

The Word With God

by John Rhys Watkins

The sermon emphasizes the importance of understanding the basics of being born again and the ongoing process of transformation and growth that it entails.

Duration: 14:33

Scripture: John 1:1

Topics: "Word Of God"

Description

In this sermon, the preacher focuses on the importance of understanding and internalizing the truth of being a child of God. He emphasizes the need for individuals to be born again in order to truly experience salvation and transformation. The preacher highlights that salvation is a progressive journey of sanctification, where individuals are continually being changed and transformed to become more like Christ. The sermon also mentions the story of Jesus attending a wedding in Canaan, highlighting the significance of his presence and purpose in bringing new life and joy.

Transcript

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For more information, visit us at www.bethelpulpitministries.com or email us at info at [bethelpulpitministries.com](mailto:info@bethelpulpitministries.com) You'll know them off by heart. John chapter 1 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of man. And the light shineth in the darkness, and the darkness comprehended it not.

May the Lord bless that unto us. May we all be blessed by the Word of God. We're so familiar with these scriptures, especially John 1, 1. We know them.

We know them perhaps a little bit in the Greek as well. We know what it's saying to us. You see, the Word refers to Jesus Christ as the Son of God.

This is the whole purpose of this book, is to convey that Jesus Christ is the Son of God. Because this is the great problem in the world today. It's who Jesus Christ is.

The problem that you see in the Middle East, the problems you see in Afghanistan, in Iraq, in Iran, in London, and in New York. It all has to do with Jesus Christ. Who is this Christ? Well, if he's just a prophet, that's okay.

Everybody will have him as a prophet. If he's just a miracle worker, that's fine. But to have him as the Christ, the Son of God, then the world's got problems.

The Bible says that man loved darkness more than light. He is the light. The Word refers to Jesus Christ.

He is the Word. He is the Word of God. We're not talking about doctrine, Bible study, or Bible readings.

We're looking at a man. Whenever we come to this book, we must first see the man. We see him as the Son of God.

This passage of Scripture refers to him in his pre-existence state. It refers to his divinity, that he is God, Almighty God. And also as him as creator.

He created all things. Before anything was made, he created it, because he was there. He existed before anything.

It tells us that he is God, Almighty. It tells us that he alone sits upon the throne of the universe. He is God, Almighty.

These Scriptures teach these things. It teaches that doctrine. But if we can sit back and try to understand them apart from doctrine.

What does the pre-existence of Christ actually mean inwardly, in this heart? What is he doing to my life? What is the divinity of Jesus Christ doing here? What is he doing in my life? Is he just a doctrine? Something that I know about? Something that I can argue and debate with? With the Jehovah's Witnesses and the other cults? What is that teaching, that thought accomplishing? Jesus Christ is creator. He created heaven and earth. He created all things.

But what is that actually doing? What is it doing in my life? How do I see him? How do I vision him as the creator? Has he stopped creation? Is he created now? Is he still God? What do all of these things mean? You see, there was a creation. Nobody can deny that. Well, many religions, even the Christian religion.

The Pope, the last Pope, he said that evolution was a fact. Didn't believe in creation anymore. God could have had no part of that, according to that religious mind.

But the fundamentals, basic Bible believing Christians, we're always going to stand upon that foundation. He's pre-existent and he created all things. He created the heavens and the earth.

Everything that we see, everything that we touch, everything that we can know about, Jesus Christ created it. There's nothing made that he did not make. He created everything.

But he goes on. That creation goes on. In the garden, we know that Adam fell.

Creation is spoiled for the time. It's stopped there in its tracks. But not the plan and the purpose of God.

God had already had, in his thoughts, pre-existent time. He had a thought of creation. To continue that creation.

And that creation is what God does in the hearts of men today. He recreates. It's creation anew.

God is still active in creation. He's not going to raise up another fish. He's not going to make another monkey.

There's not going to be another star. There's not going to be another moon or a planet. All of those are made.

But there are. There is going to be. And there is a new creation.

A new creature. God is still active in creation. He's still active.

He's still working in this world. He's still recreating. And the Bible, these verses, John's Gospel, teaches these fundamental basic principles.

The church cannot go far without understanding these. Without that knowledge of what it means to be born again. And to be recreated.

To be birthed to God. Without that knowledge. Without that working inwardly.

The church cannot go on. The church that is dying. The church that is stagnant.

The church that is stinking to the eye heavens today. Will deny the fundamentals. The very basics of these principles.

That God is still created. His plan, his purpose, is to bring a man. A rotten.

A broken. A fragmented man. And put him together.

To recreate. To bring something. Some life out of death.

That is God's purpose. That is his plan. And this book of John deals with these things.

From this chapter to the third chapter. It deals with being born again. That's what it's dealing with.

In John 1 verse 12. It says, But as man has received him. To them gave he power to become sons of God.

Even to them that believe on his name. That's the ones that will receive the power. They are the ones who have power.

That is Christ himself. They are the ones that have that power. To become sons of God.

Sons of God. Everyone that is born again. That is a son of God.

But what does it mean to be a son of God? Well I can walk around and you can as well. I'm a son of God. I'm a king's kid.

But what does it actually mean? What is that thought doing inwardly in the life? What is it doing in the internal parts? What is it doing in the bones? What is it doing in the spirit of mankind? What is it doing in his church? That thought, that knowledge. I'm the son of God. I'm created in his image.

