

The Third Incarnation, Part 1

The “Church” or *Edah* or community in the first century was the *Second Incarnation*. Jn 14:18 — The Word of God was “en-fleshed” in the Community as Acts 2:38-47 and 4:32-37. The presence and power of the Spirit of Messiah must be *visible* (Jn 13:35; 17:23), and this is the *foremost* expression of His life in His Body, which validates the rest of the fruit. His Body is composed of those who have been immersed into Messiah, that is, into the reality of His life and Spirit (1 Cor 12:12-13). The true meaning of grace and faith, truth and forgiveness must be *fleshed out* for the world to see and know for sure, without doubt, and for certain who are and who are not His disciples (Jn 13:34-35) and to know for sure, for certain, that God loves the world (Jn 17:23).

This is impossible without Mal 1:11 and 1 Tim 2:8 being fulfilled in the restoration of all things (Mk 9:11-12; Mal 4:6) — *before* 2 Th 1:8-9 comes upon mankind. There is no gospel, there is no truth, no evangelism without this witness in Mt 24:14 (Jn 13:35; 17:23) regardless of all the persuasive words out of the mouths of fools. When the Word became flesh, infinite love was lived out on Earth in the man Messiah Yahshua, and once again it shall be in the Third Incarnation after the First and Second incarnations ascended into heaven. Mk 9:11-12 is the *Third Incarnation* — the third and final one (Dan 2:44). This kingdom shall not be left to a fourth incarnation (people) in this present age (Jn 14:23; Eph 2:22; Rev 21:3). Whosoever will may come now, once again, to be a part of the very Body of Messiah — the restoration of the incarnation of His life on Earth. Jn 14:18,23; 17:23 — This speaks of both an individual and corporate incarnation (1 Cor 12:26-27).

Mt 16:18 is always dependent on Jn 14:15,21,23. Jn 14:24 describes the *supposed* incarnation (those who *claim* to see) — but *who* is incarnate? (Rev 18:2). Dt 18:15-19; Acts 3:22-23 — The restoration of all things begins with a prophet like Moshe rescuing the children of Israel from bondage to the evil one (represented by Pharaoh in Egypt), crossing over the Red Sea to freedom (1 Cor 10:1), to begin another life in the Land of Promise. Mt 21:43 gave birth to a new nation to bring forth the fruits of the Gen 15:18 promise, but as Rev 2:4 speaks, all the tribes and clans of this new nation perished (2 Pet 3:9). So Mt 17:11-12 and Mk 9:11-12 is prophetic of the day when the fruit of Mt 21:43 would finally be produced. Mt 24:14 speaks of the end of this age — the witness of the Third Incarnation — bringing back to the earth the man Yahshua who was the First Incarnation and all of the Second Incarnation who had died (1 Ths 4:14-18). As we enter the third millennium these prophecies will be fulfilled: Isa 49:6-8; Mt 21:43; 24:14; Rev 11:15; Heb 10:13. This is what Paul hoped for in Acts 26:6-8, as he said in 1Ths 4:17 — we who are alive and remain until He comes back, speaking of himself and others who were still alive and faithful. But Rev 17:14 would be 2000 years later, on the *Last Day* (Jn 6:39,40,44,54; Rev 12:6).

The Third Incarnation brings about the realization of all that God, our Creator and Redeemer, ever intended the church, His Holy Nation, to be (Rev 5:9-10; 7:4-8), as His purpose is *immutable*. Jn 14:18,23 — He is made incarnate in His people who do His will in forming the Body of Messiah on Earth. Col 1:13 — There must be a “kingdom of His Son” to be transferred to and immersed into upon planet Earth, which is the *witness* of what the Father is like (Jn 14:9). There had to be a First Incarnation of the Word of God in Messiah, as well as a Second Incarnation in a people. But the Second would endure only as long as it was the very incarnation of the Son of God. This meant that the “Church” gave bodily form and substance to the *realization* of the One whom the gospel proclaims (Jn 13:35; 17:23). Unless the church is made manifest or comprehensible as the very Body of Messiah, then it is a hoax. Mt 21:43 — You know the tree by its fruit, as Mt 7:20 and Jn 15:8 say. The Third Incarnation must do what the Second Incarnation did not do in order to make valid the prophets who spoke these words by giving concrete or actual form to His life and love, which is manifested as Jn 13:35 and 17:23 in love and unity in every location as 1 Tim 2:8 and Mal 1:11.

1 Cor 6:17 is *incarnation* as 2 Pet 1:4, which is the union of divinity with humanity, made manifest and comprehensible — His very life embodied in His people, who are members of His one Body. They

constitute an embodiment — sharing the very character of Messiah Himself, as our own human body shares the character of our soul and spirit, to give actual form to it. This unity and oneness of the Body of Messiah expresses the same unity and oneness that exists between the Father and the Son (Jn 17:21-23). 1 Cor 6:15,19 speaks of incarnation as a disciple is a bodily member of Messiah Himself (Eph 2:21-22; Jn 14:23).

Was the second church re-incarnated?

