



“ON EAGLES’ WINGS MINISTRIES”

See how I bare you on eagles’ wings and brought you unto myself.” Exodus 19: 4.

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“THE CONTRADICTIONS OF CHRIST” PART 2, JULY 2020

Quite often in scripture, God goes to what we can call “extra length” to explain why he did what ever it was that he did. In the case of Jesus feeding the multitude, he explained why he did so. *“Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.” Matthew 15:32.* What is plain for us to observe and understand, is that God does not wrap himself in mystery all the time when we, his children, are involved. It is true, as Paul said, that his ways are passed finding out, but whatsoever he receives if the Father, he shows unto us by the Holy Spirit who lives in us.

He has determined before-hand that he will not leave himself without a witness, and out of the mouth of two or three witnesses every word shall be established. In the previous letter concerning the contradictions of Jesus Christ, we highlighted the fact that Jesus himself added his own contradictions to make plain to us, certain truths concerning him, and his relationship with mankind; salvation, and the ultimate destiny of the human race. Since, beyond all logic and human understanding he emerged among men as a man, born and raised in humble circumstances, he had to pull strongly upon his relationship with the Father for verification of his person and the authenticity of his power and heavenly mandate under which he labored. We must conclude that it was for us that he came to earth in the first place. It was also on our behalf that he preached, heal the sick, raised the dead, and allowed himself to go by way of the cross. No one took his life, when we consider the fine points of the matter. He himself said that no man taketh away his life: he had the power to lay it down and power to take it up again—a power that he had of the Father. But the big picture that we are faced with concerning the man Christ Jesus, is the lowly place that he took by standing alongside us—as becoming as one of us.

The man Christ Jesus came to earth as the Son of God, because he came to redeem and restore the first son of God “Adam” who failed to bring to fruition all

the good things that God had prepared before the worlds were set in their individual orbits. So, the transaction was simply “a Son for a Son.” But the essence of the entire work of restoration required the personal work of the Creator himself. He created all things to begin with, and if any part needed fixing, he was the one qualified to get the job done, and get it done correctly the first time. That is why the good Lord did not commit our redemption to an angel (not even Gabriel.) In his estimation, this was a job he had to undertake himself.

Thus, the Word was made flesh and dwelt among us; but he came fashioned as a Son, bringing himself to our level, with the intent to bring us to his level “as with the Father.” But even the prophetic announcement in the Garden that the seed of the woman would bruise the serpent’s head was controversial and full of contradictions. It would take another seven thousand years or thereabouts for the seed of the woman to arrive on the scene. Yet the entire scenario remained so contradictory, that when Mary was told that she would conceive and bring forth a son, she promptly enquired how can this thing be, seeing I do not know a man? This event was not normal, and the contradiction was a stark reality to Mary. So, the entire life story of the man Christ Jesus, was woven and totally compacted in contradictions to what was counted as “the norm” of the day.

In preparing to make his appearance on earth, and with the task ahead still fresh in his mind, Christ, while still in the bosom of the Father had to make some drastic choices. Like anyone of us going on a long trip, a world cruise, or any such event, we spend much time in making personal selections as to what we are going to pack. We are given a classic account of the mindset of Christ as he got ready to transform from **Deity** to **Human**. Here is the reasoning of the Master. *“Forasmuch then as the children are partakers of flesh and blood, he also himself like wise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.”* Hebrews 2:14,15. But what more can we say about the body that Jesus took upon himself? Was his flesh like all human flesh, or was the scripture simply saying that he took on a fleshly body? Are there distinct differences in scripture between the flesh of Jesus Christ and ours? As we look at the purchasing power of the blood, we are brought to the center of Paul’s admonition to the elders who came to him upon Paul’s own invitation. *“And from Miletus he sent to Ephesus and called the elders of the church. He then counseled them, saying: Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers (so the elders are also called overseers with no distinction between both) to feed the church of God which he hath purchased with **his own blood**.”* (with **God’s own blood**). Acts 20: 17,28.

We must conclude that Christ's blood was God's blood, and among men, the blood of Jesus Christ is the only one classified as "*The precious blood of Christ.*"

1st Peter 1:18,19. John added to the thought of the blood of Christ. "*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin.*" 1st John 1:7. See how effective Christ's blood really is! "*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.*" Romans 5:8,9. Again, we read: "*For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*" Hebrews 9: 13,14. What can we say about the flesh of Jesus Christ?

Was his flesh like everybody else's flesh? This account will shed some light on the subject. "*Him, being delivered by the determinate counsel and knowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also **my flesh shall rest in hope**: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*" Acts 2:23-27. Thus, it is safe for us to conclude that Jesus had God's blood in him, and his flesh (unlike ours) could not see corruption.

There was nothing inside of Jesus Christ that could entertain death. Jesus himself made quite a remark in this statement! "*Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.*" John 14:30. For the most part with ourselves, the enemy can only use against us, what we conveniently leave at his disposal. Here are a few vital points for us to consider as we progress in our study. First of all, Jesus was born King of the Jews: and although a sign was placed above his cross, saying King of the Jews, it still reflected the truth about his office and his ministry. Truth is truth, no matter the source!

When he stood before Pilate in the trial for his life, Pilate asked him, "*Art thou the King of the Jews? And Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but **now is my kingdom not from hence.***" John 18:33-36. Notice that time (or timing) was of the essence in the Lord's answer. Based upon

prophecy as quoted by Peter on the day of Pentecost, God had sworn to David with an oath, that of the fruit of his loins “according to the flesh” he would raise up Christ to sit on his throne. He, seeing this before, spoke of the resurrection of Christ from the dead. Acts 2:29,30.

