

An Attempt To Listen To God On

The Feathers

By

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Meditations On The Feathers

Introduction

It is always of major importance to observe there are certain items which God forbids to be put on the altar or be connected with sacrifice in any way. One of these was the bird's feathers. God told Moses when anyone was offering an offering of birds, he was to "pluck away his crop with his feathers" (Lev. 1:16).

It is a split matter of translation as to whether the passage should read: "His crop with his filth", indicating the dirt etc. in the crop, or as two distinct things, "crop" and "feathers". To help in the decision, it is observed that the Hebrew word translated "feathers", is found in four passages of the Old Testament.

- 1) "His crop with his feathers." (Lev. 1:16)
- 2) "Goodly wings. . . and feathers unto the ostrich." (Job 39:13)
- 3) "A great eagle with great wings, longwinged, full of feathers." (Ezek. 17:3)
- 4) "There was also another great eagle with great wings and many feathers." (Ezek. 17:7)

There are two Hebrew words translated "dirt", and seven translated "filth and filthy". Had this been the Holy Spirit's mind, surely He would have caused such to be written. With this word translated "feathers" in the other three places, I cannot see any reason to translate it "dirt", consequently we will consider it as "feathers".

When interpreting any type, consideration must be given to context. For instance:

- 1) "He shall cover thee with his feathers" (Psa. 91:4), has nothing to do with that which God rejects as being unsuitable for sacrifice. The word is used concerning Nebuchadnezzar when under the discipline of God, "his hairs were grown like eagles' feathers" (Dan. 4:33).

In considering the Levitical context and "feathers" as not suitable for sacrifice, several truths become evident:

- 1) "A great eagle . . . full of feathers, which had divers colours" (Ezek. 17:3 also similar wording about another king in v.7). These two great eagles were symbolic of the Kings of Babylon and Egypt.
- 2) By the symbol of "feathers" there is the indication that:
 - a) They were both glorious and beautiful to behold but inwardly they were corrupt, being proud insubordinate men, standing against God.
 - b) They both rejoiced in earthly glory.
- 3) They indicate the divinely bestowed natural beauty of the dove which, when the sun shone on it, looked like silver and gold. (Psa. 68:13)

These two contrasting truths indicate the divinely bestowed glory of Christ and the self proclaimed glory of man. Our Lord has His own personal glory but added to that is the glory bestowed on Him regarding position, due to His work on the cross. However, neither during His earthly sojourn nor at this time, did or does the world give Him any acclamations of glory. Thank God for that, the two reasons being:

- 1) All that the world¹ gives is fickle and passing. (1 Cor. 7:31; 1 Jn. 2:17)
- 2) It can never be taken from Him.
 - a) His is the Kingdom and glory, "for ever." (Matt. 6:13)
 - b) He lives in the "power of an endless life." (Heb. 7:16) (An indissoluble, His is the glory of an endless life)
 - c) "To the King eternal. . . Be glory for ever and ever. Amen." (1 Tim. 1:17)
 - d) "Thou art a priest forever." (Heb. 5:6)
 - e) "To Him be glory both now and for ever. Amen." (2 Pet. 3:18)

The wise King wrote: "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it" (Ecc. 3:14), consequently the glorification God gave, gives and will give to Christ, will be forever. God glorified Christ by raising Him from the dead, exalting Him on high, giving Him a Name above all others,

¹ When speaking of the world in this context, it refers to the ideology, spirit and characteristics of a sphere under Satan.

Meditations On The Feathers

anointing Him, and saying: “My Son, sit on my right hand” (Matt. 22:44). Earthly glorification from man, or promised by Satan, would have been an inferior temporary glory.

Our musings will be in two sections, the glory of the earth as manifested by the above mentioned two kings and the glory from God as seen in the dove. The glory of the earth is subdivided dealing with:

- 1) How opposite it was to Christ.
- 2) What the world gave Him.
- 3) The absence of all pride in Him.

The glory from God will be considered as the glory of His positions.

