



“ON EAGLES’ WINGS MINISTRIES”

*"See how I bare you on eagles' wings and brought you unto myself." Exodus 19: 4.
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“GOD’S CREATION IS ONGOING” PART 2, DECEMBER 2020

December marks the end of another year and puts us on the threshold of a new year. It is a good time to give thanks to friends and loved ones. It is the right time for me to say “thank you” to all members and faithful supporters of this ministry. Your love and support over the past year has come to be of great value to me in my effort to continue sharing those things that God has placed in my heart and in my spirit. I could hardly have made it this far without your loving support and fervent prayers. “THANK YOU one and all!!

As we alluded to earlier, the Creation Story catalogued in Genesis, is merely a snapshot, or overview of the whole story that was meticulously framed and made by the Master Creator himself. This study is meant to take us further into the inner workings of the Divine Mind, with the intent that God’s purpose and will should be made manifest to the whole creation. As we open the pages of the New Testament that quickly introduce us to the Savior Jesus Christ, we see that God was not preoccupied with simply making the heavenly bodies, the seasons of the year, and the parts of creation that hold us transfixed by the marvels, complexities, all the wonders of nature as shown on our television screens. As we mentioned in the previous letter, Adam was more than the father of the human race; he was the **figure of him** who was to come, meaning Jesus Christ. See Romans 5:14. Thus, the highlight of God’s creation was not the man, Adam; but rather what Adam represented. In creating man in his own image and after his likeness, it was God’s intention to fill the earth with himself; That sentiment and kernel of truth became the crux of the “redemption story.”

And when we embark upon a study of man’s redemption, Jesus Christ stands predominantly over all aspects of our salvation. Paul opened the door to our added knowledge of how, and when God took action in regard to our salvation. He noted this: *“According as he hath chosen us in him (in Jesus Christ) before the foundation of the world (i.e. before time began.) that we should be holy and without blame before him in love. Having predestinated us (meaning that he predetermined us before we were born) to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his*

blood, the forgiveness of sins, according to the riches of his grace. Wherein he hath abounded toward us in all wisdom and prudence.” Ephesians 1:4-8. I stand amazed by the fact that before man ever set foot upon this earthly terrestrial plane, and even before God said: “Let there be light” He already set the bounds and purpose in man’s redemption. He did not have to search for material to work with. Out of him, and by him are all things, thus, placing at his very right hand the materials needed for him to work with. The supporting scripture reads thus: “For of him, and through him, and to him, are all things: to whom be glory forever. Amen” Romans 11:36.

His faith and purpose were not dependent upon man’s will and obedience but rather upon his own creative genius. To study Jesus Christ and his role in creation, we are taken to many New Testament scriptures that serve to shed light on Gods purpose and actions on our behalf “before the foundation of the world.” The scripture is very clear in sharing with us what happened before we became live human beings on this earth. “*For whom he did foreknow (us before we were born) he also did predestinate to be conformed to the image of his Son, that he (the Son) might be the firstborn among many brethren.*” (or among a family of many brothers) *Romans 8:29.* Jesus Christ did not force himself into the creation story, and when he came forth on the scene as Savior and Lord, he came with full authority that was given to him before time began. The writer of Hebrews introduced Jesus Christ by putting in black and white his Divine authority. The writer spoke, and wrote boldly saying: “*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.*” *Hebrews 1:1-3.*

The biblical narrative continues: “*being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 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 first begotten into the world, saith, And let all the angels of God worship him.*” *Hebrews 1:4-6.* This account has granted all ministering rights to Jesus Christ; and we need to observe the fact that the entire ministry of Jesus Christ, his claim to the throne of David, being referred to as being the son of David, and all other aspects of his earthly ministry were based upon that which was legal, even from a human perspective. How did Jesus qualify to be the rightful heir to David’s throne? The biblical account reads thus: “*And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.*” *Luke 3:23.* To have any legal claim to the throne of David, Jesus had to be related to David and his ancestry where the human dynamics are concerned. Yes! Jesus labored and ministered from a divine perspective as one with the Father, but to legally qualify to David’s rule and authority, he had to have important human connections with the person of David.

In fact, Christ’s family link with David (according to the flesh) became the theme of Peter’s sermon on the day of Pentecost. In passing, it should be noted that Peter’s sermon on that

day marked the first sermon preached on the birth of what we call, “the Apostolic Church”. We would do well to analyze the contents of the sermon, and endeavor to visualize its dimension in outreach, its message, and its power that actually brought the mighty “Imperial Roman Empire” to its knees and its final demise. Let us join the service already in session and pay attention to Peter’s sermon on that notable day. We need to note the links Peter made between Jesus and David, especially as it pertains to the throne of David. Why is this factor of such importance? It is because about five years (or thereabouts) the angel Gabriel announced to Mary concerning the child that she would bring into this world.

