

Putting words into the mouth of
The Lord Jesus Christ
Part Four
(Manipulation)

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Meditating on the Bible

Ephesians 6:10-17

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:

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Old Testament Scripture provides a wealth of clarification of the essence of the coming Messiah, Jesus Christ; as distinct from the manifestation of God as the LORD God, the Father, as overarching all things. In the genesis of the New Age, the clarification of that distinction is augmented by the words of others of the ambassadors of the LORD; as received in, revelation from God. Herein, we borrow from the revelation of one of the very public ambassadors of the LORD, of that day. First, here is the ambassador's certification.

But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.
(Galatians 1:15-18)

In the following, we present the revelation that the apostle Paul received about the independence of the Son of God.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son,

whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

(Hebrews 1:1-4)

The independence of Jesus is a new manifestation of the glory of God, as set in the throne of the grace of Almighty God.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

(Hebrews 1:5-9)

Please note that; in that revelation, the active Party is Almighty God. Also, please note that; the passive recipient of grace is *his Son*, with *the angels* as the support staff. Also, the apostle Paul tells us about more active grace of the Father; as passively received by the Son, in concert with the Heavenly support for the Son's ministry.

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

(Hebrews 1:10-14)

Certain portions of the statements about the Son are from the revelation of the prophet

and king, David. These serve as certified support for the apostle Paul's clarification of the nature of the Son. Here is a major source of supporting reference.

To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.

My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

(Psalm 45:1-7)

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In the apostle's revelation, there are some items of possible confusion. Among those items is this: *by whom also he made the worlds*. This is a statement of utilization; as opposed to origination. Let us explore the difference.

A statement of origination is one such as this . . . *herb yielding seed after his kind*.

*And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.*

*And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.*

*And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*

*And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.*

(Genesis 1:9-12)

A statement of utilization is such as is commanded for the Genesis operatives that

were used as the first phases of origination of physical reality; such as, through processes of development in *the waters*, and from *the earth*. These were the mediator of the development of a thing that was organized outside of them. In the respective circumstances, the process of origination is: *God created*. . .

*And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.*

*And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.*

(Genesis 1:20-22)

. . . And, too, *God made*.

*And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.*

*And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.*

(Genesis 1:24-25)

Both of these operations are credited to the account of God, as the Unitary Creator. The same is true of this other kind of thing: a practice. In the following Scripture the practice that is credited to God is this: His mode of manifesting His Self in Reality.

*Remember this, and show yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*

*Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.*

(Isaiah 46:8-13)

To give us further clarification of how the Son functions in the framework of utilization, the Psalmist tells us about the associated work of origination of the earthly ministry of the Son . . . as a service to the world, as sent in the authority of the Unitary I AM.

*When the LORD shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the LORD. For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;*

*To hear the groaning of the prisoner;*

*to loose those that are appointed to death;*

*To declare the name of the LORD in Zion, and his praise in Jerusalem;*

*When the people are gathered together, and the kingdoms, to serve the LORD.*

(Psalm 102:16-22)

Here is a portion of the rigor, along with the statement of submissiveness thereto, which is the core principle of that ministry of the Son.

*He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end.*

(Psalm 102:23-27)

In a beautifully blended statement, which describes the flow, in its origination (*consolation in Christ*), and, as passing through utilization (*be likeminded*); Scripture gives us the process that is at the center of the ministry of the Son. This portion of Scripture came to us, as the apostle Paul transferred revealed wisdom, from God, through his spirit.

*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.*

(Philippians 2:1-2)

To this ministry, we are called, as an extension. Therein, we abide, in our own position of utilization; in the LORD, in Christ.

*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:*

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(Philippians 2:3-6 . . .)

In that form, the Spirit of Jesus is not God, as signaling a degenerative transformation that would occur as he became man. We need to honor Scripture, in that: of Christ Jesus, it is said that; he was *in the form of God*. In the form of God; the Spirit of Jesus, as would be seen in Jesus Christ, has delegated abilities and privileges that are *equal with God*, as operating within the LORD God . . . but, the delegation is not of the same stature as God's overriding Authority. That differentiation is indicated by Jesus' own words, here

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*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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

(John 14:27-28)

As a result of the delegated responsibilities of Jesus, as being the Son of man; Jesus' mission required his direct interaction with mankind, in its environment, the kingdom of man. So, he could not, and did not, just abide in Heaven . . .

*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:*

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(Philippians 2:7-9 . . .)

Again, we see the separation of Jesus Christ, as distinguishing him from being the God Who defined Himself as, I AM. There is a strong push by the church of my day to make Christ Jesus, and the God that declared, I AM, be, one and the same. That is not an accurate representation. That does not conform to the manifestation that is in Scripture. In Scripture; surely, it has been stated that, they are of the same form. But, too, Scripture

declares that; it is God THAT has exalted Jesus Christ . . . it was not done by Jesus, in his own power.

The concept of, *a name which is above every name*, still allows for the name to be subject to--some may say, below--that of God's. This is so because; as God indicated to Moses, He has no name that can be used by man or by any other, as being totally descriptive. Though, the LORD God did give us some designations that can serve as a kind of nomenclature, as for communication among us.

Yes, we may use the word, name, to identify these designations; but, this is only an allowance, as given to us by God. It is a tool for framing our devotion. For instance; in nomenclature that can be used to refer to the LORD God, we have the designation, I AM THAT I AM . . . but, this is not God's name. In the containing Scripture, below, the designation was not put forth as being a name.

*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.*

(Exodus 3:11-14)

We see the human factor in this encounter with Moses, in that; the LORD God does give us a memory jogger that we can use to refer our souls to devotion to Him.

*And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.*

(Exodus 3:15)

Wherefore we say: *God the Father*; THAT has a description that defies framing in a

name, is exalted above Jesus Christ, who has *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 2:10-11)

The hierarchical relationship of the Father, as being greater than the Son, was presented in the ancient times. It is seen in the following portion of the prophecy of Isaiah, in that; Jesus is in the group of servants of God of which it was said; *every knee shall bow, every tongue shall swear*. Moreover, in the declaration of John 14:27-28, Jesus is, most willingly, including himself among those that say; *in the LORD have I righteousness and strength*.

*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. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.*

*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.*

*In the LORD shall all the seed of Israel be justified, and shall glory.*

(Isaiah 45:18-25)

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

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