

Putting words into the mouth of
The Lord Jesus Christ

Part One
(Innocence)

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Meditating on the Bible

Acts 17:22-31

Then Paul stood in the midst of Mars' hill, and said,
Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

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In many parts of the church of Christ, we have taken a quantum assumptive leap, in putting words into the mouth of the Lord Jesus Christ. Most commonly, we do this because; we want to give Jesus an elevated prestige. According to our logic, this is prestige that is his duly earned right; as according to our perception of, his due. We cannot blame this on the original spectators of the dawn of the New Age; for, they lived with the following thought as the center of their existence.

I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am

the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

(Isaiah 45:5-8)

Within this knowledge of faith, the pilgrims of the New Age were able to view Christ for what he is. This, they were able to do; even though, they neither, fully understood his words, nor, fully believed in him. This was the limitation of their life, in that; they were missing a key soul companion, which Jesus re-introduced, to them, here.

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

(John 14:23-27)

Still; even while they were in their confusion, the pioneers of faith in Christ stumbled to a true image of Christ. We see this in the following flow of events, as occurred in their encounter with Jesus, the Christ.

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Firstly, they witnessed his works: such as, we see, here.

*After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*

*And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?*

*The impotent man answered him, Sir, I have no man, when the*

*water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.*  
*Jesus saith unto him, Rise, take up thy bed, and walk.*  
*And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.*

(John 5:1-9)

Then, after witnessing his works, the pioneers of faith in Christ challenged him to explain them. Typically, these challenges were mild; as occurred here.

*And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.*

*And he said unto them,*  
*When ye pray, say,*  
*Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*  
*Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us.*  
*And lead us not into temptation; but deliver us from evil.*

(Luke 11:1-4)

There were others that were not so peaceful. These ones issued a type of challenge that persists to this day. This sort of challenge is a devious twisting of concepts; so as, *to justify*. This is such as is seen, here--and, such as is being done by many critics, even today.

*And, behold, a certain lawyer stood up, and tempted him, saying,*  
*Master, what shall I do to inherit eternal life?*  
*He said unto him, What is written in the law? how readest thou?*  
*And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*  
*And he said unto him, Thou hast answered right: this do, and thou shalt live.*

*But he, willing to justify himself, said unto Jesus, And who is my neighbour?*

(Luke 10:25-29)

For these types of behaviors; Jesus gave an answer that was in accordance with the

Law of God, as delivered in the law of Moses; such as, this . . .

*And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.*

*And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.*

*But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.*

*Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?*

*And he said, He that shewed mercy on him.*

*Then said Jesus unto him, Go, and do thou likewise.*

(Luke 10:30-37)

Most times, in that day, the challenge was aggressive; as occurred after that healing, at Bethesda (John 5:1-9). Sometimes, the challenge would be innocent, primarily. Sometimes, a challenge was a sign that, the people of Jesus' day were not shy about trying the spirits. That is what they did, here, in the matter of the healing at Bethesda.

*The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.*

*He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.*

*Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?*

*And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.*

(John 5:10-13)

At Bethesda, the testing of Jesus' Spirit gave him an opportunity to put people's eyes

on the straight path. This is the path on which Jesus walked, as he moved in the anointing that is of the Father.

*Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*

*The man departed, and told the Jews that it was Jesus, which had made him whole.*

*And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.*

*But Jesus answered them, My Father worketh hitherto, and I work.*

(John 5:14-17)

And; even though, the critics did not recognize their spirit's understanding of Jesus' anointing (yes, this is a subconscious part of each one of us); still, they uttered truth, in stating *also that God was his Father*.

*Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*

(John 5:18)

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Why did we not stress the latter part of John 5:18: *making himself equal with God*? We did not do so because: there is much confusion and delusion about that part. This comes about because; mankind projects a superficial, anthropomorphic answer, as applying it to that very spiritual matter. We must go deeper, into the Spirit, and ask; what is it that makes Jesus *equal with God*?

To begin, consider this; which, Jesus explained to a certain woman, here . . .

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

(John 4:21-24)

The Spirit of Jesus is not just an extract of the Spirit of God. The Spirit of Jesus is a peculiar and precious Creation of God, which the apostle Paul was allowed to understand.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear

Son:

In whom we have redemption through his blood, even the forgiveness of sins:

Who is the image of the invisible God, the firstborn of every creature:

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(Colossians 1:12-15 . . .)

