

Nuggets and Gems from the Bible

CHRIST
AS THE WORD
BRINGING FORTH
CHILDREN
OF GOD

WITNESS LEE

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CHRIST AS THE WORD BRINGING FORTH CHILDREN OF GOD

**THE WORD, WHO WAS GOD,
COMING AS LIFE AND LIGHT
TO BRING FORTH
THE CHILDREN OF GOD**

IN THE BEGINNING THE WORD

The language of the Gospel of John is simple and brief, but this book is actually the most profound book in the Bible. Consider, as an example, the first clause of the whole book: “In the beginning was the Word.” Although the language of this clause is very simple, the depths of its meaning cannot be fathomed. What is the beginning? Do you understand what the beginning is? When was the beginning? How difficult it is to answer. Furthermore, what is the Word? If you say that the Word is Christ, I would ask you why Christ is designated as the Word in this verse. Why is He not designated otherwise? That such a term as “the Word” is used to designate Christ

is very meaningful. Although this clause is exceedingly deep, let us try to understand it.

THE BEGINNING— THE ETERNITY PAST

The Bible begins with the words, “In the beginning.” However, what [Genesis 1:1](#) says is different from [John 1:1](#). It says, “In the beginning God created the heaven and the earth.” Although two books, Genesis and John, start with the same phrase, the meaning of each is absolutely different. The phrase, “In the beginning,” in Genesis denotes the beginning of time, for it refers to God’s creation. Therefore [Genesis 1:1](#) refers to the beginning of time in which God created all things. The meaning of this phrase in [John 1:1](#) is different, for it refers to eternity in the past without a beginning. The beginning in [Genesis 1](#) starts from the time of creation, but the beginning in [John 1](#) is before the time of creation. In other words, the beginning in [Genesis 1](#) is the beginning of time, and the beginning in John is the beginning before time existed; it refers to eternity past without a beginning.

John’s ministry was a mending ministry. Mending means that something has been in existence for a length of time, that it has been damaged,

broken, or hurt and that it now requires mending. Mending always restores a situation to the condition which was present at the beginning. For example, I have had a particular jacket for seven years. At times, a part of this jacket has been torn, and my wife has had to mend it for me. After she mended the broken places, the jacket was restored to its original condition. Likewise, the church has been in existence since the day of Pentecost. However, not too long after its beginning, the church was damaged and injured by many different thoughts, opinions, concepts, philosophies, ideas, teachings, and doctrines. If you carefully read the New Testament along with church history, you will learn that many injurious concepts crept into the church through Judaism. These ideas damaged the ancient church. Moreover, in the early days, even in the first century, Gnosticism, a blend of Greek, Egyptian, and Babylonian philosophy, also crept into the church, causing considerable harm. Thus, the early church was damaged by both Jewish religious concepts and Greek philosophical ideas, all of which produced numerous doctrines and teachings and injured the church, making many holes in the spiritual net.

The largest hole in the church net was caused

by some so-called Christians who, in their philosophical concepts, did not recognize that Christ was God incarnated to be a man. They claimed to be Christians, but did not believe that Christ, the Son of God, had come in the flesh. These were called antichrists by John ([1 John 2:18, 22](#)). Thus, [1 John 4:1-3](#) says that we may test the genuineness of a spirit by asking it whether or not it recognizes that Christ has come in the flesh, for “every spirit which does not confess Jesus, is not out of God.” Furthermore, in his second epistle John warned the believers about antichrist, a person who claims to be a Christian, but who does not confess that Jesus Christ has come in the flesh ([v. 7](#)). Those who preach Christianity without believing that Christ was God incarnated to be a man caused a large hole in the net. Thus, by His sovereignty, God prepared a mending ministry to patch up all the holes. John’s ministry fulfilled this task, testifying that Christ, the very God incarnated, came in the flesh ([John 1:1, 14](#)).

In principle, we face the same situation today as John faced in the first century. The spiritual net is broken and full of large holes because of many doctrines, teachings, concepts, and ideas. We must be brought back to the beginning. What was in the beginning? In the beginning was

only one thing—life. “In the beginning was the Word...and the Word was God...In Him was life.” The Gospel of John does not say, “In Him were many doctrines.” The way to mend the holes in the spiritual net is by life. We should enjoy life. The mending ministry is accomplished by life, for life brings us back to the beginning. In the beginning there was nothing but life.

