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The Incarnation of the Invisible God

Matt 1:21-23 — Explains the two names, Joshua and Emmanuel, as to their meanings. Joshua means the same as Moses said in Numbers 13:16. Moses called the son of Nun *Joshua*, not *Hoshua*. *Joshua* means *Yahweh's Salvation* or *Yahweh saves*. Yahweh will save through the Son born in Matt 1:21, who will be God with us (1 Cor 6:17). He became a man, John 1:14. The Son became a man — God was with us. This is speaking of the incarnation (1 John 2:22; 1 John 4:2,3,15).

1 John 4:15 — is also an incarnation of the Spirit of God dwelling in man, and man dwelling in God. How secure could a man be to be both indwelt by God and God indwelt by man? (John 14:23) To grasp this mutual indwelling is to grasp the reality of the incarnation (1 John 3:24). Christianity has no witness that they are His dwelling place — John 13:35; 17:23; 15:5. Our love must authenticate our faith. Our love is only *bona fide* by our unity, as 1 John 3:9. Love and obedience authenticate the child of God — as 1 John 3:14 makes certain our Sonship (1 John 3:18-20).

Our life spent in serving the Body of Messiah with the deeds that are judged as good — 2 Cor 5:10 — not only proves our communion with Him, but keeps us from doubt. This is because we have appealed to God for a good conscience, 1 Pet 3:21, and our good conscience is reliable to be for us God's light in us, even as Paul said in 1 Cor 4:4. But if our conscience condemns us how much more will God — we can depend upon the incarnation — His Spirit dwelling in us (1 John 4:7,8 and verse 12).

To see the invisible God in a people is to prove that God is with them — Emmanuel (Matt 1:23, John 1:14,18). There has to be a way to "see" the invisible God — since Yahshua went away to heaven and sent His Spirit to dwell in us (John 16). So the way to "see" the invisible God in this life — before we see Yahshua when He returns, is to love one another.

The authenticity of our love is derived from our grasp of the reality of the incarnation, not just mentally, but in the actuality of receiving Him unto ourselves — and He receives us to

Himself (John 14:2,3). When He came on the day of Pentecost in the first century, He took up residence in the first believers, and was passed on to others by the word of their testimony — Rom 10:17.

John 6:44 and John 12:26 — People are drawn to where He resides. So John 14:7-12 says the reincarnation is in us — God with us, as He was with Him while He was on the earth. To see God is to see His people loving (1 John 4:7,8). The word "with" in Matt 1:23 (like Matt 12:30) is the most intimate closeness that can be experienced by those who are chosen to be the witness of Him (Acts 1:8; Is 43:12; John 16:8-11; Matt 24:14). Only those who He is with and those who are with Him can be this witness, bearing the fruit of love and of His Kingdom (Matt 21:43; John 13:34,35; 17:21-23; 1 John 4:13-16).

1 John 3:9 — The Divine seed is the incarnation of Him in us, verses 24 and 4:13. There can be no closer togetherness than incarnation — to be one with. 1 Cor 6:17 speaks of the reincarnation of Divine Spirit into human spirit (2 Pet 1:4; Luke 11:23).

Matt 1:23 — EmmanuEL — *with* means not just in company with, as many of His disciples proved to be — John 6:60, 64, 65 (in contrast to the disciples who were drawn by the Father — verses 44 and 45). John 6:66 — the ones in company with Him were no longer willing to follow Him. (John 6:67,68) There are two kinds of *with* — one in the company of Him, and one describing those who are with Him, bonded to Him by faith (1 John 5:4). They have the experiential, inner knowing of Him (John 6:45, 46-48-51).

John 6:45 — The listened and learned and listened and learned from the Father, the source of our Salvation, Yahshua, who now dwells in us, intimately with and in us. El — (410 in the Hebrew) — Rom 8:31 — Strength, mighty (God). If God be with us or for us, who could be against us? (Rom 8:31) The words for us or with us, signal the same meaning — we have a God who is not only for us, but who is with us. This word, *for*, as Matt 12:30 says, means belonging to Him and that He belongs to us — 1 Cor 6:17.