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” Luke 1:32,33. Here is a note of interest concerning Peter and the other disciples of Christ. Ten days prior to the sermon on the day of Pentecost, Peter was among those who asked Jesus: *“Lord wilt thou at this time restore again the kingdom to Israel? Acts 1:6.* But having received the Holy Ghost baptism, Peter along with the eleven stood up and began his sermon. *“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him 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 spake of the resurrection of Christ, that his soul was not left in hell (in the grave) neither his flesh did see corruption.* We need to spend a little time at this juncture to highlight a few important points. Notice what the scripture said. David was promised by God himself, that he would raise up Christ from the dead to sit upon his throne.

What David saw in that promise, was not the return of Christ to Jerusalem with bands of mighty angels to sit on David’s throne (which happens not to be in Jerusalem.) David did not see bands of angels with blaring trumpets shimmering down somewhere in the eastern skies. David, seeing this, spoke of the resurrection of Christ. ***“Not the so-called second coming—But Christ being raised from the dead.”*** Let us put David’s account under the microscope for a while. Peter assured us that with an oath, God promised that he would raise Jesus Christ from the dead to sit on his throne. This concise statement should leave no doubt as to when Jesus would ascend to David’s throne. God explicitly said this would be the reason for Christ’s resurrection from the dead **to sit on David’s throne.** It begs the question that if this account is true (and we think it is because God sealed it with an oath to David) how it is that the church world has set this event to occur in literal Jerusalem at the second coming of Christ, when he returns with his saints to begin his millennial reign of a thousand years?

This adopted concept that was ingrafted into the mainstream doctrine of the church, has no biblical support as far as we can see. This Jerusalem idea was born within the ranks of “dispensational teachings” mostly to give assurance to the Jews and to Jerusalem itself. Another main factor is the belief that David’s throne is located on the earth—and again, located in Jerusalem. But the throne of David referred to in Peter’s sermon is located in the heavens, as clearly explained by Peter. He went on by saying: *“Therefore being by the right hand of God*

exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: (but Jesus has) but he saith himself, The Lord said unto my Lord, sit thou on my right hand (upon David's throne) until I make thy foes thy footstool." So then, David did not ascend into heaven but Jesus has, and is now seated on David's throne. We have explained the concept of David's throne in previous writings, but it is appropriate for this study to explain it again. We learn from 1st Chronicles 29:23: *"Then Solomon sat on **the throne of the Lord as king** instead of David his father, and prospered; and all Israel obeyed him."* Notice that Solomon did not sit on the throne of David; rather, he sat on "the throne of the Lord."

The queen of Sheba on her visit with Solomon was so captivated by what she saw and heard from Solomon that she remarked: *"Blessed be the Lord thy God, which delighted in thee to set thee **on his throne**, to be king for the Lord thy God. etc. etc. 2nd Chronicles 9:8.* Again!! The throne is referred to as "God's throne." Here is another account. *"Then sat Solomon upon the throne of David his father; and his kingdom was established greatly."* 1st Kings 2:12. This is an interchangeable remark between God's throne and the throne of David. This brings to mind the case of the tabernacle in the wilderness in the days of Israel's sojourn from Egypt to Canaan. Describing the tabernacle, its fixtures and the ordinances that became the responsibility of the priests, we read: *"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing: Which was a figure (**a type**) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience."* Hebrews 9: 8,9,11,12.

The reality and divine purpose reflected in that ancient tabernacle, was merely a type meant for the time then present. Here is the grand finale wrapped up and fulfilled in Jesus Christ. *"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."* Thus, Peter in his "Pentecostal Sermon" on the day of Pentecost swung wide open the truth involving both the resurrected Christ as it relates to his full reign upon the throne of David. Let us revisit the sermon of Peter. He explained that *"David is not ascended into the heavens:* so, there is no remote chance for David to sit on the throne. But he indicted that there is no loss to the reality that had to be faced as it pertained to David's throne; because although David hath not ascended into heaven—**Jesus has!!** This reflects the truth that God had promised to raise Jesus up from the grave to sit upon David's throne. Peter outlined the real facts behind the role played by Jesus Christ. He expounded the essence of what the world needs to know and believe.