1) The Glory Of The Earth Is Opposite To Christ

The clamoring of Satan and the unsaved is that of grasping after the power and prestige that accompanies position. The kings who typified Satan when he was yet Lucifer, this is seen very clearly. He said:

- a) “Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” (Isa. 14:13-14)
- b) “Because thine heart is lifted up, and thou hast said, “I am a God, I sit in the seat of God, in the midst of the seas.” (Ezek. 28:2)

The possibility thinking of self-exaltation resulted in:

- a) Adam and Eve partaking of the forbidden fruit. Satan said: “Ye shall be as gods” (Gen. 3:5).
- b) The sin of the disciples was seeking which was to “be the greatest”. (Matt. 18:1)².
- c) The mother of James and John desiring top places for her sons. (Matt. 20:20-21; Mk. 10:35-38)
- d) The Pharisees loved the “uppermost seats” (Lk. 11:43).
- e) Peter warned men not to lord it over “God’s heritage” (1 Pet. 5:3).
- f) As Diotrefes did. (3 Jn. 1:9)
- g) The spirit of the Nicolaitanes. (Rev. 2:6)

These individuals all wanted the earthly prestige, power and position. Such a spirit had no place in the life of the Lord. He lived in the reality that this is a sphere which “lieth in wickedness” (1 Jn. 5:19, “lying in the arms of the wicked one”), ruled by “the rulers of the darkness” (Eph. 6:12), a dry ground (Isa. 53:2), and a temporal sphere (1 Jn. 2:17).

The Lord never sought its approval, prestige, nor its patronage. He received nothing of earthly glory but waited for the glory which came from above.

2) What The World Gave Him

While our Lord was here the world gave Him three things:

- a) Mockery
- b) Rejection
- c) Ridicule

None but God can measure how keenly the Lord felt the hurtful barbs when He, who never humiliated anyone, nor laughed at the foolishness of anyone, was mocked and accused of doing miracles by Beelzebub (Lk. 11:15). What an insult, not only to Himself but to the Father and Holy Spirit, despising the grace and

² Interestingly, the Lord does not say anything here about His being “meek and lowly of heart” (Matt. 11:29); nor, “I am among you as he that serveth” (Lk. 22:27).

Meditations On The Feathers

mercy so freely proffered. He loved the Father and the despising of “him that sent Him”, must have hurt deeply.

The grief that filled His heart when common Gentiles mocked, “bowing the knee before Him” and saying: “Hail, King of the Jews” (Matt. 27:29).

He knew the pain of fraternal mockery by His earthly family when they sneeringly said: “Depart hence, and go into Judaea, that thy disciples also may see the works that Thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If Thou do these things, shew thyself to the world” (Jn. 7:3-4).

He knew its rejection when they brought Him to the brow of the hill (Lk. 4:29); or when they cried: “We will not have this man to rule over us” (Lk. 19:14). Sorrow must have filled His heart when told of their attitude. “Here is the heir; come, let us kill Him” (Matt. 21:38), or when as a frenzied mob they cried, “Crucify Him” (Mk. 15:13).

He knew their ridicule when they said: “John came not eating and drinking, the Lord did both, and they said He was, “a gluttonous, and a winebibber, a friend of publicans and sinners” (Matt. 11:19-20).

Sharp must have been the thorns of the crown put on His head, but sharper was the ricocheting attitude of being hated (Jn. 15:18), despite having done nothing but good. It must have broken His heart to see His highest earthly creation so distorted and deceived they could appreciate nothing valuable in Him. “He is despised. . . and we esteemed Him not” (Isa. 53:3).

Startling are the words: “He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him” (Isa. 53:2). This has nothing to do with physical features. To every group, political and religious, He did not fit what they had expected the Messiah to be.

The Apocalyptics, understandably disheartened by being ruled over by pagan nations, looked for a Messiah who would come with mighty power and crush the enslaving powers, freeing them and making Israel the head of the nations. He did not fulfil that expectation.

The nurturers of the Holy Commonwealth were those of whom the Pharisees and scribes held to the belief that the people had to be in a fit spiritual state for Messiah to come. There had to be a scrupulous keeping of the law. A Jesus who failed to support the traditions of the fathers and gave deeper meanings to the law, was not the sort of Messiah they looked for.

