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## **How to Invade the World**

**John 1:35-51**

**Peter Hiatt**

For the last three sermons, we've looked at the prologue of the Gospel of John. We've been talking about The Word, the Logos, the Reason that was with God and is God – the Creator and Sustainer of all, the very foundation and fabric of reality. In verse 9, we read that He was coming into the world.

Last week, we began talking about John's view of the world, that there are two worlds, two kingdoms, two ages, and two times (our time and beyond time). The Eternal is invading the temporal. The kingdom of God is invading the dark kingdom of this world. The Logos is becoming flesh and invading in the form of a man. All these ancient and astounding prophecies of the Old Testament are about to be fulfilled in this man. John the Baptist, greatest of the Old Testament prophets tells us that He is "unworthy to untie this man's shoes." The Spirit of God has descended upon this man. He cries out that this man will baptize with the Holy Spirit – fire.

John 1:34

"And I have seen and have borne witness that this is the Son of God."

You see John is preparing his readers for an invasion – an invasion of epic proportions – the Apocalypse. And as you know, John wrote The Apocalypse, that is The Revelation (a few years ago I published a book on it).

Well, John has set the stage for an invasion, and in the next verse, the invasion begins. How do you invade the world?

Clip of invasions

Well, like I was saying, John has set the stage for the invasion of this world by the kingdom of God.

John 1:34-39

"And I have seen and have borne witness that this is the Son of God. The next day again John was standing with two of his disciples, and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!" The two disciples heard him say this, and they followed Jesus. Jesus turned and saw them following and said to them "What are you seeking?" And they said to him, "Rabbi (which means Teacher),

where are you staying?" He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about four o'clock (that is the 10<sup>th</sup> hour)."

Now I don't know about you, but for me that's a wee bit anti-climactic. But that's it. That's how the invasion begins. And it's not much better in the other gospels either: prophecies and angels, and then a baby wrapped in swaddling clothes lying in a food trough. And here, just going for a walk and hanging out. You may think to yourself, "Well dang. I could do that!" And that's an interesting thought, because later in the Gospel of John, Jesus will say: "As the father sent me, so send I you..." Whatever the case, this is the long awaited, prophetically foretold invasion of the dark planet – the apocalypse of Jesus.

So we ought to ask: How do we explain such an anti-climactic invasion, such an un-apocalyptic apocalypse? Well, let's think this through. In verse 18, John writes, "No one has seen God, the only begotten son, from the bosom of the Father, he has made him known."

*Exegeomai* – Jesus exegetes God. If that were a noun, in Greek, you might say, "Jesus is the Apocalypses." Jesus is the Revelation of God – that's what apocalypse means. And He's from the "*kolpos*" (the bosom) of the Father. It's where you place your ear to hear a person's heartbeat. Jesus is the Logos, the rhythm of God, become flesh, the way music in the air becomes a dance. Perhaps that is how he makes God known. Perhaps the invasion looks more like this: Remember this?

Dirty Dancing clip

Perhaps the invasion is an invasion of the heart. And perhaps no invasion is more apocalyptic than that: the Word, the reason, for, of and in all things, invading a cold and dark human heart. Perhaps we're all born with something of a cold and dark human heart.

Well, little Mordecai was rambunctious. He was wild. Creation was his playground, the sun, the moon his toys, until it was time to go to the Synagogue and learn the Word of God. John Shea tells his story:

The night before his studies were to begin, his parents sat Mordecai down and told him how important the Word of God was.

Yet the next day he never arrived at the synagogue. Instead he found himself in the woods, swimming in the lake and climbing the trees.

When he came home that night, the news had spread throughout the small village. Everyone knew of his shame. His parents were beside themselves. They did not know what to do.

So they called in the behavior modificationists to modify Mordecai's behavior, until there was no behavior of Mordecai that was not modified. Nevertheless, the next day he found himself in the woods, swimming in the lake and climbing the trees.

So they called in the psychoanalysts, who unblocked Mordecai's blockages, so there were no more blocks for Mordecai to be blocked by. Nevertheless, he found himself the next day, swimming in the lake and climbing the trees.

His parents grieved for their beloved son. There seemed to be no hope.

At this same time the Great Rabbi visited the village. And the parents said, "Ah! Perhaps the Rabbi." So they took Mordecai to the Rabbi and told him their tale of woe. The Rabbi bellowed, "Leave the boy with me, and I will have a talking with him."

It was bad enough that Mordecai would not go to the synagogue. But to leave their beloved son alone with this lion of a man was terrifying. However, they had come this far, and so they left him.

Now Mordecai stood in the hallway, and the Great Rabbi stood in his parlor. He beckoned, "Boy, come here." Trembling, Mordecai came forward.