**THE WORD—
THE DEFINITION, EXPLANATION,
AND EXPRESSION OF GOD**

The Word is the definition, explanation, and expression of God; hence, it is God defined, explained, and expressed. God is mysterious. He needs the Word to express Him. If you want to appear mysterious, the best way to do it is to be silent, for the more silent you are, the more mysterious you become. However, the more you talk, the more you expose yourself. All that is deep within you is revealed by your words. This is the meaning of the Word. Although God is a mystery, Christ as the Word of God, defines, explains, and expresses Him. Thus, this Word is the definition, explanation, and expression of God. Eventually, this Word is God Himself, not God hidden, concealed, and mysterious,

but God defined, explained, and expressed. The Word is not the invisible God, but the very God who is visible. In the beginning this Word was with God; it was not separate from God, but always had God in Him.

THE WORD WITH GOD

[John 1:1](#) says that the Word was with God, and [verse 2](#) says, “He was in the beginning with God.” The Word was always with God and always had God in Him; He was never separate from God. When many of the young people are away from home, they receive loving letters from their parents. These letters are a word from their mother or father. Suppose you receive a letter from your father. That letter is your father’s word coming to you. However, when that word comes to you, it cannot be a word with your father. Although the letter is the word of your father, it is not a word with your father, for you and your father are actually far away from each other. This means that the word of your father is separate from your father himself. It is different with Christ as the Word of God. Never think that this Word was separate from God. No, this Word was and always is with God. When the Word comes, God comes. When the Word is present, God is

present. The Word is with God. Thus, we have another clause in [1:1](#) telling us that the Word was with God.

THE WORD BEING GOD

The last clause of [1:1](#) says, “the Word was God.” Never try to understand the Bible merely according to the black and white letters. This verse says that, as the Word, Christ was both with God and was God. Are Christ and God one or two? If He and God are one, why does the Bible say that He was with God? How can these two statements be reconciled? We cannot reconcile them. In this verse we find the secret to understanding the whole Gospel of John. Other verses in the Gospel of John are similar to this one. For example, the Lord said to Nicodemus, “And no one has ascended into heaven, but He Who descended out of heaven, the Son of Man Who is in heaven.” Where is He—in heaven or on earth? We should simply say, “Hallelujah, He is both here and there.” He can be both here and there because He is omnipresent. Although we cannot figure it out, we nevertheless have a clear word. Just accept the word. “In the beginning was the Word, and the Word was with God, and the Word was God.” Although we cannot reconcile

all the clauses in this verse, we should simply accept this verse as God's Word.

John's writings were brief, but he was very careful. He was aware that some might argue with him, saying, "He was with God and He was God, but He was probably not with God from the beginning. In the beginning He was the Word, but He was not with God. At a later time the Word came to be with God and eventually became God." If you read church history, you will discover that even in the first century there was a school of thought which claimed that originally Christ was not God and that only at a certain time did He become God. Thus, John added [verse 2](#), not as a mere repetition of a part of [verse 1](#), but as a confirmation. "He was in the beginning with God." Christ was with God, and was God from the beginning. In the beginning, that is, from eternity past, the Word was with God. It is not, as supposed by some, that Christ was not with God and was not God from eternity past, and that at a certain time Christ became God and was with God. Christ's deity is eternal and absolute. From eternity past to eternity future, He is with God, and He is God. This is why in this gospel there is no genealogy regarding Him as in [Matthew 1](#) and [Luke 3](#). In this

gospel He is “without father, without mother, without genealogy, having neither beginning of days nor end of life” ([Heb. 7:3](#)). We all must be very clear that our Christ was with God and was God from the beginning. He was the Word with God from the beginning.

THE CREATION THROUGH THE WORD

The creation came into being through the Word. I like the way the Recovery Version of John renders [verse 3](#). “All things came into being through Him, and apart from Him nothing came into being which has come into being.” What does it mean that all things came into being through Him and that apart from Him nothing has come into being? It simply means that apart from Him nothing has existence. One day, through the Word, so many things came into being. We may say that, in a sense, God did not make anything, for there was no need for Him to do anything. He simply said, “Being,” and everything had being. According to our human concept, creation requires a certain amount of labor. However, in God’s creation there was no labor, only speaking. When God said, “Let there be light,” light came into existence. When He said, “Let there be an expanse,” the expanse

came into being. When He said, “Let the dry land appear,” the dry land appeared. An atheist would say that this is nonsense, because he does not believe in God. But we believe in Him. We not only believe in God, but also in the all-inclusive Christ. Through Him as the Word all things came into being.

