

Let Us Make Man

Adam, the made Man

Collective

In his day, one of the apostles of God, and a most noble ambassador of the way of the Lord Jesus Christ, told us about the conclusion of the first stage of the mission of the Son. (Please note that there are a few more stages that need to be completed, so do not let your heart breathe that sigh of completion, yet.) This is how that apostle described the revealed part of the Making of Man that is the mission of the Son.

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. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

(Ephesians 1:1-14)

The means of accomplishing this consolidation into Christ is a most glorious part of the history of man. So, we will move through it, in a somewhat uninterrupted fashion. Please forgive us if we just cannot restrain our self from adding a few words; or, not. It begins with some final instructions to the world, as the preparation for a major transference is just about to happen. But before we start with the progression, here is a word from some of the people of that day about what the transference was designed to

accomplish.

And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

And, behold, certain of the scribes said within themselves, This man blasphemeth.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his house.

But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

(Matthew 9:1-8)

Okay, now that we know that we, too, can rejoice as they did--*when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men*--let us take a look at how the transference was accomplished. It begins with a representative sample of the kingdom of man. This sample included various pieces of Man that needed to have spiritual clothes tailored for them. As we proceed through the progression, we will see how those spiritual clothes were developed. So, sit back and ride the flow.

The various pieces of Man that needed to have spiritual clothes tailored for them are referred to as, churches. This is the statement for the collective portions of Man, as they were addressed in a certain time of the dawning of the New Age.

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.

Amen.

*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so,
Amen.*

(Revelation 1:1-7)

As you go through the following seven-part review, keep an eye out for any pattern (and promise) that fit your collective's (or individual) behavior, or the behavior of a loved one. Do not try to map these behaviors on to others unless the LORD tells you that you need to prepare for the mission that is described in the following Scripture.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself.

(Galatians 6:1-3)

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This is the beginning of the removal of the nakedness of the portion of the collective at Ephesus, by endowing it with God-fashioned spiritual clothing. The spiritual clothing was crafted to accentuate these positive characteristics of that portion of the collective at Ephesus: *hast laboured, and hast not fainted.*

The nakedness that needed to be covered is this: *thou hast left thy first love.* To entice the collective to cover their nakedness, the following benefit was waiting: *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*

*Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.*

*Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.*

*He that hath an ear, let him hear what the Spirit saith unto the churches;  
To him that overcometh will I give to eat of the tree of life, which is in the  
midst of the paradise of God.*

(Revelation 2:1-7)

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This is the beginning of the removal of the nakedness of the portion of the collective at Smyrna, by endowing it with God-fashioned spiritual clothing. The spiritual clothing was crafted to accentuate these positive characteristics of that portion of the collective: *tribulation, and poverty, (but thou art rich).*

There was no apparent nakedness that needed to be covered, but, rather, the spiritual clothing was designed to accentuate the positive characteristics of this portion of the collective, and to motivate them to proceed on course: *be thou faithful unto death, and I will give thee a crown of life.*

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

*He that hath an ear, let him hear what the Spirit saith unto the churches;
He that overcometh shall not be hurt of the second death.*

(Revelation 2:8-11)

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This is the beginning of the removal of the nakedness of the portion of the collective at Pergamos, by endowing it with God-fashioned spiritual clothing. The spiritual clothing was crafted to accentuate these positive characteristics of that portion of the collective: *holdest fast my name, and hast not denied my faith.*

The nakedness that needed to be covered is this: *hast there them that hold the doctrine of Balaam, also them that hold the doctrine of the Nicolaitanes.* To entice the collective to cover their nakedness, the following benefit was waiting: *To him that overcometh will I give to eat of the hidden manna.*

*And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*

*But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.*

*Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.*

*He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*

(Revelation 2:12-17)

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This is the beginning of the removal of the nakedness of the portion of the collective at Thyatira, by endowing it with God-fashioned spiritual clothing. The spiritual clothing was crafted to accentuate these positive characteristics of that portion of the collective: *charity, and service, and faith, and thy patience.*

The nakedness that needed to be covered is this: *thou sufferest that woman Jezebel.* The spiritual clothing was designed to accentuate the positive characteristics of this portion of the collective: *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, And I will give him the morning star.*

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.

He that hath an ear, let him hear what the Spirit saith unto the churches.

