

Kingdoms of Man

Part Nine

(Assignment)

So, just why are we here? This may seem to be a pointless question, since we are here; however, there are many systems of logic that seem to indicate that we are here because we placed our self here. One of the most amusing ones (sorry about that) is the one that indicates that mankind invented God. This would seem to be a piece of obviously flawed logic, but it has some measure of truth. To be fair to those who use this line of reasoning, the actual statement should be that mankind invented religion. This is an actual fact. Mankind invented religion, then mankind invented another religion, and then mankind invented another religion; and another religion, and another religion, and so on. To say this does not equate religion with the Living God.

God did not invent a religion; God spawned Religion. The difference is that of bring something from something, as set against bringing something from nothing. God's spawning of Religion set the pattern for many spawning of religions. God's empowering of Religion put the impact in man's dependence on, and need or, religion: God does not need religion. God does not need mankind's practice of religion; or even, Religion. A young man, in the time of Job, expressed this fact quite eloquently.

Elihu spake moreover, and said,

Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin? I will answer thee, and thy companions with thee.

Look unto the heavens, and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

(Job 35:1-8)

Mankind is the one that needs religion. Mankind needs religion to categorize the unknown, and, thereby, to tame it, somewhat. In the earliest days of our existence, mankind looked to the bigger things of the universe, to apply to them the title of, god. This meant that mankind could also allow them to be capricious, and to disrupt our lives, if the revered thing chose to do so. Therefore, when the gods acted belligerently, we did not have to feel weak and somewhat helpless; we could just categorize the behavior of the gods as being out of our control. Among these forces that received the honor of being a god, are the following: *the sun, and the moon, and the stars, even all the host of heaven.*

This is wrong.

Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

(Deuteronomy 4:15-19)

Though, as time progressed, and we became more science-oriented, we discovered that we need not fear the capriciousness of these other citizens of the universe. Upon achieving this enlightened state, we understood that we were no less helpless to counteract their capriciousness, than we are of fully and independently containing our arrogance. However, we did obtain a measure of reactive power in counteracting some of the lesser forms of their expressions of power. For instance, we learned how to channel water to desert places, and by doing so, to counteract drought that may have been caused by an overabundance of the expression of power by the sun.

In addition to our growing confidence in our ability to negotiate with nature; as we moved, and as we move, more and more into the knowledge of counteracting effects that are products of mankind, we will discover, more and more, that we do not need to lean so heavily on religion in that case, either. This is a good thing. In that time, we will begin to depend more and more on one another. And this brings us to the assignment that the LORD gave to the kingdom of man, as its long-term mission. This long-term mission of mankind can be said to be a transition to leadership.

The Bible gives us hints of the transition, going back to the first man. The leadership that was assigned to mankind at that time was to take care of the earth-home that had been created for man.

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)

The early invocation of the mission was forced on mankind, somewhat. This invocation is not the total mission. Looking back, in time, from the outside-of-Eden job placement of mankind, we see a broader assignment. The mission, though, is more than this original limited scope assignment that was given to Adam, when God invoked this reality.

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.

(Genesis 1:26-29)

The mission is seen more clearly in the most contrary action of mankind that is evident in the behavior of Cain.

And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

(Genesis 4:9)

In the question of Cain is the summary of the mission that the LORD has given to all mankind: *Am I my brother's keeper?* When one is in the LORD, the answer is obvious.

The time of Adam, through the time of Isaac, was a time of individual leadership. This can be seen in the conflict that arose between two relatives. The two of them could have formed a very strong conglomeration, but we were still in the time of individual focus. Since we were in that time, each of the relatives had to go their own way, and make their own life.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in

silver, and in gold. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

And Lot also, which went with Abram, had flocks, and herds, and tents.

And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

(Genesis 13:1-12)

Since we were still in a time of independent development, the seed of our transition to leadership had just started to sprout. One of the first sprouts of that seed was expressed in Abram when he sent his force to cooperate with the kings of another nation in order to strengthen the bond between him and his relative, Lot. Maybe it would be better to say that Abram demonstrated that the bond was still there, regardless of distance. This will become an important foundational principle of our forward movement in the mission of the kingdom of man.

And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son,

who dwelt in Sodom, and his goods, and departed.

And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

(Genesis 14:8-16)

Still; as you read through the text, you saw that there was still fragmentation in the way we interacted with one another. Though Abram had done a great service to the other kings, he did not form a fixed confederation with them. Even in the mention of the confederation of Abram with *Mamre the Amorite, brother of Eshcol, and brother of Aner*, Scripture only touches on it. The dynamics of the confederation was not revealed, so we have no information about how to imitate what they did. We had to wait until the time of Isaac to see the type of negotiated coexistence that is the hallmark of a strong and stable confederation. In the time of Isaac, we saw the maturation of a confederation. Prior to its formation, there is discord.

And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

And they digged another well, and strove for that also: and he called the name of it Sitnah.