And then the Great Rabbi picked him up and held him silently against his heart.

His parents came to get Mordecai, and they took him home. The next day he went to the synagogue to learn the Word of God. And when he was done, he went to the woods. And the woods spoke the Word of God. And he swam in the lake, and the lake sang the Word of God. And he climbed the trees, and they danced the Word of God. And Mordecai spoke the Word of God.

And Mordecai himself grew up to become a great man. People who were seized with panic came to him and found peace. People who were without anybody came to him and found communion. People with no exits came to him and found a way out. And when they came to him he said, "I first learned the Word of God when the Great Rabbi held me, silently against his heart."

The logos, which was all around Him, invaded and conquered his heart.

Do you realize that in all those invasion clips I showed you earlier, not one heart was conquered? Not even one heart was changed. If any thing, they just got harder.

We tend to think Jesus wins because he has superior firepower. I mean, the same firepower as the world, just more of it.

That last clip was from Megiddo: The Omega Code 2. One of those supposedly Biblical, end-time Revelation movies. Did you notice that God's firepower looked pretty much exactly like the firepower of the Aliens in Independence Day and War of the Worlds? God just had more of it, and because of it, Satan was forced to kneel. And Scripture does say in three places, "Every knee will bow and give (*exegeomeo* – confession, agreement) PRAISE." But study those verses and you'll see it's real praise, freely given from the heart. How do you conquer a heart? Well, I have a theory that Satan doesn't have knees or a heart. But now this is my point: God's fire conquers hearts. It's a categorically different kind of fire. It's holy fire. Paul said, "The weapons of our warfare are not worldly, but have divine power to destroy strongholds." And he's talking about hearts. (2 Cor. 10:4).

Well, certainly God has superior firepower (I've seen Him do that to Satan). I mean, he can blow stuff up better than anyone, but it's not just superior in amount, it's categorically different in substance. It's holy. It's divine. It's apocalyptic.

And now check this out: according to church history and evidence in the text, the John that wrote the Apocalypse is the same John that wrote the Gospel of John.... Is the same John that wrote "God is love... there is no fear in love, but perfect love casts out fear."

The Apocalypse and the Gospel of John are both the revelation of Jesus. One records His invasion from the perspective of Heaven, and the other from the perspective of earth. The invasion in John 1 is the same invasion that's described in The Revelation, and it's not that Jesus won't bring time to an end, He will. It's just that He's bringing it to an end all the time. And it's not that He won't one day melt all things with fire. It's just that this day He might baptize your heart with the same fire. And it's not that He won't conquer all things in the End. It's that He wants you to see Him (who is the End) conquer all things now. The Word, the Logos, from the bosom of the Father is revealing his victory now.

In Revelation 19, John sees Heaven opened and the Word in flesh with eyes aflame with holy fire, rides a white horse, conquering the world. The armies of Heaven in His train. When you speak the Word, you're in that army, and the Word is riding now, invading now.

You may have noticed: John 1 is divided into 6 days. The 7<sup>th</sup> day (which John also calls the 3<sup>rd</sup> day) is the miraculous wedding supper at Cana. The Revelation is overlapping series of 7s, culminating in the marriage supper of the Lamb. As we saw in Genesis, all time is series of 7, culminating in the New Creation.

You see John 1 is the story of the Eternal Word invading Time. Now this is that and that is this. See we think one dude, hanging out with another dude, is unimportant. For it to be important, you need workbooks and schedules and classes and degrees and programs and governments and armies, cool lasers and nuclear warheads. But John is telling us no, that's all mist and vapor compared to The Word. If you want to

change the world, you have to know the Word, the Logos, the Rhythm, and then you've gotta get close enough to folks that they can hear your heart beat. Its called making disciples. And that's how Jesus invades this world. He says, "As the Father sent me, so send I you."

So this is our invasion strategy. This is "How to Invade the World."

1. Go for a walk.

v. 35-36 "The next day, John was standing with two of his disciples, and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!"

Enter another's world and go for a walk. That's called "incarnation." "God incarnate" is God in meat. He entered our world, wearing our skin, talking our language, and you are to do the same for others.

One Sunday at our church in California, the Children's Director had a guy dress like Jesus and ride a donkey through the hallway in the children's department as the teachers said, "Look kids, it's Jesus!" The children ran in terror, because Jesus was so strange. Gwen, the Children's Director told me that one toddler was so traumatized they had to get the parents out of the service. One 3-year old told Gwen, "I'm never saying my prayers again." They ran in terror from what they thought was Jesus, and they took comfort in what was really Jesus, Jesus incarnate. They all ran to Gwen and she held them tightly, silently against her heart. Her *kolpos*, her bosom.