(Revelation 2:18-29)

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This is the beginning of the removal of the nakedness of the portion of the collective at Sardis, by endowing it with God-fashioned spiritual clothing. The spiritual clothing was crafted to neutralize these caustic characteristics of that portion of the collective: *thou hast a name that thou livest, and art dead*. Moreover, the nakedness that needed to be forestalled is this: *things which remain, that are ready to die*.

Furthermore, the spiritual clothing was designed to accentuate the positive characteristics of this portion of the collective: *a few names even in Sardis which have not defiled their garments*. Among the objectives is to motivate them to move toward this point of grace: *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life*

*And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent.*

*If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

*\Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.*

*He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

*He that hath an ear, let him hear what the Spirit saith unto the churches.*

(Revelation 3:1-6)



This is the beginning of the removal of the nakedness of the portion of the collective at Philadelphia, by endowing it with God-fashioned spiritual clothing. The spiritual clothing was crafted to accentuate these positive behaviors of that portion of the collective: *hast kept my word, and hast not denied my name.*

There was no apparent nakedness that needed to be covered, but, rather, the spiritual clothing was designed to accentuate the positive characteristics of this portion of the collective, *the church in Philadelphia*. Adorning themselves in spiritual clothing allowed them to move toward the place of these blessings, as provided by the Christ:

- *Him that overcometh will I make a pillar in the temple of my God*
- *I will write upon him the name of my God, and the name of the city of my God*
- *I will write upon him my new name*

*And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*

*Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

*Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

*He that hath an ear, let him hear what the Spirit saith unto the churches.*

(Revelation 3:7-13)



This is the beginning of the removal of the nakedness of the portion of the collective at the church of the Laodiceans, by endowing it with God-fashioned spiritual clothing. The nakedness that needed to be covered is this: *thou art neither cold nor hot.*

Among the objectives in providing spiritual clothing is to motivate them to this place

of repose in the LORD: *to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.* Moreover, to entice the collective to cover their nakedness, the following benefit was waiting, as given by the LORD Jesus Christ: *to sit with me in my throne.*

*And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

*Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

*As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

*He that hath an ear, let him hear what the Spirit saith unto the churches.*

(Revelation 3:14-22)

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These are only the beginnings; because to fully remove the barrier to the flow of righteousness in the new world, more work was needed. The environment was similar to that of the day of Noah; wherefore a flood of activity was set in motion, with the purpose of removing the competition (what little there was).

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor

night, who worship the beast and his image, and whosoever receiveth the mark of his name.

(Revelation 14:8-11)

As the flood of Noah's day was more than a message for a single time, so, too, is the message of the day of the LORD, in the time of Jesus and the apostles of God (such apostles as, Peter and Paul). The message operated on the time of Christ, in the power of God the Father; leaving an unmistakable mark of the futility of resistance; with ripples across time, to now, and forward.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

And here is the mind which hath wisdom.

The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

(Revelation 17:7-14)

The Son tells us of the final process that set the stage for the transference. It is a historical process that can be traced through our own records of history; however, we will not do that here. Once the stage is set, we will be ready to go into some of the more extensive work of the Son of man, in the Making of Man.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

(Matthew 25:31-46)

As we read, in a prior section, as extracted from Scripture; the Son said that he had received his instructions from the Father. Here is a repeat of those words:

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father.

He that honoureth not the Son honoureth not the Father which hath sent him.

(John 5:19-23)

We now know that the Father prepared the way for the Son, by various means. One of the reasons that this had to be done is because it is rather tough for mere mortal Man to be in the direct sights of the Father. The apostle Paul, using a portion of a message from the Psalmist, explained this matter to us, with some insight about how we can endure service to God, today.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

It is a fearful thing to fall into the hands of the living God.

(Hebrews 10:22-31)

We needed a substitute; one that was (and is) of a nearer sort. We needed someone who could see the world in the fragmentary fashion that we see it. This seems like an ideal thing for a Brother to do. Scripture tells us how the Son accomplished this, and, therefore, why he is the ideal candidate to stand in the place of God, for the sake of applying more refining touches to us, the fruitful and multiplied extension of Adam the Man. Store this Scripture, for the next piece of the construction.

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any

creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

(Hebrews 4:11-16)

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**--- Next, in Adam, the made Man ---**  
*Out of the Void*

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