We are either for Him or we are against us, like James 4:6,7. God is either for us or against us (Prov 3:34; 1 Pet 5:5). Eph 4:2,3 — is the calling of the people who He dwells in — to

do His purpose. The word (Is 53:10) says His offspring, the fruit of the suffering of His soul, will do His will and carry out His purpose (Prov 1:26, 1:22; Is 32:18; Prov 1:33). You can see that Is 49:17 is true and confirmed (Prov 1:32,33).

Prov 1:33 — Speaks of whoever listens to and learns from John 6:45 (John 12:26 — with or for, KJV). Matt 12:30 — Whoever is not with me — if we are with Him we will gather with Him. But if we are with Him in the other sense of the word, just accompanying Him, we will scatter abroad. John 12:26 is the proper understanding we need to have — whoever serves me, let him follow me, and where I am there my servant will be also. Whoever is with Me, for Me, serves Me, follows Me, my Father will honor him. This is a corresponding sacrificial love for Him — Col 1:10.

Correspond is comparability — conformity, correlation. In order to have a co-relationship, one must live a corresponding life to His. That is a reciprocal relationship, an equivalence. It is to have interaction with His Spirit. He dwells in us and we dwell in Him. This is a co-relationship which demands a corresponding sacrificial life to be real. This is what it means to follow Him as a disciple, as part of His corporate Body on earth which is corporeal. That is, it is tangible, see-able, as 1 John 4:11,12. This is what it means to see the invisible God.

What difference does it make just to see a community which is not the incarnation of God and His love? John 1:18 — We here are that incarnation of God — the nearest ones to the heart of God. His Body on earth has made Him known, or will make Him known. John 14:9 — to have seen Yahshua was to have seen God. Now since He is in heaven, He is unseen on earth except is His Body on earth (John 13:35; 1 John 4:7-12, 14-16).

The world or all men must know that those who love as He loved are His disciples — to bring Him the glory He must, through them, demonstrate to the world in order for John 17:23 to be fulfilled. 1 John 3:22; 5:15 — So what will we ask of Him? Should we ask Matt 6:9? To know these things is a spiritual matter, only an intensely spiritual-minded saint knows these things. 1 Cor 11:29-30 — When Paul said *Body*, what did he mean? He meant incarnation, the

incarnation of God. Verse 30 — They had expected to live until Messiah returned, but now they were all dying out (Dan 2:44 would not be fulfilled by a people like Rev 3:4).

1 Cor 11:26 — They expected to live until Messiah returned — but if anyone or if everyone or most eat and drink unworthy, in a manner not corresponding to Him — not in a co-relationship with Him as Col 1:10 says, they are not judging themselves. They are not judging the Body of Messiah as His very incarnated dwelling place by His Spirit. They would be condemned and die — a child of God cannot live long with a guilty conscience (1 Cor 11:30,31,32; Matt 24:34; Is 53:10; 1 Thess 4:15,16). Paul said we, as if he was speaking of himself and others in his day.

Incarnate — is to embody in the flesh, in human form. It is to be embodied in flesh, personified (Eph 2:21,22). Eph 2:11-22 is the unity of all mankind (Rev 5:9,10). The law of Moses had been a dividing wall between the world and Israel. But now the dawning of the one new man — John 17:23 — brings the witness of this re-incarnation of the Spirit. This is the restoration spoken about by all the prophets. Eph 2:17 — to the Jews and to the gentiles, the seed of Abraham who were scattered abroad — far off (Dan 9; Is 57:19; Eph 1:22,23).

Eph 1:23 — is the fullness of Him — the Body is the fullness of Him (1 John 2:5). Love is the evidence seen that it is of God (1 Chron 16:16-18).