament: Experiencing, Enjoying, and Expressing Christ, Volume 1, chapter 276)

Day 5

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).

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:

❖ In Becoming the Spirit

- The fourth great event in the history of the universe, through which Christ as the Word speaks, is His **becoming the Spirit**.
- Christ was the Lamb. Then He became the dove, the **Spirit**.
- Christ is revealed in **John 1** in His becoming the Spirit for the **transformation** of God's redeemed people into stones.
- We need to be **not only** redeemed **but also** transformed.
- We need to be **regenerated** to begin our transformation into stones for God's spiritual building, His house.

(Crystallization-study of the Gospel of John, chapter 1)

❖ Against Christ and Replacing Christ

- The Greek prefix **anti** has two main meanings.
 - First, it means "against"
 - second, it means "in place of," or "instead of."
- This indicates that an antichrist is **against** Christ and also **replaces** Christ with something else.

- The principle of antichrist involves **denying** what Christ is.
- We must be **careful** never to deny anything of what Christ is. We should **never** deny any part, any aspect, or any item of Christ's person. To deny any aspect of Christ's person is to practice the principle of antichrist.

(Ministry of the Word, chapter 6)

✚ We need to be watchful to not allow anything in our daily living to replace Christ as the anointing Spirit in our spirit. As believers, we have the anointing—the moving, working, and operating of the Spirit within us—but if we live in the principle of antichrist, we are anti the anointing.

Day 6

Genesis 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.

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 **heavenly ladder** corresponds to Jacob's dream in Genesis 28.
- Genesis 28 describes the most crucial matter in the revelation of God, that God wants to have His **house**.
- He wants the church as the house of the living God, with Him as the ladder, **bringing heaven (God) to earth (man) and bringing earth to heaven**.
 - This means that the church life is His bringing God into man and bringing man into God.
- Our **regenerated spirit** is today's Bethel. There is a heavenly ladder **in** our spirit, bringing heaven to earth and joining earth to heaven.
 - This ladder in our spirit **deifies us**; and we thereby become the same as God in life and nature but not in the Godhead. This is Bethel.

✚ 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

(The Jubilee, chapter 4)