See, Jesus wasn't on the donkey, He was incarnate in Gwen.

#1, enter another's world with Jesus in your heart. You don't even have to say anything. The Word will manifest in your flesh like a dance and turn you into a walking sanctuary.

2. When the time is right, ask questions.

v. 37-38 "The two disciples heard him say this, and they followed Jesus. Jesus turned and saw them following and said to them, "What are you seeking?" And they said to him, "Rabbi (which means Teacher), where are you staying?"

See, they don't even know what they want. People don't know what they want... but you do. You do - you just don't know the form of the question. So ask questions of their questions. Their heart is made for Jesus, so find their heart and listen to the form of the question: "Where's Jesus?"

He's the wine every addict craves.

He's the communion every adulterer seeks.

He's bread for the hungry, water for the thirsty, peace for the anxious, grace for the guilty.

He's even poor and needy because we all want someone to love.

He's the Logos, the Reason for all things and every heart. But you must find a person's heart in order to share your heart... so...

3. Invite them to "come and see."

v. 39 "He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour."

There were 10 commandments. Ten is the number of fullness. It's the fullness of time, and the fullness of the Old Covenant. It's not 10 by accident. None of this happens by accident

Well, Jesus says, "Come and see." We don't know the Logos by dissecting the Logos, so much as by dancing with the Logos. People aren't argued into the Kingdom, but romanced or danced by the Logos in flesh. And the Logos is best revealed in the unscripted, unguarded moments of the dance.

I'm a Christian because my Father held me silently against his heart. I'm a pastor because I watched his heart broken and bleeding in the unscripted moments of the dance. He actually discouraged me from being a pastor, but it was too late. He'd already disciplined me with the rhythm of his heart.

Well, you can't do that with many people. Jesus was God and he did that with only 12. So read books and listen to sermons, yet it's more important that you get close enough to another believer that you can hear their heart beat. House Churches are just our way of trying to make that happen. So listen to me preach, but go to House Church and find someone on whom you can lay your head, and listen to their heart – Jesus in them.

4. Look for incompetence.

v. 40-42 "One of the two who heard John speak [it appears that the other is John, who is writing this Gospel] and followed Jesus was Andrew, Simon Peter's brother. He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ). He brought him to Jesus. Jesus looked at him and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter in Greek, Rock in English).

Peter, Andrew and John are all rural fishermen, yet Jesus chooses them to lead in the invasion of the world. You see each of them would score very low on the "My Life Scorecards" that we looked at last week. When Jesus finally does pick a fellow that seems competent, He then manifests before this guy in resurrected glory on the road to Damascus, with holy fire and blinding light. Jesus burns away all His false competency. And St. Paul writes, "Who is competent for these things?" And in Philippians 3:8, he refers to his "My Life Scorecard" as *scubula* – that's Greek for crap.

So look for incompetence and...

5. Expect God's competence. Expect the blood of the covenant to show up on their scorecard. Expect grace to manifest in the midst of failure. Peter really failed and yet on "this Rock" Jesus built His church Jesus was perfect but none of us are perfect. So don't wait for the perfect person to disciple you, and don't wait to be perfect to disciple another. I think Jesus expects us to disciple each other. The Jesus in you disciples another, and the Jesus in them disciples you. What matters is that you get close enough to hear the heartbeat.

Two years ago on a Saturday, I was tried on the floor of the Presbytery of the West. It was perhaps the hardest moment of my life. In front of my friends, family, church and peers, they read the result of the vote. In that moment, 15 years of ministry, hundreds of relationships, and my "My Life Scorecard" all just totally got shot to Hell. And in that moment, right at that moment, in front of all those people, my friend Andrew just grabbed my head and held it, held me, silently to his heart. My head pressed into his *kolpos*, his bosom. I've thought about that a million times, for in that moment, I think I was disciplined by Christ. The heartbeat of the Great Rabbi, beating in Andrew's chest.

We are to disciple each other. None of us is perfect, and yet the perfect one will work through each of us for the other.

Look for incompetence and expect God's competence.

6. Dream God's dreams for the people in this room.

Jesus says "You're Simon, but I'm calling you Rock." Jesus knew Peter would deny Him in fear, but He calls him Rock, and turns him into a rock. God has one dream for Peter and another for John.

7. Dream God's dreams for individual people.

In John 21, when the resurrected Jesus tells Peter how he will die, Peter says what about John? And Jesus says what is that to you? See Jesus is telling each his own story, unique story. We're not all the same or supposed to be the same.