The Zealots believed military force was the answer to their subjection to the Romans etc. They must be overthrown by the power of God. The Lord who taught: “love your enemies”, “Do good to them that despise you”, “Pray for them that despitefully use you”, did not fit their ideal Messiah.

To the:

- a) Pharisees, He was too open and they did not want Him.
- b) Sadducees, He was too closed and they did not want Him.
- c) Herodians, He was too straight laced and they did not want Him.
- d) Lawyers, He was too honest and they did not want Him.
- e) Scribes, He was too knowledgeable and they did not want Him.

Because He did not fit the mold of manmade acceptability, none wanted to be too closely connected to Him.

Having read the narrative of the Lord when by the well, it is observed the only thing we ever read of Him asking for was a drink of water, but we never read of Him receiving it.

Meditations On The Feathers

As Our Lord walked this earth He was, “dead to the world”, consequently, not only did He receive nothing from it, that is of its acclamations and glory,³ but He also rejected all that it had to offer (Matt. 4:9).

Being dead to the world He was:

- a) Unresponsive to its evaluations
- b) Unattracted by its fascinations
- c) Unswayed by its acclamations
- d) Unfettered by its accumulations

He longed for nothing of this world and needed nothing of it for imagined happiness and contentment. Its fleshly glory of earthly position and personal heart corruption were foreign to Him. His will was to do the will of Him that sent Him, the glory and pleasure of God was all that He lived for.

3) The Absence Of All Pride In Him

In a very wonderful way the Lord spoke of His exclusiveness constantly, yet never drawing fleshly appearance to Himself. His claims are profoundly undivided, yet never do they indicate, “look at me, how wonderful I am”. They are plain statements of fact. Such are, “I do always those things which please the Father” (Jn. 8:29); “I am the Bread of Life” (Jn. 6:35); “If a man eat of this bread he shall live forever” (Jn. 6:51); “whosoever drinketh of the water that I shall give shall never thirst” (Jn. 4:14). Never are these ever spoken in the flesh to draw attention to Himself, but to draw man back to God by showing the only way to God.

Every individual has pride whether the individual wants to acknowledge it or not. This is evident when we look at a group picture we are in, and who do we look to see first? If in a congregation one was to say: “The hem of the skirt of one of the best ladies here is hanging down”, how many ladies would be unaffected? Or, “one of the best dressed men here has two different shoes on”, how many men and their wives would sit unaffected. The reality is, the vast majority of us would automatically look to see if it was us, for at that moment we would all think we were one of the best dressed!!

The Lord who, “For our sakes he became poor” (2 Cor. 8:9), knew nothing of pride. He knew what it was to live a humble life for:

- a) He knew the poverty of:
 - i) Parentage
 1. For the offering of Mary was two birds. (Lk. 2:24), and the poverty was seen in these being the sacrifices of the poor (Lev. 12:8).
 2. Dr. Luke wrapped in swaddling clothes. (Lk. 2:7, 12)
 3. The One who swaddled Israel (Ezek. 16:4) is swaddled.
 4. No ceremonious birth for Him, but lowly shepherds came (Lk. 2:15, 16); (the wise men did not come until a later date, possibly closer to two years).
 - ii) Fraternal comfort: “Neither did His brethren believe in Him.” (Jn. 7:5)
 - iii) Having no material things to bequeath except His clothing and spiritual enrichment. (Matt. 27:35)
 - iv) The personal poverty of Christ:
 1. He said, “Shew me a penny.” (Lk. 20:24)
 2. “The Son of man hath not where to lay His head.” (Matt. 8:20)

³ When our Lord was here, His birth was in a rented stable, he was buried in a gratis tomb, used a borrowed boat for the use of which He paid with an abundance of fish (Lk. 5:6-7) depending on others for his food and the maintenance of His disciples and their families. The only things we read of being His own was the cross: “Him they compelled to bear His cross” (Matt. 27:32); “And he bearing His cross” (Jn. 19:17).