Explain the three incarnations:

- a. The Son of Man (Heb 10:5; Jn 1:14);
- b. The first church (1 Cor 6:19-20; Jn 14:23; Jn 17:23);
- c. The second church (Rom 9:29; Dan 2:44; Rev 21:3).

The Third Incarnation is the second church, the embodiment of the second man or last Adam (1 Cor 15:45-49).

The last incarnation fulfills Eph 2:22 and Rev 21:1-4,9,12,24.

Can you explain the incarnation of the Word of God made flesh in Jn 1:14, and the conception in Lk 1:35, and the birth and baptism by John the Baptist, and His death and resurrection, and His promised return? It is the result of His promise to send His Holy Spirit after His ascension (Jn 7:37-39), and the first message in Acts 2, and the descent of the Holy Spirit as promised (Jn 14:18). However, the fall of the first church is foreshadowed in the scriptures (1 Cor 1:13; Mt 12:25; Rev 2 – 3; 18:2-5), as is the restoration of all things (Acts 1:5-8; Dan 2:44; Isa 58:12; Mal 4:6; Mk 9:11-12; Acts 3:21), which is the witness of the Kingdom that brings about the end of the age (Mt 21:43; 24:14; Rev 11:15; Heb 10:13).

What is proper to say (and how shall we say it) concerning incarnation or re-incarnation? Was the second church re-incarnated in Rom 9:29? What does the word “re-incarnated” communicate to people? Should we use the word “re-incarnation”? Was the last church or second church or the restored church a re-incarnation of Messiah’s life or Spirit? Does the *body* as 1 Cor 6:19 refers to it mean that it is an incarnation? (1 Cor 6:17,15; 2 Cor 6:16; 1 Cor 12:12-14,19,20,25-27).

Isa 58:12 is the bridging of the gap of 1900 years. The Third Incarnation must be all that the Second Incarnation did not accomplish — the *witness* which the Edah is (#5712,13; Jer 30:20; 31:1; 1 Tim 2:8; 1 Cor 1:10). Mal 1:11 is the witness (Mt 21:43; 24:14; Rev 11:15; 21:1-3,9,12). The First Incarnation was the incarnate Word who ascended to heaven and sent His Spirit to dwell in the Edah, His Body, to be the witness of His presence in His holy people (Jer 31:1). But as Rev 2:4-5 gives evidence, this witness did not prevail as Mt 16:18, but was snuffed out by the underground — that is, by the holy people not living an open life with one another, being honest and sincere (Jn 13:35; 17:23), as the witness or Edah of Jer 30:20 and Jn 14:23. Yahshua could no longer remain incarnate in this declining witness in the communities (Jn 15:1-8; 1 Chr 28:9; Rev 3:20). The Edah is the witness of His personal spiritual presence in His bodily members on Earth in every place (1 Cor 6:15-19). His Spirit is made one Spirit with His bodily members who have been purchased by Him (1 Cor 6:20). But what the Edah is and what the Edah does is not always congruent, accordant, suitable, fitting. So the Edah becomes something of a different nature and is no longer the Edah — the gates of the underworld have prevailed against them, taking the witness down to their level (crusades, etc.).

When *love* dies, the church dies in every location where the lampstand is taken out of its place (Rev 2:4-5; 1 Tim 2:8). Jn 13:34-35; 17:20-23 — When love subsides, unity dissolves. *Dissolution* means separation into component parts, disintegration, decay and ruin, the extinction of life (spirit) in the Body, the separation of the Spirit from the Body, which means *death*. *Subside* means to fall down to a lower level. Rev 18:1-5; Heb 10:17,21 — Sins pile up (Rev 18:5) because there is no High Priest (Heb 10:21) over that house (Heb 3:6). They lost their confidence (Heb 10:19) because they stopped confessing their sins. Rev 3:4,14-16 show the differing responses to the exhortation of Heb 10:22-27. Love subsided, but not *subsisted*, existed but was not maintained (Jn 15:1-8).

They say that nothing remains constant except change itself. But the foundation of the Edah can have no other

building than the one in the beginning (Acts 4:32-35). The foundation and the building are *immutable* (1 Cor 3:9-17) — the same yesterday, today, and forever (Rev 21:12; Eph 2:12; Acts 26:7; Rev 7:5-8). Messiah as well as His Body are in the state and quality of immutability — not mutable or alterable (Heb 6:18), changeless, not capable or susceptible to change and still be the Body of Messiah, any more than the Father or the Son are susceptible to change (Jn 14:8).

What the Edah is must be what the Son is (Heb 1:1-4). Jn 17:22 — She must have the very same glory. Heb 10:5 — *Abody* prepared for Him, to be that witness and sacrifice, as *edah* means witness and sacrifice (Rom 12:1-2). The radiance of His glory is *Edah*; the witness of His glory is the expression and representation of His being. Messiah was the *exact* representation of God. The Edah is the witness of Him, and so must be the exact representation of Messiah (Jn 14:18) if every member of His Body is a living sacrifice (Lk 9:23) in every locality (1 Tim 2:8) as Jn 1:4. This love is how He is manifest to the world (Jn 13:35), as a greater witness than Ps 19:1. The Edah *is* what the Edah *does* (Mt 24:14). The witness is the justification of God (Lk 7:29) when He brings the age to its end (2 Ths 1:8-9). Heb 1 tells how in times past God spoke to the fathers, but now through the incarnate Son who will shine through His witness, the Edah, who represents Him to the world. These representations who are a corporeal witness were all ministered to by angels (Heb 1:14).

