

Kingdoms of Man

Part Three

(Proving)

In the early part of the outfitting of the kingdom of man, two of God's finest creations had a difficult time with the truth.

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We have paused in the flow of the discussion because we have not laid the foundation for your understanding of why the truth is significant in the kingdom of man. In fact, we have not yet laid the foundation for what truth is, in the kingdom of man. So, let us go back to the flow of, *Let us*, which include the driving forces in the crafting of who we are. We have already covered the fact that God is the First Cause of everything. From Him, come the derivatives that we see all around us. I will let the apostle Paul explain it.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath showed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

(Romans 1:18-23)

One of the invisible things of God that was added to our world in the beginning is the manifestation of God's Authority. This goes beyond just the process of, *Let*, or even the derivative processes of, *Let there be*, and, *Let the such and such bring forth*. God's Authority is the invisible thing that is the pattern for the work that was done, in the beginning, when He created the way of truth. Now, it might not be apparent in the following three passages, but these portions of Scripture contain the essence of truth, as it is expressed in the kingdom of man: *after his kind*.

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 1:11-12)

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.

(Genesis 1:20-21)

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)

We might be able to recognize truth in the words, *after his kind*, if we consider the basic substance of truth as being summarized in the word, integrity. Truth does not mean that we always say the good thing. Truth means that we speak of the thing that is actually a part of the situation. For instance, there is a parable about a form of abrasive truth, as set against a smooth lie, or two.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

The baptism of John, whence was it? from heaven, or of men?

And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet.

And they answered Jesus, and said, We cannot tell.

And he said unto them, Neither tell I you by what authority I do these things.

But what think ye?

A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

He answered and said, I will not: but afterward he repented, and went.

*And he came to the second, and said likewise.
And he answered and said, I go, sir: and went not.
Whether of them twain did the will of his father?*

They say unto him, The first.

Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

(Matthew 21:23-32)

In the beginning, the truth factor was added at the time that the various pre-humans components were given their marching order about what they would derive from their individual type of existence. For instance, the bear was not told to bring forth apple, nor was the apple tree told to give birth to bears. The integrity of the universe was illustrated at the time of the commandments that were given to these creations. Yes, these are commandments. These are commandments that the pieces of reality have honored for a very long time. So far, the bears are still producing bears, and the apple trees are still producing apples; or not, if they are not fertile. But even if they are not fertile, the apple trees are still not producing portions of the other kinds of creation. This principle of integrity, and the concept of, after its kind, is a very important theological principle. A lesson of the New Covenant time will provide additional clarity.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

(Matthew 12:33)

This principle, of integrity, is so important that even the LORD God bound Himself to applying it in the beginning. The following is the first recorded case where the LORD God invoked the principle of integrity, and, after its kind, production. It involves the whole host of heaven (and earth, too), in working with the LORD to introduce the concept of cooperation; and it uses another derivative of the first expression of the Word, *Let*, in the kingdom of man. The specific, new operative that was added to the kingdom of man, for the purpose of promoting cooperation, is encased in the words, **Let us**. The following Scripture is our first introduction (even before there was an, us, to be introduced to it) of the principle of cooperation, in the kingdom of man.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

(Genesis 1:26-30)

The LORD God did not make the second highest of His creations in a form that was alien to Himself. (Oh, some ego-reducing Scripture may be needed, here.)

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

(Psalm 8:3-5)

The LORD God retained the integrity of His commandment that things were to be made of a like kind, and God applied it to His own creation of mankind. This is an awesome thing to consider; that we have such a high model for our own creative behavior. This is the model that should drive every parent to engage themselves in their families, in righteousness. For instance, the children of Israel were told that they must replicate their devotion to God, in their children. Of course, this required that, as a precursor to replication, they had something in them, each one, to replicate.

Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

(Deuteronomy 6:4-9)

Still, even with the emphasis on loving the LORD, the LORD did not just shackle the

kingdom of man with laws, mandates, and other absolutes. The LORD God released a concept that would allow for wiggle room in the kingdom of man. Wiggle room is a very necessary part of the kingdom of man; because understanding is not always absolute. In a later statement of the LORD, through one of His servants, God described why understanding will not be absolute as far as His ways are concerned.

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

(Isaiah 55:6-9)

Wherefore it seems reasonable and wise that the LORD would allow for some form of, gradual progression to understanding. This is seen in the modern day, in our school systems. This was applied in the time of the beginning by the direct communication of God to man. The first such communications were relatively simple in statement, but they were still complex in execution. This is because mankind was missing a very important part that is required for progressive growth in understanding. Though, before applying this missing part to mankind, the LORD introduced a concept that would allow mankind to fully exploit this missing part. The concept is that of negotiation. Negotiation was introduced in the following discussion that God had with man.

