

Let Us Make Man

Adam, the made Man
Out of the Void

In order to take control of an army, one needs to establish marching orders. The gathering of people into the collection that forms the church of Christ is no different from an army; in fact, they are referred to as being in an army: this is not a new concept for a New Age. This is the same concept that the LORD taught us in the birth of the nation of Israel. Israel was not born to proselytize the world; Israel was born to teach us how to properly fight the spiritual war that the world forces us to enter and wage.

And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

(Numbers 1:1-3)

To stress the point that Israel was to be ready to promote the way of the Spirit, by the exercise of physical force; the LORD placed them in an environment that gave them no choice but to do so.

Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.

And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

(Judges 3:1-4)

The nation of Israel is an excellent example, and image, of the necessity for full commitment of our total life to the LORD; however, the election of the congregation of Israel as a peculiar treasure of the LORD was only the first step in commitment. Beyond the gathering of Treasure, the instillation of the law of Moses was the next step in the Making of Man into the spiritual powerhouse that we need to be. By this Law of God, the LORD presented the need to start fighting spiritual battles, as being both precedent, and superlative, to physical ones. The stakes are very high in this endeavor.

When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

(Deuteronomy 7:1-6)

The future of the spirit of Man is at stake when sons and daughters are moved away from the LORD, to pursue the destructive practices that sit outside of the way of the Lord. We needed to understand that the physical body, too, is a player in the development of spiritual excellence and the tailoring of the proper spiritual clothes to Make the Man: Scripture explains this necessity.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

(Romans 12:1-3)

In time, we would appreciate the reason for the LORD'S emphasis on integrity in our physical life. In the grace of the LORD, the physical was being used as a necessary bridge to the spiritual. Indeed, the physical has the power to exalt to excellence, or descend into degradation, in the Spirit. Yes, there is an override for the strength of the physical; for, when the Son of God started a certain type of transference of control in the kingdom of man, the line between physical death and spiritual degradation was forever destroyed. The way that the time of transference appeared in the time of Christ is as follows:

Now from the sixth hour there was darkness over all the land unto the

ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

(Matthew 27:45-54)

From Scripture; this is the explanation of that expression, “*the veil of the temple was rent in twain from the top to the bottom*“. At its core is the fact that a nobler substitution had made the partitioning of the temple unnecessary.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he

had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.

Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; 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.

(Hebrews 10:1-22)

Let us take a peek at the history of the time of Jesus Christ; to understand, more clearly, the significance of this event of that time. In the prior time of Israel, entry into the holy places of the transitional tabernacle of worship, first, and the temple, once it was finally established, was done according to very stringent rules of order.

And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

(Exodus 28:31-35)

In time, though, the direction of adherence to the rules changed. At that time (which extends to the present day), the loosening of the restriction to approaching the LORD, through the sacrifice of His Son effected the endowment of responsibility to us. Now, the requirement for each one of us to have *our hearts sprinkled from an evil conscience* is a very blessed, and serious, transference; wherefore the transference presents mankind with a great responsibility. Though it is the Son that is managing affairs, substantially; still, this transaction of reality is being done according to the rules of the Father. We need to never discard the lessons of the old landmark Scripture, appearing in the Old Testament: Jesus Christ told us as much.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

(Matthew 5:17-20)

In addition to the Old Covenant, we also need to understand the New Way of the New Age. The New Way is God's gift of forbearance, which allows mankind to move in a less stressful spirit, in the world. This is a part of the promise of the new life, here on earth; which the Lord Jesus Christ presented to us.

At that time Jesus answered and said,

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

(Matthew 11:25-30)

To accomplish this, lessening of stress; we need to have rules of order. Before we start into the more detailed rules of order, here is the summary of our mission.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?

Jesus said unto him,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

(Matthew 22:34-40)

The beginning of our ability to perform our mission, in submission to the two foundational commandments, is bound up in the acceptance of a new way of thinking. The new way of thinking persuades us to accept our fellow humans in a different fashion than was called for by the Old Testament's preparatory measures for man. Consider, if you will, this lesson that Jesus presented to the world of his day, and on to us of today.

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

Be ye therefore merciful, as your Father also is merciful.

(Luke 6:27-36)

This means that we must activate this Scripture in our lives, as much as is possible within the measure of the spirit that the LORD has given us. To summarize:

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

(Matthew 5:42)

How in the world do we ever come to a place at which we can accept these rugged types of interactions with the world? How can we come to the place where we accept our position, in the world, as being at the virtual bottom of the food chain? Recall, if you will, how Jesus told us we can do it.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that

ye are my disciples, if ye have love one to another.
(John 13:34-35)

As the Son was not left without assistance, so, too, we are not left without assistance. In fact, our assistance is of the same One from which the Son received his; for, we, too, are heirs to the Power that powers us through the fulfillment of the new commandment, in the Spirit of Love. This Power of Love is a part of the very essence of the LORD God.

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

(1 John 4:4-11)

Above all, do not ever say that you can do it by yourself; Man is a frail being, wherefore Man needs a constant refreshing burst of the Love that is of God, and that is the substance of what is referred to as, the Law of Love. To say that we do not need God is to be untrue to the reality in which we live.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also.

(1 John 4:13-21)

Moreover, do not tell me that it is too hard to do. There is only one requirement; only one thing that could be classified as being, dues: *Owe no man any thing, but to love one another.*

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil.

Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

(Romans 13:1-8)

No matter how much time passes, there is always a clear and lasting definition of the structure that must now be put in place in the heart of Man; a layer that serves as the spiritual clothes that Makes the Man: to do otherwise is to deal in unproductive folly of the spirit and soul. The following tells us of the importance of this layering of the soul.

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)

Charity, as an expression of love, is the thing that was absent from Adam's action as he discovered his nakedness, in the Beginning. The following Scripture describes where we were before and where we will never again return. That does not mean that we will not, one day, partake of the fruit: it does mean that we will nevermore partake of it in the fear of our nakedness as it fills us with the majesty that it contains and that it reveals to us. In that day, we will no longer fear being *as gods, knowing good and evil*.

Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

And the LORD God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

(Genesis 3:1-10)

We want to move away from the fear of Adam, and move to the stage wherein Man is naked nevermore. This is our soul's destination:

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 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.

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

(1 Corinthians 15:39-50)

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**--- Next, in Adam, the made Man ---**  
*Naked Nevermore*

