

## Let Us Make Man

Adam, the made Man  
*Naked Nevermore*

To move in this new reality, we need to accept the conversation of the Son that is written below. Think of the words as being a reminder of the new reality (we call it, the New Age) that we have inherited.

*Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*

*And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.*

*Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?*

*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

*Philip saith unto him, Lord, show us the Father, and it sufficeth us.*

*Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?*

*Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*

*Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*

(John 14:1-12)

What does it mean, "*I am the way, the truth, and the life*"; and how do we move in this way? Those are very good questions: here is a good explanation.

*If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on*

*his own things, but every man also on the things of others.*

*Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

(Philippians 2:1-11)

There used to be a childhood chant that was thought to have universal applicability: sticks and stone may break my bones, but names will never hurt me. Ah, the joy of being young and innocent. The children did not have to deal with the political and religious-political structures that exist in the world. This chant was, though, a very good way of instilling a sense of self worth in the child; however, when we grow older, things change. Scripture is absolutely true.

*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.*

(1 Corinthians 13:9-12)

The Scripture that is in first Corinthians 13:9-12, above, is very valuable for our growth in the Spirit. It is valuable, too, as a caution about the world that is around us. In the days of our childhood, we were subjected to *childhood things*: in the days of our adulthood, the world subjects us to adult things. Among the adult things of the world are slander and prejudice: these are operational in all areas of life, including religion. For that reason, as adults, we must start to use the things of Man that the LORD provided for our enhancement in the way of life. A critical part of the transference that has been accomplished is for us to agree to abide by the principles that are described below.

*Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

*Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*

*Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*

. . .

(Ephesians 6:10-17 . . .)

The destination for the completion of the Making of Man is this: to establish nations that will show the glory of God to all the remainder of Creation. Yes, the remainder of Creation is watching what we are doing. No, I am not engaged in a science fiction state of mind. There is actual Scripture that refers to that other part of Creation that is not made up of human flesh.

*Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.*

*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

*The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

*For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

(Romans 8:12-23)

Indeed; to accentuate the needs of all Creation for the final solution, there is Scripture that teaches us about the differentiation of the majesties of various portions of the Creation.

*But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.*

*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.*

(1 Corinthians 15:35-41)

As the meaning of the Making of Man came closer to its final definition, the LORD directed one of His servants to deliver the message that tells us what our task will be, at that time. This is not a task that can be accomplished by any one man, nor is it a process that can be managed by any one group of peoples on the earth. Indeed, in the statement of the process, the servant of the LORD uses the plural to describe the entities that are involved: *nations*.

*And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

*And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

(Revelation 21:22-24)

Too much time is spent in nation-level comparative religiosity. One nation--or group of nations, in many cases--is convinced that they are the only one that the LORD will allow to exist into everlasting--this is somewhat short-sighted. If the LORD had not designed all the religions to co-exist, in some fashion, then these religions would not have made it through the purge that was done in the latter day. In that day, nations and their systems of worship were dismissed from the presence of the LORD.

*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 25:41-46)

So as not to sow confusion; here is the beginning of the matter, with a highlight on the activity that moved *the righteous into life eternal*.

*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.*

(Matthew 25:31-40)

Verily, in that day, the whole system of variance from the way of the LORD was dismissed from reality. This is the system that held sway on the earth, and that had to be replaced by the most stable of all systems. First, we share with you, below, the reconstruction that removed that decayed system.

*And I saw a great white throne, and him that sat on it, from whose face the  
earth and the heaven fled away; and there was found no place for them.  
And I saw the dead, small and great, stand before God; and the books  
were opened: and another book was opened, which is the book of life: and  
the dead were judged out of those things which were written in the books,  
according to their works.*

*And the sea gave up the dead which were in it; and death and hell*

*delivered up the dead which were in them: and they were judged every man according to their works.*

*And death and hell were cast into the lake of fire. This is the second death.*

(Revelation 20:11-14)

As a complement to the removal of that system of worship and the collective variance of nations from the way of the LORD, God completed the establishment of His new system of operation for the world.

*And the seventh angel sounded; and there were great voices in heaven, saying,*

*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

*And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying,*

*We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

(Revelation 11:15-17)

Now, there may be some folks who think that this means that there was a total destruction of the earth itself: such is not necessary for the LORD God. Indeed, the most common method shown throughout the Bible is for the LORD to renovate things; not, to destroy, and then rebuild. When the LORD brought the children of Israel into the Promised Land, God did not authorize anything to destroy the constructs of the land. When the LORD brought the children of Israel into the Promised Land, the children of Israel were authorized to appropriate much of the existing architectural efforts of the former inhabitants, and converted them to their, and the LORD'S, use. This was done to bring forth God's glory in, and on, the earth.