The principle is the same in the new creation. 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. Abraham believed in the God who “calls the things not being as being” ([Rom. 4:17](#)). God did not do anything; He just called. Although once there was no such thing as light, when God said “Light,” light sprang into existence. This is God’s creation. If He did not create in this way, He might be the same as we are. But God is not as we are—God is God. Everything came into being through

the Word. 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 that you are weak, for the more you say that you are weak, the weaker you become, simply because you say that you are weak. However, if, by taking the Word, you say, “I am strong,” strength comes into being. 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. Sisters often come to me saying, “Brother, as sisters, we have no wisdom. We come to you because you have wisdom.” Sisters, the more you say that you lack wisdom, the less wisdom you have. Nevertheless, it is a lie that you lack wisdom. Do you not have the Word? As long as you have the Word you must declare, “I have wisdom through the Word.” If

you claim this, you will have wisdom. We have nothing in ourselves, but we have everything through the Word.

What is creation? Creation is calling things not being as being through the Word. The Word is both the means and the sphere. As long as you have the Word, you have the means and the sphere. Thus, you can say, “Because I have the Word as the means and the sphere, things not being can come into being.” Learn to say, “Not being as being through the Word.” No longer am I apart from the Word. I am in the Word and with the Word. Hence, through the Word things not being come into being.

LIFE IN THE WORD

Now we come to the most important point: life is in the Word. “In Him was life” (1:4). The “Him” in 1:4 denotes the Word who was God and through whom all things came into being. In Him is life. Why did He create all things before He came to be life? Because in order for Him to be received as life there was the need of a receptacle, a receiver. Suppose He had not created anything, yet came to be life. To whom would He be life? Although He might be life, there would have been no receiver for Him as

life. Thus, before He came to be life He created the heavens, the earth, and man with a spirit to receive Him. [Zechariah 12:1](#) says that the Lord “stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.” Thus, the heavens are for the earth, the earth is for man, and man was made with a spirit to receive God. Now the Word can come as life to be received by the man whom He created. Creation produced the receptacle for life.

Life is in the Word. Life can only be found in the expression of God. The Word, which is the expression and explanation of God, contains God as our life. When we receive the Word, we receive the life within it. Both the Word and the life are God Himself. The Word is the expression of God, and the life is the very content of God. When we hear the Word, we realize that God is expressed and explained; when we receive the Word, we receive God’s very content as life and are thereby born of God and become the children of God. The life in the Word is the very content of God.

Since [verse 2](#) refers to the creation in [Genesis 1](#), the mention of life in [verse 4](#) should refer to the life indicated by the tree of life in [Genesis 2](#).

This is confirmed by John's mention of the tree of life in [Revelation 22](#). Since life is in Him, so He is life ([John 11:25](#); [14:6](#)), and came that man might have life ([10:10](#)).

Man was made as a vessel to contain God as life. However, by creation he was merely an empty vessel; he did not have genuine life. The created life of man is not genuine; genuine life is the divine life, which is in Christ. What kind of life did you have before you received Christ? It was, at best, a temporary life; it was not a permanent life, an everlasting life. Although it was an instant life, it was not a constant one. Before we received Christ we were uncertain just how long our instant life would endure. Thus, in a sense, before we were saved we did not have life. The life in Christ is eternal, constant, and permanent. All men need such a life, the divine and uncreated life that is in Christ. This life is for man, and man is the receiver of this life.

LIFE BEING THE LIGHT OF MAN

[John 1:4](#) says, "In Him was life, and the life was the light of men." It is absolutely true that the life is the light of men. When we called on the name of the Lord Jesus, receiving Him into us, the divine life came into our being. Immediately

we had the sense of something shining within, but perhaps, at that time, we did not have the language or the utterance to describe it. That shining was the shining of life. Because life shines, the life is the light of men. This shining is the strongest confirmation that we have been born of God.

When the Word is heard and the life is received, the life becomes the light shining within to enlighten us. When God, as the divine life, shines within us as the light of life, we are under His enlightening. Being born of God by receiving His Word, we have God as our life, and this life becomes the light within us shining all the time. The Lord is the Word of God, the expression of God by which we may know God. When we receive Him as the expression of God, He becomes our life, and this life becomes the light that shines within us.

