

Let Us Make Man

Adam, the made Man

By Example

Previously, we introduced you to the Sun of Righteousness because, though in the first six days of Creation the earth's environment is nearing completion, we still do not have a world. The world will be completed by the intervention of the Sun of Righteousness. Yes, the Son --who is, the Sun of Righteousness--did exist before there was a world; we see this in Scripture; for, the concept of pre-world is expressed in the following way: *foundation of the world*. This concept is contained in some portions of Scripture that we will share with you, shortly. This is a far-reaching concept in the kingdom of man. In a while, we will fill this section with a portion of Scripture about the reach of that concept. First, though, let us fix our mind on this method of understanding Scripture, and of understanding our world, too: the parable

And the disciples came, and said unto him, Why speakest thou unto them in parables?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith,

By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

(Matthew 13:10-17)

Parables are a way of framing examples, using common principles. In that respect, a parable is more open than a prophetic announcement that is of the Old Testament. With a parable, once the association has been made, it serves as a non-threatening memory aid, in mentally cataloging *the word of the kingdom*.

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

(Matthew 13:18-23)

Parables can utilize a host of processes, and phases of processes. For instance, in the preceding parable, it is centered on proper planting of principles. The next parable highlights the harvesting phase, in readying the principles for nourishing the distribution.

Another parable put he forth unto them, saying,

The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this.

The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

(Matthew 13:24-30)

Parables are also an excellent way of setting expectations, as in the following two.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

(Matthew 13:31-32)

Another parable spake he unto them; The kingdom of heaven is like unto

clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

(Matthew 25:31-36)

Contrary to the thinking of some modern folks; the world was not brought forth in a single cataclysmic occurrence, such as the Big Bang of the universe. Episodes were stacked upon one another, to be set upon one another in laying structure on the foundation. Here is a layer that flowed into the Making of Man, in the world.

Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

(Luke 11:47-51)

To offset the negative, we need examples to accentuate the positive. The entire life of Jesus Christ is that pattern of accentuating the positives about the Making of Man. Wherefore Christ is the LORD God's Son of man for the advancement of mankind, by a living example of the way of righteousness. These are Jesus' words about that assignment.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy

word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

(John 17:5-24)

In the shaping and perfecting of that world which the LORD God called into being, the Son was not alone. Jesus refers to both *the men which thou gavest me out of the world, and them also which shall believe on me through their word*. These groups were a critical part of the design of the LORD, and they were constant in reiterating their connection to the anchor of the Design: Christ. Moreover, they persisted in pointing us away from them, back to Christ. This provided a singularity of focus in the ministry; as declared by the apostle Paul, for instance.

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

(Ephesians 1:1-6)

As we read, above; the singularity proceeded upward to the Creator of all things, including Christ. The constant in all of these--the Law, the prophets, Christ, and the apostles--is the following Scripture.

Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

(Deuteronomy 6:4-5)

The truth of God's supremacy is not an academic issue, nor is it subject to the need for any proofs. The truth of God's supremacy both precedes and surrounds the race of man. The Divinity that surrounds us is both our first and final place of rest, in reality. However, in the realm in between the first and the final, we can subject our self to stresses of an unnecessary king. Yes, this does say that mankind was made for a continual form of rest; this is the truth of this portion of Genesis.

These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

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 2:4-7)

The continual potential for rest is perfected in this portion of Scripture.

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

And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

(Genesis 2:18-24)

Our eligibility for a revisitation to rest is referred to in the following Scripture.

O come, let us worship and bow down: let us kneel before the LORD our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work.

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest.

(Psalm 95:6-11)

We need only to keep our memory active in the understanding of our need for continuity, as opposed to resistance.

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

(Hebrews 4:1-3)

One may legitimately ask why God did not force us to comply. Why didn't the LORD just suppress Adam into submission, at the beginning of time? We have a powerful clue, in this word of God: *dominion*.

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.

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

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

(Genesis 1:26-29)

The generic adam was started into existence as a force to shape worlds on earth. However, as the apostle Paul preaches, the process of our perfection required a progressive maturation of the offspring of Adam and Eve.

But one in a certain place testified, saying,

What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet.

For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

And again, I will put my trust in him.

And again, Behold I and the children which God hath given me.

(Hebrews 2:6-13)

We needed to be moved from the state of potential perfection, to a point of perceived perfection. This move occurred in Jesus Christ.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world:

but now once in the end of the world hath he appeared to put away sin

by the sacrifice of himself.

*And as it is appointed unto men once to die, but after this the judgment:
So Christ was once offered to bear the sins of many; and unto them that
look for him shall he appear the second time without sin unto salvation.*

(Hebrews 9:23-28)

I am speaking here to all mankind: we are the force that God unleashed on the earth that is charged with the mission, to set the worlds in order. Moreover, the LORD provided a starter set of assets, for the collective to observe and expand upon; proceeding from Christ, the Example.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible

