

(Pure Religion)
Let Us Make Man
Adam, the made Man
DAD

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

(Genesis 1:26)

Normally when one reads the preceding Scripture, one thinks of a completed process, or at least a process that had a past beginning and a past ending. In other words, the common thought is that this is a matter of history. We really need to think beyond history to understand the purpose of this action by God. It is not just a matter of history, and some form of evolutionary science; this is an ongoing process that also includes matters of sociology. The apostle Paul mentions the actual purpose, and ending, so to speak, of the process.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

(1 Corinthians 13:1-13)

Even in the message of the apostle Paul, though, there is not a complete statement of the process. It is true that there will come a time when each one of us will reach the end of our preparation for our presentation to Majesty, in the Court of Heaven, after we have gone as far as we will go on this earth; still, the total process is much more than a process for individuals, and it is work that is not a point-in-existence task. Please read the following Scripture carefully; especially, taking note of the reference to the Genesis of Man.

So God created man in his own image, in the image of God created he him; male and female created he them.

(Genesis 1:27)

The, *in the image of God*, which defines the origin of Man, cannot be contained in an individual person, of earthly origin, or manufacture. The, *in the image of God*, is much broader than even the collective body of the churches, synagogues, temples, and all other such organizations of the earth. The, *in the image of God*, as brought forth at Creation, is the image of a source of power that would shape the earth, and build worlds thereon. It is for that reason that we say that the following Scripture is not a directive just sent at any one earth-developed individual or group.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

(Genesis 1:28)

The process was described by the LORD, in the revelation that He provides for us in Scripture, telling us of His and His Son's nature. The following announces the nature of the Father: *the beginning and the ending*.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

(Revelation 1:8)

As a divine blossom from the grandeur of the Father and as a direct image of His Divine Excellence, here is insight into the nature of the Son: *the first and the last*.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying,

I am Alpha and Omega, the first and the last: and, What thou seest, write

in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead.

And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

(Revelation 1:9-18)

It is easy to see the similitude of the Father in the Son. It is as the apostle has written, in telling us of the Son: *Christ, who is the image of God.*

Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

(2 Corinthians 4:1-6)

Moreover, the time came when certain ones of us were--and still are--transformed into the image of the Son. When this happened (and as it continues to occur), the world saw a resident set of lights that shine with the glow of the Father.

And we know that all things work together for good to them that love God,

to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

(Romans 8:28-30)

The lighting of the resident lights that shine with the glow of the Father will require further transformation of our nature, as happens in another step in the Making of Man. In Scripture, we find some of the details of the transformation, as revealed to the apostle Paul, and, from him, to us. First, we learn of the need for the transformation:

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

(1 Corinthians 15:40-49)

After the need for the transformation is identified, the method is taught to us:

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy

sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

(1 Corinthians 15:50-57)

It feels very comfortable thinking of a world where the light of the LORD God is in full display. This is, after all, the request--in the form of a commandment--that the Lord Jesus Christ, the Son of God, delivered to us, from the heart of the Father.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(Matthew 5:13-16)

Scripture tells us of the authority that was encased in the Son by the Father; authority that allows him to give us the commandment to share our light with the world. For, in the time of Beginning, the following package was placed in reality, as the energy of the glory of the Son.

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 any thing made that was made.

(John 1:1-3)

The glory of the Son is the glory that was described in the record of Creation that Moses received from the Father God. The words that are used to express this powerful invocation of a new type of presence in reality are very simple words, indeed. The words are so simple that they may be mistaken for a principle of physical science: light that comes as radiant energy; typically, in transformation of some portion of matter.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

*And God called the light Day, and the darkness he called Night.
And the evening and the morning were the first day.*

(Genesis 1:1-5)

The light of that portion of the Beginning is not that of a matter-energy transformation; for, there is no matter that is referenced as being available for the conversion. I guess another way of referring to this light is as, the enlightenment of man. The enlightenment that was introduced in reality at the place in reality that is labeled, Creation, contrasts with the darkness of obstinacy that exists, to this day, in reality; wherefore it was necessary that the Alpha of the Son rise to dispel the darkness, so that there could be order in reality. The order of the Alpha of the Son was released as a precursor and as support for reality, as we know it, before there is the kind of scientific order that is the author of the physical and metaphysical portions of our reality. Among these physical and metaphysical portions of our reality are the physical laws of nature and the base-level principles of morality and religiosity.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers:

all things were created by him, and for him:

And he is before all things, and by him all things consist.

(Colossians 1:9-17)

This portion of Paul's preaching to the Colossians is a consolidated expression of faith that includes references to the ALPHA of the Father, and the Alpha of the Son, by which we understand that the Son is *the firstborn of every creature*. Thus, there was a time when the Son was alone among the category of God's creation that includes man. Such a state could not be allowed to continue; for, an isolated man has very little to do: this is true of the Son, too. As God declared about the man Adam, so, too, it is true of the Son of man:

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

(Genesis 2:18)

Wherefore reality needed to have other stuff for the Son to work with. God the Father provided those other things for the Son.

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.

(Hebrews 5:1-10)

The supporting structures for the work that was assigned to the Son were built on the second through the fifth Days of Creation, and a portion of the sixth Day. The consolidated effect of the second through the fifth and a portion of the sixth Days of Creation also give us the supporting structure for the part of creation that followed the settling of the supporting structures, which is:

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(Genesis 2:7)

However, even with all the work that had been done in the first through the fifth day and into a portion of the sixth day, brotherhood is still not active, yet. Brotherhood is a very important concept in the newly emerging kingdom of man; therefore, we can think of brotherhood as being like the cake that was in the oven. Once the batter is prepared, it is time to provide heat to the mix: the power that defines the Son provides that heat.

In him was life; and the life was the light of men.

(John 1:4)

Moreover, the forces of darkness that were installed in the world could not quench the heat of the Son sent forth for the sake of man. This should not be surprising, since the Son of God is also the Son of man; nothing can frustrate the Son's mission to man, for the mission is of God.

And the light shineth in darkness; and the darkness comprehended it not.
(John 1:5)

To provide a differentiation between the sun of the fourth day and the light that was released in the first day, there is an illuminating portion of Scripture.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

(Malachi 4:1-3)

The *Example* is the image that we need to discover. The *Example* is a closer representation of the Father, as relates to the capabilities of man. The *Example* is declared into being in the portion of Scripture that provides our greatest illumination, as it repeats the words of the Father: *Let there be light*. In that respect, this illuminating portion of Scripture lays the foundation for our next step in understanding Adam, the made Man: *Adam, the made Man, By Example*. Place these words of the Son in your intellectual battery, as we pause.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(Matthew 5:13-16)



--- Next, in Adam, the made Man --

By Example

