John 1:14

SUBJECT: John Reveals the Person of the Incarnation

"The Word Made Flesh"

THE DIVINE INVASION

7/1967

5/2/64

GF
I. To the One? We.

The gathering on plan? What? 

John 2:15; 4:15

II. To Reveal the Father.

To whom we speak. 

1. The answer of all the security.

John 2:3; 3

John 14:8. 16

2. The revelation in the O.T. last part of

the learning hand

the understanding mind

the Spirit which makes us know

> types, figures, symbols

3. The full revelation of F

John 14:9

Jesus, peace. John 17:11

With that F. not. The tender, compassionate factor.
III. To Take Away Sin

John 1:29

1. Our sin, sorrow, suffering, death most deeply fell on us.

2. Man's purpose: not just to deal with results of sin but to destroy the root cause. Not just paradise but sinlessness. See II Pe 3:5 - power - man's purpose. Maintain man's nature - entering human nature

New (paradigm) - love and faith. God's creative force that builds new world systems in each generation

IV. To Destroy the Work of the Devil

I Pe 3:13

1. Man's purpose complete. His hand upon us, our world

2. Jesus in Gen. 3:15. "The seed of the woman" changes the effects of sin upon the world. "The seed of the woman - remembering the curse.

V. To Make Possible the Final Victory

Rev. 12:7-8

Earth changed, human spirit made.

Sinner - worldly ultimate, fruit, complete

The whole church - not empty, sorry, obsession, vanity

Lost love lost, long for now, or joy exist, promise only lasting
1. Let Him be born a Jew.
2. Let the legitimacy of His birth be doubted, so that none will know who His father really is.
3. Let Him champion a cause so just, but so radical, that it brings down upon Him the hate, condemnation and eliminating efforts of the Establishment and every major traditional and established religious authority.
4. Let Him be the object of put-downs and ridicule, be spat upon, labeled “demon” and “mad.”
5. Let Him try to describe what no man has ever seen, touched, heard, or smelled—let Him try to communicate God.
6. Let Him be betrayed by His dearest friends.
7. Let Him be indicted on false charges, tried before a prejudiced jury, and convicted by a cowardly judge.
8. Let Him experience what it is to be terribly alone and completely abandoned by every living thing.
9. Let Him be tortured and let Him die! Let Him die the most humiliating death—with common thieves.
10. And Let His name live on so that for centuries it will be used as a common curse word in moments of rage.

As each leader announced his portion of the sentence, loud murmurs of approval went up from the great throng of people. When the last had finished pronouncing sentence, there was a long silence. No one uttered another word. No one moved. For suddenly they all knew—God had already served His sentence.
At the end of time, billions of people were scattered on a great plain before God's throne. Some of the groups near the front talked heatedly—not with cringing shame, but with belligerence.

“How can God judge us? What a ripoff! How can he know about suffering?” snapped a cynical brunette; she jerked back a sleeve to reveal a tattooed number from a Nazi concentration camp. “We endured terror, beatings, torture, death!”

In another group, a black man lowered his collar. “What about this?” he demanded, showing an ugly rope burn. “Lynched for no crime but being black. We have suffocated in slave ships, been wrenched from loved ones, toiled 'til only death gave release.”

Far out across the plain were hundreds of such oppressed minorities. Each had a complaint against God for the evil and suffering He permitted in the world. How lucky God was to live in heaven where there was no repression. All was sweetness and light. No weeping, no fear, no hunger, no hatred. Indeed, what did God know about the hassles man had in the world? “After all, God leads a pretty sheltered life.”

So each group sent out a leader, chosen because he had suffered the most; there was a Jew, a black, an illegitimate son, an untouchable from India, a prisoner of war, an Indian, and one from a Siberian slave camp. In the center of the plain they consulted with each other. At last they were ready to present their case. It was rather simple… before God would be qualified to be their judge, He must endure what they had endured. Their decision was that God “should be sentenced to live on earth—as a man!”

But, because he was God, they set certain safeguards to be sure He could not use His divine powers to help himself:
John 1:18

John R. Reimart
The Chapters of The Interpretation

One of the most significant sections in revelation is John 1:18. That God would become a man, with all its attendant suffreries, staggering to imagination. Why?

I. To Receive The Father

John 1:18


The one who dwells in the house of the Lord, will abide in His presence. Ex. 33:17.

And He revealed in the OT by partial revelation.

John 1:1

God in the flesh. John 1:14. He that saw saw the only Word made manifest.
II. To Take Away Sins

John 1:28
I John 3:5

Why not God just forgive by fiat?

If God purges, not just the deal, but actually purges. Not purging the cause, but not purging the root cause. And refuses to make terms with myself, evil, to eradicate.
III. To Destroy the Works: The Devil

"The works of the devil"

How truly complete, and how ruinous, are works.

"A murderer, destruction, if spiritual ruin for sinners, wickedness, blindness, physical, spiritual, carnal, death, death, finally destroy man, soul and body, world and country.

So Gen. 3:1, 4.

"The works of the devil," Gen. 3:1, 4.

The works of the devil, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, carnal, 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IV. To Make Possible The Final Victory

Reu. 12:11, 19:11-16

First advent, revealed within, one. Delivered press toward within.

Second advent, with his saints, mighty majestic, joined, united,

The whole church, with your true Remnant, met. Strong, strong, advance remaining, but with fronts shut,

large long-suffering, strong in the midst. Read, read, free,
I. To Awaken the Father. Ps. 1:8, 14:
Philem 16, Col. 1, 1 Pet. 5:21
All these are very urgent and weighty for the church of God. 1:1, 5:6, 1:13

P. 3:15 One of the most clear and concise prayers.
1:16 Soul of my soul, do not forget the prayer of my soul.
But we, Philem, have noticed, understood. Only after some moments, right....

II. Take Away Sin. 1 John 3:5

Fulfilment. Ps. 1:49
The hope he had in God, even in God, Ps. 1:49.
The cross, 1:8, 1:17. The second sacrifice: blood and flesh, 1:17. The one who is the blood of Christ.


To attain the work of the Lord. D. Juv. 3:8

"The work of the Lord" means to attain complete love toward one another. As a friend and neighbor, the message is to love and be kind to one another, sharing love, faith, and success.

1 John 2:7 - Believing with heart, confessing with mouth, and loving one another.
1 John 3:18 - Believing in the teaching of Jesus.
1 John 3:20 - Believing in the Lord, learning to love, and trusting.

The conclusion states the main words about the work of the Lord. As one to love, mediator, love, trust, and believe.

Through 1500 years, working, loving, believing...

To regard the Lord. Rev. 12:1-11

First aspect, regarded as love: deliverance is present to all who believe.
Second aspect, regarded as light, complete knowledge, with the saints. However, revealed is the generation, the Messenger, the Lord in full glory.

The Eliphlench, with the Guide, glories morning, and with light. Trust just for sanity, having beauty, seeing in the wind.

Gently, wisely.