I'm created in his likeness. I have the power to become the son of God. Not just a doctor.

Not just a king's kid. But to know it internally. To know these truths.

The Bible speaks of these things. From this chapter all the way through. When you get to John 3.3. When he's going to tell the man again.

The religious man. Unless you're born again you cannot see it. It's the fundamentals isn't it? How many of you on the street yesterday spoke to people that were religious.

They wanted to go to heaven. They wanted a Chanel and all of its fire. But once you told them you have to be born again.

They had no concept. They had no understanding of it. Well we've been to church.

We've been christened. We've been confirmed. We've been baptized.

Bishops even laid his hands upon me. But he's never told me I must be born again. He's never told me these things.

What does it mean to be born again? You see the church cannot go forward. The thought of Christ. The purpose.

The plans. Cannot go forward. Unless this is preached.

That a man must be born again. Because man is lost. Man is damned.

He's broken in the eyes of God. And God's not going to put a patch on him. He's not going to allow some effort.

Some virtue. Some goodness to bestow him. You cannot dress that which is corrupted.

He has to recreate. He has to bring to life that which is dead. Between those two chapters.

You see Christ at the wedding of Canaan. What is he there for? Well, he's there for a wedding. What is he going to do? Well, we know that he's going to turn water into wine.

All the drinkers. All the alcoholics know and love these verses. Yeah, first thing Jesus done.

Turned water into wine. He liked a drink. Some of the religious people have heard say those very things.

But the Bible says that the drunkard will go to hell. The drunkard will go to hell. Whether he knows the doctrine of being born again or not.

He will die the second death. What is Christ doing when he's turning water into wine? He's explaining what it means to be born again. There you have him.

Having the servants line up those empty pots. They're empty. Nothing inside them except emptiness.

Perhaps a bit of dust. Perhaps a bit of dirt. But he's going to fill those pots with water.

They're going to pour in water. Going to cleanse. Going to purify those pots.

But the water must not remain water. It has to turn to wine. Because born again is not just the end once you're born again.

It's the beginning. It is the beginning. It's an ongoing thing.

The water. The spirit that's poured into us has to be turned into wine. It has to move.

It has to mature. Life has to come into it. We're dealing with worship when we deal with wine.

That's the purpose of being born again. It's no good coming into church. Well, someone led me through a prayer three years ago.

I found Jesus as my personal savior. But nothing's happened. Nothing is working inwardly.

Because all they've received is doctrines. They might well be born again. But they cannot allow that water to stagnate.

If it stays in the pot, it'll die. It'll become corrupted, polluted. It'll be good for nothing.

It has to be. It has to be fresh. Vitalizing.

Jesus spoke of rivers of living water bubbling up from that believer. It's a constant thing. Living water.

Active water. Water that's constantly flowing. Cleansing.

Purifying. But at the same time, turning into wine. Turning into something that's going to be offered to God Almighty.

That wine is always going to represent the blood. It's always going to represent something of Jesus Christ. At the end, the Bible says that when we see Him, we shall be like Him.

We'll be like Him. Not perhaps physically, but in our nature. Whatever He is, we are going to be.

That's the end of born again. But this is what Christ is doing. He's creating and we see it in these scriptures.

In those three chapters, He's dealing with mankind's heart. You're lost. You're finished.

You're damned and there's no hope for you. Unless you're born again. Nicodemus is such a man.

But Nicodemus, praise God. He's going to come to Christ on the ground of repentance. He's going to take those pharisaical robes off.

And he's going to walk his path to Calvary. It's going to cost him dearly to gather up that body and take it to the tomb. It's going to cost him dearly.

But that is the price of being born again. He's turning away from that which is killing you. And going and meeting Christ on Calvary's hill.

The man be born again. Born again, it is the beginning. It's the beginning for us.

What we see in you, the activity of God in this church, is just the beginning. It's not the end of anything. God is doing something in the church.

He's doing something that is marvelously strange. It's unique, I believe, in light of the common church today. God is raising up ministry.

He's raising up ministry from people that should not be ministers. They'll never go to Bible school. Some of them can't even read and write.

They'll not even get there. They'll get no letter in behind their name. There's no accolades.

There's no acknowledgement from the established church. But God is raising up ministry. How is he doing that? We don't have a professor in the church.

There's no great authority here. Secularly. But God is doing it by the spirit.

He's doing it spontaneously. He's doing it because it's his plan. His purpose.

He's got people born again. Born again is not the end. It's the beginning.

It is the beginning. So God is doing something in that church. In verse 4 of that chapter that we read.

In him was life and the life was the light of men. This is what Christ has come to do. To give a man life.

To put into that heart life. He's not come to save us that we may stay where we were. Salvation is progressive.

Sanctification is progressive. It's moving on. The man is changing.

Well, he's a lost sinner. He's corrupt. He's the worst of the worst.

We found him in the gutter. He's born again today. But we're not expecting tomorrow to be the greatest and the purest of saints.

We don't expect that. He's going to be sanctified along that road. But he must know.

He must know from the beginning that there is a change. That that path speaks of change. That path speaks of death.

The old must die and the new must live. He must know that when he meets Christ at the end. He's going to look like him.

He's not going to look the same mess that he is in the gutter. There's going to be a change all along that way. That's what the church has to tell.

It has to talk about that life. In him was life. And the life was the light of man.

But if we went on, the light shineth in the darkness. But the darkness didn't understand it. It couldn't comprehend it.

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