I like the substance of the truth woven into the very fabric of what Peter shared next. We read the following statement of truth! *"Therefore, being by the right hand of God exalted, (**upon David's throne**) and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David hath not ascended into the heavens (however, nothing is lost or fallen by the wayside) but he saith himself, The Lord said unto my Lord, sit*

thou on my right hand, (upon David's throne), until I make thy foes thy footstool." Acts 2:33-35. Other witnesses gave testimony to this endearing truth, that God did keep his promise to David that he would raise him up from the grave and have him sit on the throne of David. Among many of my favorite texts of scripture is found in Hebrews 10.

It encapsulates the completed mission and ministry of Jesus Christ, compared to the ministry of the priests of old, who ministered under the old covenant and dictates of Moses. Indeed, Jesus came under that old order, ministered under their precepts; and in doing so, he brought them to an end. The biblical account reads thus: *"Then said he, Lo, I come to do thy will O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins: But this man, (Christ Jesus) after he had offered one sacrifice for sins forever, sat down on the right hand of God; (where David would have been seated, had he ascended into heaven) from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." Hebrews 10:7-14. Here is a truth of great consequence to this study, as we continue to dissect Peter's sermon on the day of Pentecost. Away back in about B.C.1015 the word said: "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." 1st Kings 2:1-4.

In light of this promise that God made to David, that there would not fail to be a man on his throne, we must note that in that particular light, if Christ will not sit on David's throne until, perhaps another thousand year, we must conclude that since Solomon died followed by the last king to reign over Israel, or if we bypass the four hundred years between the testaments and carry the narrative unto the ascension of Christ, no one sat upon David's throne. But based upon the promise given to David, there should not fail one man to sit upon his throne. However, Peter did not see a conflict or controversy in this narrative. He preached explicitly that David was assured by God himself with an oath, that the Almighty would raise up Christ from the dead, and as far as Peter knew, even though David had not ascended up into heaven, he pointed to the fact that Jesus has, and was now seated at God's right hand.

As Paul indicated in one of his letters; from where Christ is seated: *"He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1st Corinthians 15:25-28. Thus, we are given the big picture of things divine as they pertain to the ages and God's predestinated will for the remainder of our years. In the next chapter of this study, we will delve into the creation story*

from the aspect of Jesus Christ being an integral part of God's master plan, even before the ages came into being. When we incorporate Jesus Christ into the very act of creation, the mystique is taken away, and suddenly we see an emergence of a story that has more human factor in its equation. Thus, the human factor without effort or promptings from us, opens the door to our participation in the whole process, from the dimension of total spirit. As we proceed, we will see more clearly why God has determined that we should be conformed to the image of Christ our Savior and Lord. The master had set in place before the worlds were formed a reason and a source for his redeemed children upon earth to openly display God's true image and purpose in a form and a reality that the whole creation will accept and embrace. Indeed, the lame man shall leap like an hart and the tongue of the dumb will sing; even the trees will clap their hands in honor of his whose power is unlimited.

We are obliged to suggest that if the throne of David is to be occupied in the future, as is supposed, at the second coming of Christ, when as supposed, Jesus will arrive in Jerusalem to sit upon the throne of David to reign upon the earth for a thousand years: it would stand to reason (in honesty) that since Christ died and rose again, and ascended into heaven until now (2020 A.D.) no one is seated upon the throne of which David himself spoke about to his son Solomon. According to what we just read, there should never be a time when no man is seated upon David's throne. But, as Peter preached at Pentecost, it Christ rose again as promised by God himself to David, and if he ascended into heaven to sit and reign from his seat at God's right hand, then indeed, a man has never failed to sit on David's throne, because Jesus Christ has been seated there ever since he ascended up to heaven.

God has a way of fulfilling all his promises to us and to his creation; but quite often his fulfillments take on shapes and realities that surpass (or bypass) our understanding. One of the main obstruction with which we have to deal is that God sees and works from the dimension of SPIRIT, while we are fixated with the natural world and things that we can handle, feel and touch.

We need not think it necessary for us to introduce ourselves to God. I am always mindful of God's dialogue with a young child whom he ordained to be a prophet to the nations. *"Then the word of the Lord came unto me, saying, Before I formed thee in the belly; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."* *Jeremiah 1:4,5.*

It should be understood by all, that even before our birth as human beings, we were already known to God, because before time began, we were already chosen in Christ Jesus our Lord.

Royce O. Kennedy

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