



## Outer Growth - Word of God

**In the beginning was the Word, and the Word was with God, and the Word was God.**

*John 1:1*

**Way** - John 14:6

**Opportunity** - Galatians 6:10

**Receive** - Ezekiel 3:10

**Defend** - Psalm 59:1

**Outspoken** - Proverbs 10:19

**Fire** - Hebrews 12:29

**Good** - Mark 10:18

**Omnipotent** - Revelation 19:6

**Deliverance** - Genesis 45:7

The Word became flesh as in the beginning of Genesis one, verse one. "In the beginning God created the heaven and the earth." The theme verse for John one, verse one, "In the beginning was the Word, and the Word was with God, and the Word was God." In these last days, God has spoken to us in His Son. Scripture declares that Jesus Christ is the manifold wisdom of God and the perfect revelation of the nature and person of the Father. Just as the words of the person reveal his or her mind, Christ, as "the Word," reveals the heart and mind of God.

There are three main characteristics of Jesus Christ, as "the Word." First, the Word's relation to the Father. Christ was preexistent "with God" before the creation of the world. He was the person existing from eternity, distinct from but in eternal fellowship with God the Father.

Christ was divine ("the Word was God"), having the same nature and essence as the Father.

The Word's relation to the world is the second one. It was through Christ that God the Father created by His Word and now sustains the world. The third characteristic is the Word's relation to humanity. "The Word was made flesh. The Son of God took on the human nature, but without sin. Christ left heaven and entered the condition of human life through the gateway of human birth to become the God-man.

The Word is the way. Thomas saith unto Him, Lord, we know not whither thou goest; and how can we know the way?" This was the question Thomas, as Jesus Christ led the answer from John fourteen, verse six, "No man cometh unto the Father, but by me" was the answer to the doubtful Thomas. This was the true "whither," which they knew not. The thought of heaven is not of a place far above, or of a time far before, but of a state now and hereafter. To receive the Truth and the Life revealed in the presence of the Son is to come to the Father by the only Way. To be with the Father is home.

He is the Truth, as fulfilling all the prophecies of a Saviour; believing which, sinners come by him the Way. He is the Life, by whose life-giving Spirit the dead in sin are quickened. Nor can any man draw nigh God as a Father, who is not quickened by Him as the Life, and taught by Him as the Truth, to come by Him as the Way. By Christ, as the Way, our prayers go to God, and his blessings come to us; this is the Way that leads to rest, the good old Way. He is the Resurrection and the Life.

All who saw Christ by faith saw the Father in Him. In the light of Christ's doctrine, they saw God as the Father of lights; and in Christ's miracles, they saw God as the God of power. The holiness of God shone in the spotless purity of Christ's life. We are to believe the revelation of God to man in Christ; for the works of the Redeemer show forth his own glory, and God in him.

The Word is the opportunity. "As we have therefore" points a finger backwards to what has gone before. For to 'do good' looks back to 'well-doing,' and the word rendered 'opportunity' is the same as that rendered

'season.' So, then, two thoughts arise: "well-doing" includes doing good to others, and is not complete unless it does. The future, on the whole, is the season of reaping; the present life is the season of sowing; and while life as a whole is the seed-time, in detail it is full of opportunities, openings which make certain good deeds possible, and which therefore impose upon us the obligation to do them. However, if we were in the habit of looking on life mainly as a series of opportunities for well-doing, then how different it would be, and how different we should be! Many excuse themselves from the work of religion, although they may make a show and profess it. They may impose upon others, yet they deceive themselves if they think to impose upon God, who knows their hearts as well as actions; and as he cannot be deceived, so he will not be mocked. Our present time is seed time; in the other world, we shall reap as we sow now. As there are two sorts of sowing, one to the flesh, and the other to the Spirit, so will the reckoning be hereafter. Those who live a carnal, sensual life must expect no other fruit from such a course than misery and ruin. But those who, under the guidance and influences of the Holy Spirit, live a life of faith in Christ, and abound in Christian graces, shall of the Spirit, reap life everlasting. We are all very apt to tire in duty, particularly in doing good. This we should carefully watch and guard against. Only perseverance in well-doing is the reward promised. Here is an exhortation to all to do good in their places. We should take care to do good in our life span, and make this the business of our lives. Especially, when fresh occasions offer as far as our power reaches. "As we have therefore opportunity, let us do good unto all men." The simple rule is that we are favored with the opportunity and that we have the power. It is not that we are to do it when it is convenient, or when it will advance the interest of a party, or when it may contribute to our fame. The Word is that we are to do it when we have the opportunity. No matter how often that occurs, no matter how many objects of benevolence are presented, the more the better. No matter how much self-denial it may cost us, no matter how little fame we may get by it.