Meditations On The Feathers

- b) He experienced the humble experience of:
 - i) Working at the carpenters bench. (Mk. 6:3)
 - ii) Cruel humiliation before Pilate and Herod. (Jn.19:1; Lk. 23:11)
 - iii) Humiliation on the cross. (Heb. 12:2)

Until He started His public ministry, His life to the outside world was one of little interest. There was no pageantry at His birth and no pomp at His funeral. He worked as a common carpenter⁴. This lovely man never could be humiliated, for to be humiliated indicates pride. Indeed, His entire life rebuked pride in every way. He rebuked:

- a) Pride of race or birth:
 - i) “And she brought forth her firstborn son. . . and laid Him in a manger” (Lk. 2:7, 12, 16)
 - ii) “He shall be called a Nazarene.” (Matt. 2:23)
 - iii) “We be not born of fornication.” (Jn. 8:41)
- b) Pride of independence:
 - i) The Lord depended on others.
 - 1. “Many ministered unto Him of their substance.” (Lk. 8:3)
 - ii) The Lord trusted in God at all times.
 - 1. “Trust in Him at all times.” (Psa. 62:8)
 - (a) For strength: “Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength.” (Isa. 26:4)
 - (b) For guidance: “Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.” (Psa. 37:5)
 - (c) In the dark: “Who is among you that feareth the Lord. . . and hath no light?.. . Let him trust in the name of the Lord.” (Isa. 50:10)
 - (d) With all his heart: “Trust in the Lord with all thine heart; and lean not unto thine own understanding.” (Prov. 3:5)
- c) Pride of learning:
 - i) “How knoweth this man letters, having never learned?” (Jn. 7:15)
 - ii) “I speak to the world those things I have heard of Him.” (Jn. 8:26)
- d) Pride of Wealth:
 - i) And Jesus said unto him: “Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.” (Lk. 9:58)
 - ii) “Show me a penny.” (Lk. 20:24)
- e) Pride of class and respectability:
 - i) And Nathanael said unto him: “Can there any good thing come out of Nazareth”? Philip saith unto him, “Come and see”. (Jn. 1:46)
- f) Pride of Reputation:
 - i) “The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!” (Lk. 7:34)

⁴ There is the suggestion by some that the word for “carpenter” indicates a master carpenter. This is not so. There are four Greek words indicating a craftsman. “tektōn”; “architektōn”; “technitēs” and “techēn”. Tektōn can mean a mason, wood worker and would include a builder. Architektōn is used of Paul as the wise “master builder” (1 Cor. 3:10). The other words are applied to the Lord. Technitēs is used in Acts 17:24 and in Heb.11:10 of God, and indicates a craftsman. Techēn is used of Paul in Acts 18:3. None of the last three words are used of the Lord.

Meditations On The Feathers

- g) Pride of superiority:
 - i) “For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.” (Lk. 22:27)
- h) Pride of ability:
 - i) “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” (Jn. 5:30)
- i) Pride of office in the service of God:
 - i) His prophethood was mocked when they said: “Look: for out of Galilee ariseth no prophet.” (Jn. 7:52)
- j) Pride of heritage is:
 - i) Physically, cp. Matt. 2.
- k) Pride of rank:
 - i) “Is not this the carpenter?” (Mk. 6:3)
 - ii) “No beauty in Him that we should desire Him.” (Isa. 53:2)
- l) Pride of resentment:
 - i) “Father, forgive them; for they know not what they do.” (Lk. 23:34)
- m) Pride of aloofness:
 - i) “This man receiveth sinners, and eateth with them.” (Lk. 15:2)
- n) Pride of self will:
 - i) “I seek not my own will, but the will of the Father which hath sent me.” (Jn. 5:30)
 - ii) “I can do nothing of Myself.” (Jn. 8:28)
 - iii) “And was subject unto them.” (Lk. 2:51)

His Glories From God

There are two truths to be considered:

- 1) The dove with its feathers of gold and silver are divinely bestowed glories from God.
- 2) In contrast to seeking His glory from men, the Lord sought only the glory of God.

