

Putting words into the mouth of
The Lord Jesus Christ
Part Three
(Erudition)

Meditating on the Bible

1 Corinthians 1:22-29

For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

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The duality of manifestation that is within Jesus Christ is separate, in its representation, from the Unity of Being. Store this event in your consciousness . . .

And Elijah said unto all the people, Come near unto me.

And all the people came near unto him.

And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

And he said, Do it the second time.

And they did it the second time.

And he said, Do it the third time.

And they did it the third time.

And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

(1 Kings 18:30-37)

. . . That is a prelude to historical identification of two methods by which the Unity of Being might introduce Its Self: demonstration, and, testimony.

Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

(1 Kings 18:38)

And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

(1 Kings 18:39)

Here, we borrow a request that came about in the time of Jesus Christ. Though this declaration pertained to the ministry of Jesus Christ; it can also be applied to phenomena that we see in the universe--some of which are as bombastic as the event of 1 Kings 18:38. Here is the request, and, the response.

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

(John 14:8)

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.

(John 14:9-11)

Here, we evaluate the evidencing of Jesus' duality of manifestation.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the

LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

And Thomas answered and said unto him, My LORD and my God.

(John 20:24-28)

As this event unfolded, we had the opportunity to see Jesus' duality; because, in the event, the word, *and*, establishes this duality of manifestation: *My LORD and my God*.

As logically set beside Jesus' duality of manifestation, we know that; in a prior time, the LORD God told Moses how to designate His Unity of Being.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(John 3:11-14)

In contrast to that definite declaration; the reaction of Jesus, after the event of John 20:24-28, seems to be non-committal, as to the question of his being identical to the Unitary Being.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

(John 20:29)

In that response, Jesus does not say that His is not God the Father. This is understandable, when one realizes that; no one that was there thought of the two obviously distinct Beings as being the same structure in reality. At that time, the following construct of logic did not exist: the concept of a Trinity, as a declaration of the Unity of Being manifestation of God the Creator. In that day, as we read them, above; the words were--and still are--*I AM . . . not; WE ARE.*

Moreover, it must be noted that; in the following, inspiration of the scribe of that event of Scripture, the Sprit of Jesus Christ allowed a clarification of Christ's particular unitary nature--as distinct from the Unitary Being's nature--thusly: *the Son of God.*

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

(John 20:30-31)

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**NEXT IN**  
**Putting words into the mouth of**  
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Manipulation  
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