Thus, standing before Pilate on trial was too soon for Christ to lay claim to his kingdom. But we have been given a long space of time for the glory of the kingdom to be manifested in us. I like Paul’s outline of pending events that will overtake and envelop God’s people in due time, and he wrote: “*Even when we were dead in sins, hath he quickened (made us alive) us together with Christ, (by grace are ye saved) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*” *Ephesians 2:5-7*. God’s people must wait for this event: “*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.*” *Revelation 11:15*. So what is the “hold up”? I am persuaded that God’s agenda is moving along on schedule, just as God planned it before time began. When read about “the ages” as quoted in the scripture above, we are not given a number of years that we can count.

We are given a series of seven trumpets by John in the Revelation, and certain events occurred at the sounding of each trumpet. We are given the start and the finish of each trumpet in a sort of orderly fashion, except the seventh trumpet. Let us take a closer look at the dynamics pertaining to the seventh trumpet. “*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*” *Revelation 10:7*. To connect with the truth that is being referred to by John’s account of world events, we must determine what, or which *mystery of God* we should be concerned with.

The term “mystery of God” is mentioned a few times in scripture, but we have to decide which one applies to the sounding of the seventh trumpet. We read: “*To whom God would make known what is the riches of the glory of his mystery among the Gentiles; which is Christ in you, the hope of glory.*” *Colossians 1:27*. And again: “*Whereby, when ye read, ye may understand my knowledge **in the mystery of Christ**, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.*” *Ephesians 3:4-6*. Thus, we can safely assume that the truth that lies behind the beginning of the sounding of the seventh trumpet, is the Gentiles being

brought into the body as Paul outlined herein. In other words, when the seventh trumpet begins to sound, the mystery of Christ should be finished—or the Gentiles should have been brought in as revealed to the prophets of old.

What event can be used as a “green light” indicating the bringing in of the Gentiles? I hesitate to use the term “the close of the Gentile age” because the ongoing belief from well established doctrines is that the close of the Gentile Age will be marked by the Rapture of the church. But here is food for thought in our search for the truth! Jesus had said: *“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21:24.* Here is a notable event that happened in front of the public eye, but seemingly, went unnoticed, especially by the church.

In Israel’s six-day war in 1967, the conflict ended on June 6. Suppose we write the date the way we usually affix it to letters and other documents. We would write the date as 6-6-67. That is June 6, 1967: but notice that 6-6-6 signifies the number of man—or the man of sin: and the number seven is God’s number of completion. It was at this time, on this date that Jerusalem was freed and ceased to be run down by the Gentiles. It was then, that the Jews rushed to the temple wall in large numbers to touch and weep against the temple wall. In other words, Jerusalem is no longer run down by the Gentiles. This event ties in well with the prophetic words of Christ spoken in Luke 21:24. This event must also signal the beginning of the sounding of the seventh trumpet; and we must also bear in mind that several world events begin to happen when the seventh trumpet begins to sound: the first is that the kingdoms of this world are become the kingdoms of or Lord and Christ.

Along with world events as they are at the time of this writing, we are faced with events that we never dreamed possible: events not even our parents and grand parents have ever seen. It brings to mind the account recorded in the Book of Hebrews. *“Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, and those things that cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.” Hebrews 12: 26-29.*

We will now turn the spotlight back on the man Christ Jesus, who was the most unique man who ever walked this earth. As we search the scriptures and the life of Jesus Christ we soon notice how few things about himself he required us to do in

our remembrance of him. In this country, and possible in most countries around the globe, banks, retail stores and other businesses begin their Christmas Saving Club in the month of July. As Christmas arrives, Bethlehem, Jerusalem, and that entire landscape is crowded with tourists who are visiting the very place where Jesus was born, where he preached among the multitudes, where he prayed in the garden, where he was arrested, where he was tried and condemned to death; and finally where he was hung upon a tree. But when we examine the attitude, life style and ministry of the man Christ Jesus, we notice that he said little or nothing about his birthplace, or the manner of his birth, or the village he grew up in.

The only thing we can remember that Jesus himself required of us to do in remembrance of him, was for us to drink the wine at communion time, signifying his blood that was shed for the sins of the world. He said, as often as ye do this, you do show forth my death until I come. There are many reasons given by the Lord himself as to why he never placed any emphasis on his birth into the family of men. It is amazing to see how multitudes around the world gather at Christmas time to celebrate the birth of a little baby boy a long time ago, who was placed among animals in a stable. But why is it that the man himself never mentioned the manner of his birth and the significance his birth to the human race? We must suggest that from the first announcement in the Garden that the seed of the woman would bruise the serpent's head, the entire scenario was full of contradictions.

A woman produces the seed, but she, by herself cannot fertilize the seed to produce a child. In fact, the idea was so outlandish to Mary that she wondered how is this thing to be, seeing she does not know a man. (we keep repeating these fine points because of their significance, and because they are not regularly taught in main-stream religion. Jesus was a man who stood in a class by himself, and he could not be matched in human terms. Men were sent by associates of the high priest to listen to the teachings of Jesus, and to bring him back should he speak against Rome in the slightest. Upon their return, they were asked: "*Why have ye not brought him? The officers answered, Never man spake like this man.*" John 7:45,46.

Continued next month