Still, if we have the opportunity to do good, we are to do it, and should be thankful for the privilege. And it is to be done to all people. Not to our family only, not to our party, not to our neighbors, not to those of our own color, not to those who live in the same land with us, but to all mankind. If we can reach and benefit a man who lives on the other side of the globe, whom we have never seen, and shall never see in this world or in the world to come, still we are to do him good. Such is Christianity. And in this, as in all other respects, it differs from the narrow and selfish spirit of clanship which prevails all over the world.

The receiver of the Word. Believers are to receive the truths of God as the food for the soul, and to feed upon them by faith to be strengthened. Gracious souls can receive those truths of God with delight, which speak terror to the wicked. Saints must speak all that, and that only, which God gives through His Word. How can we better speak God's mind than with His words? If the result is disappointing to those we encountered, believers must not be offended.

If believers do not know and spend time in the Word of God, how will they be able to defend? Believers are not to debate or argue with fellow believers concerning the Word of God or demonstrate to know who knows better in the Word. The mission for saints and servants of God is to use the Word to defend against the evil one, the devil himself. "Submit yourselves therefore to God. Resist the devil, and he will flee from you," as in James four, verse seven. Believe in the Word and the Word will hold you up.

Outspoken words should be more Bible talk and less idle talk for believers. "In the multitude of words there wanteth not sin," for they are sure to fail in truthfulness, or charity, or opportuneness, and will come under the condemnation of Matthew twelve, verse thirty-six, as being the outcome of a careless heart. Many words do not mend a fault. Silence on the part of both the reprover and the offender is often better. The King James Version is, however, preferable.

For our God is a consuming fire. This is a further reason why we should serve God with profound reverence and unwavering fidelity. If God is this way, then the Word from God is like

a weapon, as in Hebrews four, verse twelve.  
"For the word of God is quick, and powerful,  
and sharper than any two-edged sword."

Notice that the word and sword are similar  
except for the letter "S."

God is good: there is no goodness without  
Godhead. The young man perceived in Jesus  
the presence of goodness to some degree:  
otherwise, he would not have applied to Him,  
but he did not perceive it in its full extent.  
Otherwise, he would not have gone back to  
Him. Much less did he perceive [recognise]  
His Godhead. Wherefore, Jesus does not  
accept from Him the title of goodness without  
the title of Godhead.

The Word became flesh as believers come to  
know "In the beginning" from Genesis one,  
verse one. However, those who are born, in  
their beginning, the word, or words they  
encounter from people in this world make their  
lives today. There are two things that people  
need to know about their lives. When  
someone goes from one place to another,  
what are the two things they expect to do? To  
receive and perform.

The words they listen to go through the ear  
into the heart and work within the minds of  
those who encounter. That is how life goes.  
There is no way around it, whether a single  
person or in a group, going from one place to  
the next, this is what always happens. The  
choice to follow certain things that took place  
there will be up to the individual or group.  
What a person receives or performs will  
determine how life goes.

Therefore, believers who go to church, to hear  
the Word of God, or listen through digital  
outlets, whatever they get from whoever is  
leading (hopefully a true servant and follow  
and lives according to the Word of God) will  
affect the lives of the people who attend.  
Remember this: what we hear, what we do, all  
come from somewhere, through someone, and  
build our lives and future, will affect those  
around us if we perform what we hear by  
words. "For by thy words thou shalt be  
justified, and by thy words thou shalt be  
condemned," as in Matthew twelve, verse  
thirty-seven.