

Kingdom of God Proposition

Let me see if I can locate the first proposition of the Bible. Okay, I think this is it: an either-or, in parts. This is the first part of the either-or choice; it involves concentration on being a part of a perfect environment.

These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 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.

(Genesis 2:4-15)

The second part of the either-or choice is to opt for a less than perfect, but self-constructed environment. At that time, there is a "you can have this, or you can have that" environment that is established.

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 2:16-17)

You say that this does not seem to be a proposition? That instead, it seems to be a "my way or the highway" type of interaction. Well, to see the proposition in the command, you need to broaden your view, beyond things that are pleasant. Adam did, indeed, have a choice--sort of--and he could have engaged in discussion of alternatives. Actually, Adam did try to voice an alternative: chasten the woman, not me.

*And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.
And the LORD God called unto Adam, and said unto him, Where art thou?
And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*

(Genesis 3:8-12)

The woman, too, seemed to be trying to pass the blame away from her self.

*And the LORD God said unto the woman, What is this that thou hast done?
And the woman said, The serpent beguiled me, and I did eat.*

(Genesis 3:13)

Though the LORD did honor a portion of Adam's request, sort of; still, the LORD did not exercise the full weight of that option. God only placed a light measure of it in reality.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

(Genesis 3:16)

No, this does not mean that the LORD'S proposition was nullified; it still had to be satisfied. Wherefore Adam received the recompense for his portion of the acceptance of that proposition.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face

shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.
(Genesis 3:17-19)

What is the reason we refer to this as a proposition? We do so because the LORD Himself invoked a variance that highlighted the fact that the proposition was not a fixed consequence, in reality. You see, a consequence in the LORD is automatic. Alternatively, a proposition, in the LORD, leaves room for an alternative. In the case of Adam, the LORD exercised an alternative, from a natural perspective: *cursed is the ground for thy sake.*

Okay, I realize that the proposition of Adam is a vaguer one than some of the others of Scripture. Even so, we still maintain our belief that; from the Beginning, the interaction of the Kingdom of God with the kingdom of man has been based heavily on propositions. We say this because proposition allows for negotiation. To give you a clearer view of how this works, here is a historical example.

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During the civil rights movement, of the middle part of the twentieth century in the United States of America, there were some lopsided and egregious regulations; almost of the order of laws. One of these rules said that certain people were eligible for brutal treatment if they dared to express disagreement with certain ones of the egregious rules that were often elevated to the status of being laws, or if they expressed disagreement with the beneficiaries of the obedience to the rules. In such cases of disagreement, there were both written and unwritten propositions. This was okay for a while, and then some folks decided to ignore those propositions, altogether.

For the unwritten propositions, certain people decided that the world needed to know about them. To educate the world, the members of the civil rights movement decided to publicize the fact that they had received a proposal of peace; to be granted to them in exchange for subservience. In other words, if they stayed in their place, they would be allowed to live a quiet, though minimally productive, "life". Disagreement was inevitable because there was a major problem with the proposition: unwritten rules can be changed at the whim of the master (rules makers). Therein is the historical problem with unwritten rules.

On the other hand, the written proposals were easier to navigate. This does not mean that they were automatically easier to endure; many of them were just as unilateral and egregious as the unwritten rules. Thus, because the written proposals were, too, egregious, from time to time; the civil rights workers still had to decide whether they would accept them, or not. Chief among these rules were the ones that said, in summary: You move even one degree away from published norms, then you will be jailed. One group of civil rights workers accepted this, and complied--these are the members of the non-violent movement. When this group moved one point aside from man's

commandments, they were willing to accept the edict of the law of the land. They were similar in their behavior and responses to this group of Hebrew boys.

*Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?*

*Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.*

*If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*

*Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.*

*Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.*

*And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.*

(Daniel 3:14-23)

Fast forwarding through history, we see that the deliverance of the non-violent movement occurred in the same fashion as the deliverance of Shadrach, Meshach, and Abednego.

*Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire?*

*They answered and said unto the king, True, O king.*

*He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.*

(Daniel 3:24-25)

Snapping back to our former place in history, we note the other group was more militant. When this group received the result of the proposition, they were more willing to throw their support behind arbitrary acts against the rules, such as was done by this group of Jews, of the turn of the Age.