*And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.*

(Deuteronomy 6:10-12)

Since it is most common for the LORD to reconfigure than it is for Him to destroy

and then rebuild, we will consider the approach of reconstruction as being the method that the LORD uses to finalize the message of the Making of Man; for, as we read the finishing touches that the LORD placed on the worship environment of the earth, at the last day; we see that there was only one location that was issued from Heaven as a totally renovated structure: *the holy city, new Jerusalem*. This is the description of that area:

*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

*And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

*And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

*And he that sat upon the throne said, Behold, I make all things new.*

*And he said unto me, Write: for these words are true and faithful.*

(Revelation 21:1-5)

The other parts of the earth, and the other types of attitudes that were in existence on the earth, at that time, were allowed to remain. Maybe the LORD did that for the same reason that God did this with the nation of Israel, as described in the following Scripture:

*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)

I do not pretend to know the full mind of the LORD, in this regard; however, I do know that the servant of the LORD, and the angel of the Lord Jesus Christ, received the image of the final architecture of the neighborhood of worship to the LORD God. In that final architecture, it is not just a place of saints and total dedication to the things of the LORD. There is some interesting variance that the LORD allowed to continue; even after the major renovation, and even after the world became *the kingdoms of our Lord, and of his Christ*. We need to pay attention to this final architectural rendering of the place of

existence of man, in the New Age world of God.

*And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

*I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

(Revelation 22:10-14)

Please do not allow your self to despair at the thought that there will still be some folks in need of a healing touch of the LORD; this is much like the folks who were left in the Promised Land, for the congregation of Israel to teach about the LORD. Among the people that needed a healing touch of the LORD are the Gibeonites: this is the start of the history of their relationship with the congregation of Israel.

*And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; That they gathered themselves together, to fight with Joshua and with Israel, with one accord.*

*And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.*

*And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?*

*And they said unto Joshua, We are thy servants.*

*And Joshua said unto them, Who are ye? and from whence come ye?*

*And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. This our bread we took*



*hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.*

*And the men took of their victuals, and asked not counsel at the mouth of the LORD.*

(Joshua 9:1-14)

In time, the LORD even gave the Israelites the opportunity to provide life-saving support for the ones that He had placed in their care; this is the way that life needs to be in all aspects of the human experiment. What; you do not like the word, experiment? Well, here is a passage of Scripture that provides insight into that experiment to which I am referring; specifically, *the experiment of this ministration.*

*But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.*

*For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you.*

*Thanks be unto God for his unspeakable gift.*

(2 Corinthians 9:6-15)

The Making of Man is the process of preparing us to serve one another, in various ways; toward the perfection of mankind in the way of the LORD. The Making of Man is not just a work that involves our eventual residence in Heaven, as individuals; it is a work that will bring about a body of mankind that is equipped to stand in the presence of God, as a community--this is the destination of man. Verily, *the experiment of this ministration*

is the ongoing process of the Making of Man. In this process, there has always been a goodly measure of hope; even, and especially, in the storm. The prophets knew that there was a continual process that was shaping mankind in excellence. The prophets of old knew that the work was not of a short duration, or of a particular prescribed lifespan. This Scripture contains the affirmation of the prophets' understanding: *world without end.*

*Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.*

*Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.*

*Verily thou art a God that hidest thyself, O God of Israel, the Saviour.*

*They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*

*For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited:*

*I am the LORD; and there is none else.*

(Isaiah 45:11-18)

We do not need to look for the other side of the coin, so to speak. We need not look for the other shoe to drop: there is no other shoe. The other, New Testament, shoe of worship has, too, been put in place: *world without end.*

*For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

(Ephesians 3:14-21)

In the New Age, we received a present confirmation of the hope that lies in our presence on the earth. We do not have to concentrate on the next life. In the case of the life of worship:

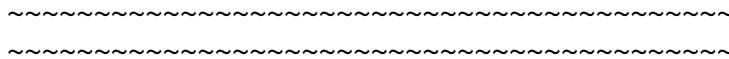
**Next is done.**

*Then Peter began to say unto him, Lo, we have left all, and have followed thee.*

*And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

*But many that are first shall be last; and the last first.*

(Mark 10:28-31)



**The Man is Made!**

*The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

*And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

(Acts 1:1-8)

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**Let Us Make Man**  
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**END OF SERIES**  
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