This is a closed state; not allowing any outside construction therein--only, God's Hand. There are others in it, besides Jesus--and, in Heaven, each image is like his. Moreover, these are images that, we, too, will be. It is as . . .

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

God is not the God of the dead, but of the living.

(Matthew 22:29-32)

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Surely, there is a door that opens for us to enter this state.

*But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

(Romans 8:11)

The quickening will have a certain amount of tension, of an unpleasant sort--still, we must stand, firm. Here is the, as they say, bottom-line matter: it is not the devotion of the individual, nor the acceptance of a particular doctrine; but, it is the quickening of this, the Spirit of God dwelling in the person, which allows this person to have brief moments of peace in this earthly state.

The peace that is of God is a critical part of the earth-delivered message and ministry of Jesus Christ. But; as, man is designed to be a, "why" instrument, and to test the limits of his existence; therefore, there will be times, when we will be lured by a pleasant sight or activity. At such times; we, too, will attempt to justify our actions, as being part of the human condition.

There will be other times when; we just take matters into our own hands, and, thus, quench the Spirit. This is a most powerful thought: that; we, as mere men, can navigate our way, as going around the powerful Spirit of God. Yes, it is powerful; but, it is not so mysterious. As we move within the limitation of God's ordinance; then, the Spirit allows us to give back, to Him, ourselves, freely. The LORD does not want the leftovers of forced obedience. The LORD requires the first fruit of our devotion.

*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.*

(Romans 8:12-15)

*Abba, Father:* this is the declaration that Jesus made, in this, his great time of anguish.

*And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.*

*And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.*

(Mark 14:32-36)

In that call to the Father; the Son set the example for all servants and children of God. So, when we start to react with the leftovers of inquisitiveness, as we search for a more pleasant way than that provided by the Spirit, let us be ever aware that; because God is truly our Father, He will not deter us.

Manifesting His Presence as being the Father, God sends forth a very smooth power. Indeed, there is no need for God to send jarring motivations that draw us to Him. The LORD knows that, He is the best source of counsel. And, as we think of the LORD, we, too, know that; no matter how far we stray, we will always be within earshot of His call. So, when we have exhausted our own supply of motivation; then, as an infant to the parent, we will return to God, and, once again, we will yield to the Spirit. This, too, is a part in our portion of the Spirit of Christ.

*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.*

(Romans 8:16-17)

But, again, we say that; it is the nature and the design of man, to search out the limits of his existence. This, we will do; even when, sometimes, this is harmful to us, in the short run. For a Christian, God will not allow it to be harmful in the long-run. Wherefore, it is my prayer that, the LORD will for ever extend this recovery to all mankind. It is my prayer that; when Scripture says, "*not willing that any should perish*"; that, this is an absolute will of His . . . not, just a permissive desire. The associated words of the apostle seem to indicate that, this is another portion of the Spirit of Christ.

*But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

(2 Peter 3:8-9)

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In his own power, no man is equipped to fight against the devils that know, much better than the entire collection of humankind, how to use mankind's inbuilt need for discovery, to effect a distancing of man from God. Scripture describes that particular focus process of man, which is used by these sorts of devils. Also, Scripture tells of required offsetting reactions of man. The edification is such as, we see, here.

But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

(2 Corinthians 11:12-15)

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So, we will put the emphasis on the nature of the inheritance that is ours, as through Christ. This is our legacy, in Christ. Here is some foundational Scripture that provides additional insight into our inheritance.

*Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?*

*But if there be no resurrection of the dead, then is Christ not risen:*



*And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised:*

*And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.*

*If in this life only we have hope in Christ, we are of all men most miserable.*

*But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.*

(1 Corinthians 15:12-22)

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Jesus Christ is a specific witness of the presence of God: God with us. We will explore the contentment that is found in this: allowing Christ to occupy his right position in us, as we anticipate the fulfillment of our righteousness in his Spirit.

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet.

But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

(1 Corinthians 15:23-27)

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**NEXT IN**  
**Putting words into the mouth of**  
**The Lord Jesus Christ**  
**Delusion**

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