Verse 5 says, “And the light shines in the darkness, and the darkness did not overcome it.” Darkness can never overcome or extinguish light, but light dispels darkness. When the light of life shines within us, darkness can never overcome it. Furthermore, this light is the true light which enlightens every man. The word “enlightens” in Greek is the same word used in the same

way as in [Ephesians 1:18; 3:9](#) and [Hebrews 6:4; 10:32](#). It refers here to the inward enlightening which brings life to the ones who receive the Word. For the old creation, it was the physical light ([Gen. 1:3-5, 14-18](#)). For the new creation, it is the light of life.

BECOMING CHILDREN OF GOD

Life also becomes the authority for the believing ones to be the children of God. “But as many as received Him, to them He gave authority to become children of God, to those who believe in His name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God” ([1:12-13](#)). The birth described in these verses is not the natural birth which we had through our parents; it is the second birth which occurred when we believed in the name of the Lord Jesus.

Believing in the Lord is equal to receiving Him. When I speak of receiving the Lord Jesus, you may say that you have never done that. However, I want to ask you a question: have you not believed in the Lord Jesus? When you heard His name, did you not believe in it? If a person truly believes in that dear name, I am certain that, in some way or other, he will say, “Lord Jesus.” As

long as you say His name from the depths of your being, it means that you believe in Him. If you believe in Him by calling on His name, it is proof that you have received Him. And since you have received Him, you have received the authority to become a child of God. What is this authority? It is Christ Himself as life to you. Christ as life is simply the Spirit of sonship, and this Spirit of sonship makes you God's child. You can know that you are a child of God by two things: by the fact that you believe in Him and call on His name, and by the fact that, at times, you spontaneously and sweetly cry, "Abba, Father." If you can call God "Abba, Father" in such a sweet way, it proves that you are His child.

As [verse 13](#) declares, this birth is not of blood, nor of the will of the flesh, nor of the will of man. Blood (Gk., bloods) here signifies the physical life; the will of the flesh denotes the will of fallen man after man became flesh; the will of man refers to the will of man created by God. When we became a child of God, we were not born of our physical life, our fallen life, or our created life—we were born of God, the uncreated life. For human beings to become children of God is for man to have the divine life and the divine nature.

Why has God brought forth so many children? Not mainly because He loves us or because He has pity on us. Although He loves us, the purpose of His begetting so many children is for His multiplication. God loves to be multiplied. Every father has some multiplication. Before God brought us forth, He was merely God Himself. He could look at Himself and say, "Here I am by Myself. I am almighty, omniscient, and omnipresent. I am everything, but I am alone." Now, after generating so many children, God can say, "Behold My multiplication!" Throughout all the centuries and generations God has been multiplying Himself.

In the beginning was the Word and in Him was life. Through creation He prepared many receivers. Today, these receivers have become God's multiplication, and this multiplication has become the increase and corporate expression of God. God is fully expressed through His children as His increase and corporate expression.

God originally had only one Son, His only begotten, as His expression. That expression may be called the individual expression. Now God, through the multiplication of His life, has many sons as His expression. This expression may be called the corporate expression, which

is composed of His Son, who has now become His Firstborn, and His many brothers. This is one of the main aspects of the revelation of the Gospel of John.

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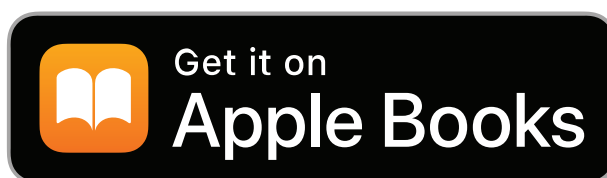
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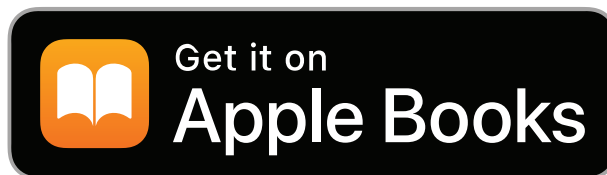
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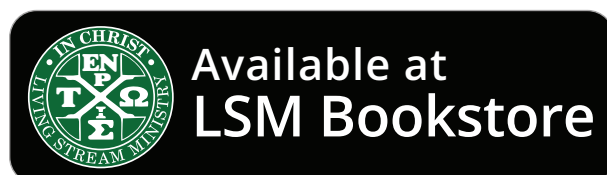
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