

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2019**

**GENERAL SUBJECT:
THE WONDERFUL CHRIST
IN THE CANON OF THE NEW TESTAMENT**

Message Six

**The Word, the Lamb, and the Breath—
Christ as Revealed in the Gospel of John**

Scripture Reading: John 1:1-2, 14, 18, 29; 3:14-15; 20:22; 1 Pet. 1:20; Rev. 13:8

I. In the Godhead Christ is the Word—John 1:1:

- A. The Word is the definition, explanation, and expression of the mysterious and invisible God; hence, the Word is God defined, explained, and expressed—v. 18.
- B. 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:
 - 1. Christ's deity is eternal and absolute—John 1:1-2.
 - 2. From eternity past to eternity future, He is with God and He is God.
- C. Christ as the Word of God speaks for God through His incarnation as the tabernacle of God—v. 14:
 - 1. 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—v. 17.
 - 2. 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.
 - 3. 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:
 - a. The Word is God expressed, explained, and defined so that we may understand God.
 - b. Life is God imparted so that we may receive God.
 - c. Light is God shining so that we may be enlightened to partake of God.
 - d. Grace is God enjoyed by man so that we may share His riches.
 - e. Reality is God realized by man so that we may apprehend and know God.

II. In redemption Christ is the Lamb of God—v. 29:

- A. Christ as the Lamb of God takes away sin from the human race—v. 29:
 - 1. Through Satan sin entered into man, for Satan injected sin, his poisonous nature, into the human race—Rom. 5:12, 19.
 - 2. The Lamb of God came to take away this sin from the world, from mankind.
 - 3. Christ died on the cross as the Lamb of God to deal with sin and sins—1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:26, 28; 2 Cor. 5:21.
- B. In redemption Christ as the Lamb of God satisfied God's requirements—the requirements of His righteousness, holiness, and glory—Gen. 3:24; Rom. 3:23:

1. No fallen human being could ever fulfill these requirements—Isa. 64:6.
 2. There was the need of a Redeemer, the Lamb of God, designated by God to fulfill His righteous, holy, and glorious requirements—Rev. 13:8.
- C. According to 1 Peter 1:20, Christ as the redeeming Lamb was foreknown by God before the foundation of the world:
1. To be foreknown by God means to be foreordained by God.
 2. Christ was foreordained, prepared, by God to be His redeeming Lamb according to His foreknowledge before the foundation of the world.
 3. This was done according to God's eternal purpose and plan; it did not happen accidentally—2 Tim. 1:9.
 4. In eternity past God ordained Christ to be the One commissioned to fulfill in time all that had been planned by God for the accomplishment of His eternal purpose; in particular, Christ was foreknown, foreordained, to be the Lamb of God to accomplish redemption—Acts 2:22-23.
 5. Christ is "the Lamb who was slain from the foundation of the world"—Rev. 13:8:
 - a. In the eternal view of God, Christ as the Lamb of God was slain from the time creation came into being.
 - b. God foreknew the fall of man as a part of the world; therefore, from the existence of creation Christ, the Lamb of God, was slain—v. 8; 1 Pet. 1:20.
- D. In John 1:29 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—vv. 1, 14:
1. Christ is the totality of all the offerings—Heb. 9:14, 28; 10:1-10.
 2. Christ is not only the sin offering but also the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, the freewill offering, and the drink offering.
 3. With Christ as the reality of all the offerings, we have God's full redemption.
 4. Through Christ as the Lamb of God fulfilling all the offerings, we may enter into God and participate in the divine life and nature—John 3:14-15; 2 Pet. 1:4:
 - a. Because of Christ as the Lamb of God, we are well able, even enabled, to enter into God—Heb. 10:19-20.
 - b. We may boldly come into God, knowing that He does not have the right to reject us, because we come through the Lamb—4:16; cf. Rev. 22:14.
 - c. We have full redemption in Christ, and therefore we are enabled to enter into God to enjoy all that He is—John 1:29; 14:6, 20.

III. In resurrection Christ is the breath—20:22:

- A. We need to see a vision of the consummated Spirit as the consummation of the processed and consummated Triune God—7:39; Gal. 3:14; Phil. 1:19:
1. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39.
 2. The process through which the Triune God passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b:
 - a. With God, change can never be essential; it can only be economical.
 - b. In His economy God has changed in the sense of being processed; although God has changed in His economy, He has not changed in His essence.
 3. *Processed* refers to the steps through which the Triune God has passed in the divine economy; *consummated* indicates that the process has been completed; and *the consummated Spirit* implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.

4. The consummated Spirit is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection—v. 39; Acts 16:7; Rom. 8:10-11; Phil. 1:19.
5. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”—John 7:39:
 - a. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because the Lord Jesus was not yet glorified.
 - b. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.
 - c. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.
- B. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:
 1. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:
 - a. The Holy Spirit in 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8 and 13; this indicates that the Lord’s breathing of the Holy Spirit into the disciples was the fulfillment of the promise of another Comforter.
 - b. It is as the Spirit that He was breathed into His disciples, that He can live in the disciples and they can live by Him and with Him, and that He can abide in them and they can abide in Him—20:22; 14:19-20; 15:4-5.
 - c. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.
 - d. The Holy Spirit in 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; therefore, the Spirit is the breath of the Son.
 2. The Lord is the Spirit who gives life, and this Spirit is our breath—2 Cor. 3:6, 17; John 20:22:
 - a. The Word, who was God, became flesh to be the Lamb of God, and in resurrection He became the holy breath for us to breathe in—1:29; 20:22.
 - b. Christ is the Lamb-tree, for He is the Lamb for accomplishing redemption and the tree for imparting life; ultimately, the Lamb-tree is the holy breath—1:29; 11:25; 15:1; 20:22.
 - c. Now we have Christ as the Word, the Lamb, the tree, and the breath: the Word is for expression, the Lamb is for redemption, the tree is for the impartation of life, and the breath is for our living—1:1, 29; 10:10b; 14:19.
 3. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath can be a Christian, and only the breath can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.