And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

(Genesis 26:16-22)

Eventually, as a result of Isaac's devotion to the LORD, a confederation was negotiated and formed.

And he went up from thence to Beersheba. And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

(Genesis 26:23-31)

It would not be proper for us to say that Isaac's confederation with Abimelech was the only existing negotiated confederation; for, the Bible does not say that it is a comprehensive history of mankind. The Bible is a collection of incidents in life that move mankind forward in the assigned mission of the LORD. The Bible is not (shockingly stated) promoting the formation of a religion. The Bible is the LORD'S way of telling us how to proceed in our mission: religion is just one of the tools that are required for the completion of this mission. Furthermore, there is a unique type of religion that is the tool of choice, by the Living God.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

(James 1:26-27)

Again, we come back to the concept of, cooperation. Mankind must move deeper into the practice of cooperation. However, in order for mankind to move forward in cooperation, mankind needs to become adept at leadership; this is an extension of our dominion over the creatures, in nature. Mankind must become adept at having dominion

over the things of the various souls of mankind. The first of these souls is brought into subjection as described by the apostle Paul.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

(1 Corinthians 9:24-27)

From the control of our self, we proceed to the linkage of our self to others. You probably thought that a nice place to flow from the, control of self, statement would be to a, control of others, declaration. Well, we are not given the authority to control other souls; these souls already have an owner, and that owner is the only One (hint) that has control over them.

The word of the LORD came unto me again, saying,

What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

(Ezekiel 18:1-9)

The assignment for the kingdom of man is to collect the souls of individual components of the kingdom, forming them into a conglomeration that advances the well-being of the kingdom of man. This may seem to be a self-serving mission. Well, yes, it is. The children of Israel gave us the first hint of how this self-service works.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

(Exodus 20:18-21)

This request of the children of Israel has a two-fold purpose. First, it does the obvious; it gives the individual a breather from being responsible for the universe (except for the ones who stand in a place similar to Moses, as pertain to their sub-universes within the macro-universe). But even more important than the relief is the establishment of a hierarchical relationship of the kingdom of man with the Kingdom of God. This hierarchical relationship is the source of the transition to leadership. This transition is one that was vigorously enforced by the LORD. For example, when one of the members of the mixed multitude of Israel decided that he would invent another type of hierarchy, the LORD vetoed that action.

*And the LORD spake unto Moses, saying,
Speak unto the congregation, saying, Get you up from about the
tabernacle of Korah, Dathan, and Abiram.*

*And Moses rose up and went unto Dathan and Abiram; and the elders of
Israel followed him. And he spake unto the congregation, saying, Depart,
I pray you, from the tents of these wicked men, and touch nothing of
theirs, lest ye be consumed in all their sins.*

*So they gat up from the tabernacle of Korah, Dathan, and Abiram, on
every side: and Dathan and Abiram came out, and stood in the door of
their tents, and their wives, and their sons, and their little children.*

*And Moses said,
Hereby ye shall know that the LORD hath sent me to do all these
works; for I have not done them of mine own mind. If these men die the
common death of all men, or if they be visited after the visitation of all
men; then the LORD hath not sent me. But if the LORD make a new
thing, and the earth open her mouth, and swallow them up, with all that
appertain unto them, and they go down quick into the pit; then ye shall
understand that these men have provoked the LORD.*

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

(Numbers 16:23-35)

In the veto, the LORD showed us, all, that there are certain components of the next level of earthly responsibility that must be in place in the human, or in the organization, in order for the entity to serve as the first light of leadership. The LORD did not just leave us with only a hint of what that is, as in *dark speeches*. The LORD openly described the type of entity that is the light. In the time of the Israelites journey in the wilderness, the brightest of these lights is Moses, who, as the LORD declared of him, *is faithful in all mine house*.

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?

And the LORD heard it.

(Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation.

And they three came out.

And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

(Numbers 12:1-8)

So, what is that special ingredient that caused Moses to be, as the narrator said, above, *very meek, above all the men which were upon the face of the earth?* Actually, it was Moses who described how we would be able to recognize the special ingredient.

Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?

(Deuteronomy 4:5-7)

The general word that we use to describe the ingredient that was introduced into the kingdom of man, for the sake of the continuation of its mission, is contained in this concept: wisdom. I will take a break, here, from defining things, and let king Solomon do that, for us all.

Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength.

By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth.

I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures.

(Proverbs 8:6-21)

The first piece of wisdom that is contained in the person of Moses, is that mankind is--especially, in its leadership--a little lower than the angels. We learned of this facet of

Moses' being when we received these words of the LORD, which He sent to Aaron and Miriam: *faithful in all mine house*. However, the poetry of our blessed possibility in the LORD had to wait until David was inspired to write it.

To the chief Musician upon Gittith, A Psalm of David.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

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 8:1-5)

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**--- Next, in the Kingdoms of Man --**  
**Humility**

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