*And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.*

*And Pilate asked him, Art thou the King of the Jews?*

*And he answering said unto them, Thou sayest it.*

*And the chief priests accused him of many things: but he answered nothing.*

*And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.*

*But Jesus yet answered nothing; so that Pilate marvelled.*

*Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them.*

*But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy.*

*But the chief priests moved the people, that he should rather release Barabbas unto them.*

*And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?*

*And they cried out again, Crucify him.*

*Then Pilate said unto them, Why, what evil hath he done?*

*And they cried out the more exceedingly, Crucify him.*

*And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.*

(Mark 15:1-15)

Please note that the fate of the violent revolutionaries is not yet settled. They are still thrashing in and at the world, in an effort to secure their, in my opinion, heavy-handed reaction to the proposition. It might be well for them to consider an alternative approach: *Vengeance is mine; I will repay, saith the Lord.*

*Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.*

*Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

*Be not overcome of evil, but overcome evil with good.*

(Romans 12:17-21)

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So, with that little bit of modern history absorbed into your mind, or--for those in whose mind it already resided--retrieved from storage; let us continue our search for further evidence of the propositional nature of the Kingdom of God.

In the Beginning, Adam was of the non-violent sort; in that, when the LORD brought the recompense, Adam did not resist.

And Adam called his wife's name Eve; because she was the mother of all living.

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 3:20-24)

You probably need an example of how Adam might have resisted. Moses' response to a consequence of his action gives us something to consider about this sort of resistance.

And I besought the LORD at that time, saying, O Lord GOD, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

(Deuteronomy 3:23-27)

Moses, too, demonstrates peaceful acceptance.

And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

(Numbers 27:15-21)

Alternatively to Adam's communion with the LORD; in the time of the Beginning, a little while after the peaceful acceptance by Adam, Cain showed us the militant way of reacting to rules and proposals. Note that the word, *if*, in the two statements of, *if thou doest*, as contained in the following conversation, is an indication of a proposition; it is not a command.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof.

And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect.

And Cain was very wrath, and his countenance fell.

And the LORD said unto Cain, Why art thou wrath? and why is thy countenance fallen?

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

(Genesis 4:1-7)

Cain decided that he wanted to bypass the quiet prodding that the LORD had given him; that is, he decided to, in the words of the LORD, *doest not well*.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

(Genesis 4:8)

Now, we must admit that there is an "unwritten" portion to the quiet proposal that Cain had received. The unwritten, at that time, portion is similar to this proposition that the children of Israel received: *Ye shall walk after the LORD your God, and fear him*. In the case of Cain, the false prophet is his self, and the other gods are jealousy and pride, and maybe a few more faults of man's character.

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in.

So shalt thou put the evil away from the midst of thee.

(Deuteronomy 13:1-5)

For Cain, the consequence that was attached is as is stated in the Scripture that is repeated below. This may not please some readers, but the consequence was not a part of the proposition. At the time of the consequence, the proposition had been nullified; almost. (In a moment, we will see that Cain was still able to gain some benefit from the proposition.) The consequence that Cain had to endure was because of this: *the voice of thy brother's blood crieth.*

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)

The consequence is this, as uttered by Cain: *it shall come to pass, that every one that findeth me shall slay me.* However, to highlight the propositional nature of this, our early introduction to the Kingdom of God; the LORD allowed Cain to present a consequence-mitigating proposal. The request for the LORD'S acceptance of a consequence-mitigating proposal is contained in this plea.

And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

(Genesis 4:13-14)

The LORD'S allowance of Cain's proposal is a part of this Scripture.

*And the LORD said unto him,
Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.*

And the LORD set a mark upon Cain, lest any finding him should kill him.

(Genesis 4:15)

Moreover, the blended life of the original proposition and the consequence-mitigating proposal became a part of the portfolio of possibility of man, in the Kingdom of God. At a later time, the discussion that Cain had with the LORD was brought to play on a like-kind episode of life.

And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

(Genesis 4:18-24)

However, we do need a better way of communicating with the Kingdom of God. Error and mitigation cannot be our only means of pursuing intelligence of the Kingdom of God, and thereby finding our place in it. When we return, we will explore a more productive approach. For now, store this Scripture in your mind.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

(Ezekiel 18:20-24)

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**-- Next, in the Kingdom of God --**  
Interaction

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