When He spoke of the glorification of Himself, the motive was for the glory of God. “Father. . . glorify thy Son, that thy Son also may glorify Thee” (Jn. 17:1). This is different from His own essential glory (Jn. 2:11); or that of the, “only begotten of the Father” (Jn. 1:14); or the glory He had with the Father before the world was (Jn. 17:5). The glories are those bestowed by the Father and God because of, or flowing from His work at Calvary they are, in part, the fulfillment of:

- 1) “Behold, my servant shall deal prudently, He shall be exalted and extolled, and be very high.” (Isa. 52:13)
- 2) “He that descended is the same also that ascended up far above the heavens, that He might fill all things.” (Eph. 4:10)

The following are not just a collection of biblical references, each verse is virtually in its own context and has its own significance. To set out the truths of each one would take more space than can be allowed.

Meditations On The Feathers

The Glory Of:

1) The Glory Of His Headship

- a) He is, “the head of the corner”. (Matt. 21:42; Mk. 12:10; Lk. 20:17; Acts 4:11; 1 Pet. 2:7)
- b) “The head of every man is Christ.” (1 Cor. 11:3)
- c) “Gave Him to be head over all things to the church.” (Eph. 1:22)
- d) “Grow up into Him. . . which is the Head, even Christ.” (Eph. 4:15)
- e) “Christ is the head of the church.” (Eph. 5:23)
- f) “He is the head of the body, the church.” (Col. 1:18)
- g) “Ye are complete in Him, which is the head of all principality and power.” (Col. 2:10)
- h) “The Head from which all the body by joints. . . having nourishment.” (Col. 2:19)

2) The Glory Of His Kingship

- a) Its exclusiveness:
 - i) “The Kingdom shall be the Lord’s.” (Psa. 22:28; Ob.1:21)
- b) Its extent:
 - i) “The Lord shall be King over all the earth.” (Zech. 14:9)
- c) His Designations:
 - i) “Saying, Where is he that is born King of the Jews?” (Matt. 2:2)
 - ii) “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. (Rev. 15:3)
 - iii) “Thine eyes shall see the king in his beauty.” (Isa. 33:17)
 - iv) “To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.” (Heb. 7:2)
 - v) “Then shall the King say unto them.” (Matt. 25:34)
 - vi) “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.” (Psa. 24:7-10)
 - ix) “Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.” (Jn. 1:49)
 - x) “Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;” (1 Tim. 6:15; Rev. 17:14).

3) The Glory Of His Governorship

- a) Translated:
 - i) “To rule.” (Gen. 1:18; Gen. 24:2)
 - ii) “Have dominion.” (Gen. 37:8)
 - iii) “A ruler.”
 - iv) “Ruler.” (Gen. 45:8)
 - v) “Thou shalt reign.” (Deut. 15:6)
- b) “He is the Governor (Heb. Mashal) among the nations.” (Psa. 22:28)
 - i) “He ruleth (mashal) by His power.” (Psa. 66:7)
 - ii) “Thou rulest (mashal) the raging of the sea.” (Psa. 89:9)
 - iii) “His kingdom ruleth (mashal) over all.” (Psa. 103:19)
 - iv) “But thou, Bethlehem. . . Yet out of thee shall He come forth unto me that is to be ruler (mashal) in Israel.” (Mic. 5:2)

4) The Glory Of His Priesthood

- a) “He shall bear the glory and . . . He shall be a priest upon His throne.” (Zech. 6:13)
- b) “Merciful; and faithful High Priest.” (Heb. 2:17)
- c) “Consider the Apostle and High Priest of our profession.” (Heb. 3:1)
- d) “We have a great High priest.” (Heb. 4:14)

Meditations On The Feathers

- e) "Thou art a priest forever after the order of Melchisedec." (Heb. 5:6, 7:17, 21)
- f) "Called of God, a High Priest after the order of Melchisedec." (Heb. 5:10)
- g) "Christ become a High Priest of good things to come." (Heb. 9:11)