And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

(Genesis 2:8-17)

Now, to some this may not seem like a negotiable matter. Well, actually it is. For instance, in the early days of the civil rights movement, a negotiation of this same sort was introduced into the movement. In that day, the negotiation was framed as follows: If you march without a permit, you will be placed in jail. This was a negotiable item because it involved the negotiation between moral principles, and seemingly unjust rules of law. Each individual who participated in the civil rights movement had to perform this negotiation within their own self. The same was true of man, as pertains to the trees in the midst of the garden. Mankind had the negotiation that consisted of ignoring the trees, versus testing the waters. This is the standard infant-vase type negotiation.

In the beginning, a servant of the LORD was dispatched to move us to the point of finalizing our part of this negotiation. I know that there are some folks who will cringe at the thought that the serpent was a servant of the LORD; but, it was. In all existence, in all realities, all things are servants of the LORD; without exception. The latter day apostle described this facet of the kingdom of man.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?

(Romans 8:28-31)

So, with that understanding, let us take a look at the first fruits of negotiation in the kingdom of man.

Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

(Genesis 3:1)

Eve was placed at a point of decision. No matter what occurred after the start of this meeting, there would be something that needed to be considered. A question had been raised--an answer was required. Then, having performed the first negotiation--whether to answer the serpent or not--Eve presented the results of that internal negotiation.

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

(Genesis 3:2-3)

This should serve as a key lesson for each one of us, as follows. Sometimes it is better to say nothing, than to pursue the distribution of our understanding of a situation. Too often, we decide to distribute our understanding for the purpose of being seen as one who is informed. Well, as the Preacher said,

To every thing there is a season, and a time to every purpose under the heaven:

*A time to be born, and a time to die;
a time to plant, and a time to pluck up that which is planted;
A time to kill, and a time to heal;
a time to break down, and a time to build up;
A time to weep, and a time to laugh;
a time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;
A time to get, and a time to lose;
a time to keep, and a time to cast away;
A time to rend, and a time to sew;
a time to keep silence, and a time to speak;
A time to love, and a time to hate;
a time of war, and a time of peace.*

(Ecclesiastes 3:1-8)

Sometimes, we need to move away from questions of variance (those questions that ask us why we should, or should not, do a certain thing), and leave the other party in a temporary state of ignorance. At least, we should do this when we need for more information or instructions, or if things just do not feel right in our spirit. This is the recommendation that was given to us by the apostle Paul.

Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it.

(1 Thessalonians 5:21-24)

In the beginning, we were just learning about this new tool of negotiation. In a sense (if we want to be lenient with her), we can say that Eve made a quantum leap forward, moving into the application of another of the apostolic admonitions. This admonition tells us of a time when we should share our understanding.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?

But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

(1 Peter 3:12-17)

However, as we will see in a moment, Eve was missing one key component that would have placed her in the category of one that has the answer. Eve only had the commandment of the LORD; she did not have the answer as to why this was the hope that should have been resident in her. However, let us not move directly to that point, just yet. Let us see what happened when the serpent introduced another point of negotiation.

The serpent's next point of negotiation might be called the, "has God really been straightforward in what He's talking about", point of negotiation. To complete it, as a two-party transaction, we need to add the words, "or do I have a better solution than the one that He has given?" The serpent introduced, what it was willing to portray as, the better solution.

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

(Genesis 3:4-5)

With the negotiation completed, the missing piece was inserted into mankind. This missing piece would allow mankind to enter into the apostolic mode of being able to give an answer to those who wanted to know why we are willing to do things the LORD'S way. This missing piece is this: the knowledge of good and evil.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

(Genesis 3:7)

The kingdom of man is almost completely stocked with its primordial ingredients, and the proof of the concept of human existence, in a kingdom, of man, is almost complete. The only thing that remains is to introduce the concept of divine definition.

What is divine definition? Divine definition is the place in the kingdom, where the rules of order of the LORD are contained, along with their attached consequences. Sorry

about that; I did not introduce the creation known as consequence. You have been in its presence, but I did not highlight it at that time. You were introduced to consequence in the "eat--die" combination. With the introduction of the knowledge of good and evil into the kingdom of man, many more of these types of combinations were released into our realm of potential reality. Thus, we learn of consequence by experience, and not by a laundry list of examples.

We now needed to have some experiences that would be useful for passing on to the next generations. These experiences had to be of a sort, such that they would inspire these generation to bypass the, "learn by experience," factor in life. One of these experiences was given to Adam and Eve.

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

(Genesis 3:21-24)

Another one of these, teachable moments, as they are referred to in the United States of America, today, was bestowed upon Cain.

And the LORD said unto Cain, Where is Abel thy brother?

And he said, I know not: Am I my brother's keeper?

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

(Genesis 4:9-12)

We now had some excellent food for thought. Now that this portion of the preparation of the kingdom of man was complete, we were ready to continue our pursuit of like-kind production; up to the point of recognizing the most powerful of tools in like-kind production: the active example. This is the progression in time that took us to the point of flowing into the like-kind example that has endured through the ages. With this example we were ready to fully exploit the kingdom of man.