The Third Incarnation is the exact representation of the Son over His house, if Heb 3:6; Rom 12:1-2; and Jn 14:21,23 is lived out.

The historical prototype for the Third Incarnation is the first church or the first corporate witness, the Edah of Elohim. Its existence was recorded in the New Testament, but it is not physically expressed as a witness today. It is described in Acts 4:32-35 as it began 2000 years ago in Acts 2:38-47. This is its once-and-for-all form, which the Apostles knew and understood. The “many other words” that contained all the commands their Master commanded them would bring to light their Master’s very life as a witness or Edah (Jn 14:18,23). The one factor by which His life would always be ambient is Jn 14:21 (Jn 1:4-5). This is made manifest as His disciples obey Mt 28:19-20. Mt 16:18 and Jn 14:21 are the keys. An ambient light is the witness of the life in the community, which is an environment, an all-encompassing atmosphere.

Jn 14:21 is the way that the Third Incarnation of Jn 14:23 will be born. Isa 49:6 is a birth of a nation (1 Pet 2:9), reborn or re-incarnated as the life of Messiah once more by the breath of the Holy Spirit, just as the First Incarnation (Lk 1:35) of the Word of God in the Child, the Second Adam.

The first Edah (witness) was in Jerusalem — “the Judean Pattern” as Paul said in 1 Ths 2:14 — “For you, brothers, became imitators of the churches of God which are in Judea in Messiah Yahshua.” These churches were branches of the church in Jerusalem, which is the pattern and foundation of all churches of all time. There can be no further progression of this pattern, which is the very foundation upon which *all* future expressions of Messiah would be based (1 Cor 3:9-10). The *church* can be no other way (Eph 2:19-22; Rev 21:3,12). We look back to it today only as recorded in Acts 2:42-47 and 4:32-37. It is not that the *record* of its life found written in the New Testament is a *witness*, but rather an historical document attesting that such an expression existed to be imitated. But only by the same Holy Spirit could it be lived out as a witness to the watching world around it. This pattern was established by the Apostles to be replicated as Lk 24:47 says (Acts 1:8).

The Edah is the witness of the evidence of the power of the Holy Spirit of Messiah. The Edah would be the light of the world, as the tribes and clans were raised up as these witnesses (Isa 49:6; Mt 24:14; Isa 43:10-12; Jer 30:18 – 31:4. Acts 2:38-47 and Acts 4:32-35, as Jn 13:34-35 and Jn 17:11,20-23 says, will be the corporate expression of the Body of Messiah, which is the historical prototype. The historical prototype is recorded in the New Testament in Acts 2:37-47 and Acts 4:32-37. The way one became of member of Messiah’s local and universal Body is Acts 5:32, in obedience to the many other words of the Apostles, just as the very first Edah was formed (Acts 2:38-41; 1 Cor 12:12-13; Mt 28:18-20). Disciples express this evidence set before all (Jn 13:35; Lk 14:33; Acts 2:44-45; 2:42; 4:32; Jn 17:21).

Yahshua ha Mashiyach is the same yesterday, today, and forever, and so is His Body as expressed in the beginning. The immutable word/gospel will cause the same effect or result as in the beginning. We must orient

all our teaching and ministries to the corporate life of Messiah's Body — to its example, even as Jn 14:7-9. If you see Him, you see the Father. So if you see the Edah, you see Messiah. For the Edah is Messiah's Body and His Spirit is in control of His Body (as our personal body is the expression of our spirit) — that is, if every member is in obedience to the Spirit, the head of the Body.

Through history there have been attempts to imitate the first church as recorded in Acts 2 and reproduce the "New Testament Church." But as history has recorded, it amounted to "forced labor" (Pr 12:24). The organized religion of the church would have them executed, or she herself would drown them, as the name *Babylon* characterizes her in Rev 18:13,24. The Pope has always expressed tyranny, domineering supervision (Mk 10:42-44), while the Protestants don't know what they are doing, since they could not even imitate godliness, but make up their own *form of godliness* (2 Tim 3:5). Both were ponderous and oppressively or unpleasantly dull and lifeless. Jn 10:10 proves that Satan had done his job (Mt 16:18; Rev 1:18; Phil 3:18-19). But we are not under forced labor (Phil 3:20).

So let us explain thoroughly the Three Incarnations:

d. Heb 10:5; Lk 1:35; Jn 1:14.

e. Jn 14:18,23; 17:23 ("*I in them*" that they may be made perfect in one); Acts 2:38; 1 Cor 6:15-20; 12:13-14.

f. Rom 9:29; Isa 58:12; Dan 2:44; etc.