5) The Glory Of His Advocacy

- a) "If any man sin we have an Advocate with the Father, Jesus Christ the righteous." (1 Jn. 2:1)

6) The Glory Of His Judgeship

- a) Judging the churches. (Rev. 1:11-3:22)
- b) Judging. (Rev. 6:1-18:24)
- c) Judging the Beast and False Prophet. (Rev. 19:20)
- d) Judging the nations. (Matt. 25:32-46)
- e) Judging the unsaved. (Rev. 20:11-15)

7) The Glory Of His Princehood

- a) "He shall also stand up against the Prince of princes; but he shall be broken without hand. (Dan. 8:25)
- b) "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." (Rev. 1:5)
- c) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called. . . The Prince of Peace." (Isa. 9:6)
- d) "And killed the Prince of life, whom God hath raised from the dead." (Acts 3:15)
- e) "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins". (Acts 5:31)

8) The Glory Of His Lordship

- a) "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:38)
- b) "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." (1 Cor. 2:8)
- c) "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." (1 Tim. 6:15; Rev. 17:14, 19:16)
- d) "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all." (Acts 10:36)
- e) "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1:11; 3:18)
- f) "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." (Col. 3:24)
- g) "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." (Rev. 15:3)
- h) "Thus saith the Lord. . . and His Redeemer the Lord of hosts." (Isa. 44:6)
- i) "His name shall be called The Lord Our Righteousness." (Jer. 23:6; 33:16)

9) The Glory Of Christ The Stone

- a) "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone." (Isa. 28:16)
- b) "Thou sawest till that a stone was cut without hands." (Dan. 2:34)
- c) "Jesus Christ Himself being the chief corner stone." (Eph. 2:20)
- d) "To whom coming, as unto a living stone. . . chosen of God, and precious." (1 Pet. 2:4)
- e) "A stone of stumbling and a rock of offense." (Isa. 8:14; 1 Pet. 2:8)
- f) "Upon this rock I will build my church." (Matt. 16:18)

Meditations On The Feathers

- g) "That spiritual Rock that followed them: and that Rock was Christ." (1 Cor. 10:4)
- h) "A man shall be as an hiding place from the wind. . .the shadow of a great rock." (Isa. 32:2)

10) The Glory Of His Position At God's Right Hand

- a) "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:64; Mk. 14:62; Lk. 22:69)
- b) "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mk. 16:19)
- c) "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." (Acts 2:33)
- d) "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts 7:55)
- e) "And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56)
- f) "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34)
- g) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3:1)
- h) "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." (Heb. 1:3)
- i) "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." (Heb. 8:1)
- j) "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. 10:12)
- k) "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God". (Heb. 12:2)
- l) "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3:22)

11) The Glory Of His Abilities

- a) "When the Comforter is come whom I will send unto you from the Father." (Jn. 15:26)
- b) "I indeed baptize you with water. . .He shall baptize you with the Holy Ghost and Fire." (Lk. 3:16)
- c) "He shall rule them with a rod of iron." (Rev. 2:27; 19:15)

12) The Glory Of God's Pronouncements To Him

- a) "The Lord said unto my Lord, Sit Thou at my right hand until I make thine enemies thy footstool." (Psa. 110:1; Heb. 1:13)
- b) "The Lord shall send the rod of thy strength out of Zion: rule Thou." (Psa. 110:2)

13) The Glory Of God's Acknowledgment Of Him

- a) "He came and took the book out of the right hand of him that sat upon the throne." (Rev. 5:7)
- b) "When He bringeth in the first begotten into the world, He saith, and let all the angles of God worship Him." (Heb. 1:6)

14) The Glory Of His Exaltation

- a) "God hath highly exalted him, and given him a name which is above every name." (Phil. 2:9)
- b) "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 be a Son?" (Heb. 1:5)

Meditations On The Feathers

The accumulation of the glories of God on a man so despised by man, and who accepted this, a man who craved nothing for Himself nor was filled with pride at the activities God wrought through Him as if they were His own, and did it all for the greater glory of God.

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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