Peter is called the Rock, and John is known as the Beloved Disciple. But when Jesus first met John, He called him "Son of Thunder." John was into apocalyptic superhero kind of stuff. In Luke 9 he wants to cast fire on a Samaritan village. Fire and thunder, but Jesus showed John real fire and real thunder. The fire falls on Samaritans as the Holy Spirit in Acts 2, and the thunder is the revelation of Jesus, the love of God poured out. Love that is true fire, apocalyptic fire, the real stuff. So thunder boy calls himself "The disciple that Jesus loved." That's his identity – that's real fire and thunder.

John 14:43

"The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip

found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" "

8. Don't be easily offended if you believe the Gospel. There is no you, no ego left to offend.

14:46 "Philip said to him, "Come and see." Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" Nathanael said to him, "How do you know me?" "

Jesus compliments Nathanael and Nathanael says, "How do you know me?" Nathanael is kind of an arrogant jerk, but Jesus celebrates his honesty, even his honesty about his illusions.

That's #9.

9. Celebrate honesty.

Because then you can wrestle the lies out of people, the way the God/man wrestled the lies out of Jacob, and named him Israel. Remember Jacob/Israel stole the blessing from his firstborn brother through deceit. It was the self-deceit of Israel that kept most Jews from coming to Jesus (the firstborn).

v.48 "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." [The fig tree is a symbol for Israel and the Old Covenant Law.] Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You will see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man." "

You see that's what happened to Jacob/Israel at Bethel. But Jesus is the door. Jesus is the ladder between Heaven and earth. Jesus is the New Israel and His 12 disciples are His 12 sons – the 12 tribes. Israel invaded the Promised Land, but now the Promised Land is invading the people of Israel. And through this new Israel, invading the whole earth. In other words, the kingdom of Heaven is at hand, and the ladder down which it comes is the cross of Christ, and it invades this world through His people, His disciples.

This list is my 12 steps for invading the world, which is also 12 steps for making disciples, which is also 12 steps for invading the human heart. Jesus invades the world from the inside out; through the power of his spirit that conquers hearts. We only know how to invade from the outside in, through the firepower of this world, which is utterly powerless over hearts.

Jesus was crucified because he refused to lead a Zionist revolution against Rome in order to establish an independent Jewish Homeland. Jesus was crucified because He refused to invade from the outside in. So they crucified Him, and He invaded from the inside out, as planned. With fire, His spirit in His disciples. The Logos in carnos, His blood in our meat, beating to the rhythm of the Father's heart.

John spends 5 chapters describing Jesus' last night (the night He was betrayed. In chapter 13, we read the following:

"When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me." Then the disciples looked at one another, perplexed about whom He spoke. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved."

That's thunder boy – the Apostle John, who wanted to call down fire on his enemies. The Great Rabbi is holding his head silently against His heart. His head is resting on the *kolpos*, the bosom of the Lord.

10. Let them hear your heart beat.

11. Let them feel your heart break.

"Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore motioned to him to ask who it was of whom He spoke. Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?" Jesus answered, "It is he to whom I shall give this morsel of bread when I have dipped it." "

That morsel was saved for the guest of honor, someone whom the Great Rabbi dearly loved. See? John felt His Lord's heart break for Judas and all humanity. Then,

12. Let them watch you die.

Sometimes a body has to be broken for a heart to be revealed. Apocalypse.

This is Jesus, His mother and John.

Clip – The Passion

That's how God invades the world, destroys the works of the evil one, and makes all things new. His body is broken and His heart is exposed, bleeding fire.

So He took bread that night, and He broke it, saying, "This is my body which is for you. Take and eat. And do this in remembrance of me." And in the same manner, he took the cup, saying, "This is my blood of the Covenant, poured out for the forgiveness of sins. Drink of it all of you, and do it in remembrance of me."

If you want Him, come to the table, tear off a piece of bread and dip it in the cup. The light cup is juice, the dark cup is wine, and they are both the blood of the father, moving to the rhythm of His heart, in your veins.

Benediction:

So Jesus, we thank you for leaving your throne above and invading our world, and going walking in our world. And just as you went walking in Peter, James, Andrew, John's world, you went walking in our world. Maybe it was in the form of a camp director, father, brother, sister, mother, friends... the form of the people in this room... but you went walking in our world, and you found us. Now lord God, would you give us courage to go walking in other people's worlds? And would you, the Word, find them through us.? Thank you, Father, that you have chosen to invade this world from the inside out. It's in Jesus name that we pray, Amen.

So what I'm saying is disciple each other, and I can't script that for you. Hang out together and talk Word. It means love God and love the people you're with, and God will work through you because His spirit is in you. I saw you come up to this table with just a mustard seed of faith. And Jesus said if you ask your father for the spirit, He's not going to give you a stone. You have the mojo. Jesus the Christ is within you, so disciple each other. In other words, believe the Gospel.