

The Power of Something from Nothing

Appearance (Sociology)

Appearance is an interesting creation of God because it is more than a word. Appearance is a concept. A substantial amount of time can be used in managing the appearance of a thing. Careers have been made, and lives have been lost, as based on appearances. This is a key part of the Bible's lesson in developing civilizations. For instance, consider the following life example that is in Scripture, as you think about the part that appearance played in the decision making process of the king. It is presented here in stages.

- Warning:

Thus were the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

(Daniel 4:10-17)

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- Certification of need:

*Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him.*

*The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee.*

*Beltshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.*

*And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.*

*Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.*

(Daniel 4:19-27)

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- Sending forth an unfortunate, though common, response of, arrogant misdirection of reverence (routing it to self)--with its associated consequence:

At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds'

claws.

(Daniel 4:29-33)

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- Redirection of rationality, with the appropriate infusion of a fresh supply of, appropriate respect for Authority and reverence for the breadth of Divine Election:

*And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*

*At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.*

(Daniel 4:34-37)

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Okay; that was a somewhat heavy mental image; let us lighten it, a bit. So that we can do that together; think, with me, through a fantasy moment.

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There you are, in your kitchen, looking for your keys. At this point, you are not in a fantasy moment; rather, at this time, you are more like the woman of the following Scripture. This is a time when you have a hope of remediation of your angst, by the intervention of a similar positive occurrence, as we see here.

*And there was a man of mount Ephraim, whose name was Micah. And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it.*

*And his mother said, Blessed be thou of the LORD, my son.*

(Judges 17:1-2)

Also, our objective is to achieve recovery of a kind that is like unto this woman's.

*Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.*

(Luke 15:8-9)

This places us firmly in the field of sociological science; which includes psychology, psychiatry, and stress management as heading toward emergency medicine. Then, in considering all the sociological disciplines that could be involved in those examples; we say that the appearance of these women's initial like kind condition were, indeed, powerful ones. However, what happens to the appearance when we add an outside fantasy factor: how do we view this same episode of life when we have animated keys or coinage?

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What if an animated object decided to play a practical joke, by hiding from its owner, initially? And, what if; when the joke was complete; the object placed itself in the path of search, so that the owner could find it, while the mystically animate one was silently laughing because of its cunning ability? To an independent, outside of the prank, yet, all-knowing, observer, the appearance of this would be more comedy than tragedy.

Ah, there is someone who thinks that I am being too trivial, and that I am moving too far away from religious appearances, or, even, of religion in general. Well, let us bring it back toward home. Consider this Scripture.

A Psalm of David.

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

(Psalm 37:1-6)

Also, please take some time to review this Scripture . . .

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more

than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

(Matthew 6:25-33)

When a Christian presents this to a person that has not seen the underlying faith-based, historical foundation; then, the, *desires of thine heart*, currency is a set of keys or a coin that has miraculously and mysteriously appeared. That is to say, it is miraculous and mysterious from the standpoint of the person that does not have a foundation in faith, yet. Thus, as we speak to that person, we really need to establish the appearance of our brand of theology, first. In fact, this is a central principle of sociology.

So, let us back up, in our understanding of The Power of Something from nothing, and gather more insight into the primordial view. In this case, we want you to walk with us in a journey that is more like this one.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

(Matthew 13:44-46)

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Let us start the unfolding of the appearance of reality that is the drawing force in Christian theocracy. As preparation for this unfolding, we have been introduced to God as being the Only Something from Nothing. We have also stated that God is an appearance that just IS.

Fortunately, God is the only appearance that just is . . . But, God is too High a level for us to absorb, as should be obvious, as follows: to absorb God, you would have to be God; which you cannot be because God is already the only One of Him. Confused? If so; I understand. Moses might have been confused, too, at this point of introduction to the heavy weight of trying to understand God, as seen, then, in His work in the world.

*And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?  
And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.  
And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?  
And God said unto Moses, I AM THAT I AM:  
and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

(Exodus 3:11-14)

Actually, Moses was not really that confused; because, God was not speaking directly to him, at that time. Note this passage of Scripture . . .

*Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.*

(Exodus 3:1-2)

Angelic intervention, *the angel of the LORD*, as in a tangible form, *appeared*, is a common manifestation of the impact of God in the world; both in, and on, mankind. A portion of Scripture that describes one of the common activities of the angels is this one.

*But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

(Hebrews 1:13-14)

But, we are snobs--and proud of it! We do not want to speak with an intermediary. We want to speak to the Someone, Who can, as they say, sign on the dotted line. We are children of these, our ancestors.

*And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly.*

*And they had brick for stone, and slime had they for mortar.  
And they said, Go to, let us build us a city and a tower, whose top may reach unto  
heaven; and let us make us a name, lest we be scattered abroad upon the face of  
the whole earth.*

(Genesis 11:1-4)

Moreover, we are snobs with education! We know about that group of people (up there), with their lack of foresight. Wherefore we know that we need to be careful that we do not receive a like-kind reaction as the one that they received . . .

*And the LORD came down to see the city and the tower, which the children of  
men builded.*

*And the LORD said, Behold, the people is one, and they have all one language;  
and this they begin to do: and now nothing will be restrained from them, which  
they have imagined to do. Go to, let us go down, and there confound their  
language, that they may not understand one another's speech.*

*So the LORD scattered them abroad from thence upon the face of all the  
earth: and they left off to build the city.*

*Therefore is the name of it called Babel; because the LORD did there confound  
the language of all the earth: and from thence did the LORD scatter them abroad  
upon the face of all the earth.*

(Genesis 11:5-9)

Moreover, we are also not foolishly reckless about this; for, we are, too, students of historical errors, cautions and precautions, along with their association to automated consequential outcomes. Here is one of those cautious behaviors about outcomes, as expressed through Moses, as by the LORD.

*And Moses said unto the LORD, See, thou sayest unto me, Bring up this  
people: and thou hast not let me know whom thou wilt send with me. Yet  
thou hast said, I know thee by name, and thou hast also found grace in my  
sight. Now therefore, I pray thee, if I have found grace in thy sight, shew  
me now thy way, that I may know thee, that I may find grace in thy sight:  
and consider that this nation is thy people.*

*And he said, My presence shall go with thee, and I will give thee rest.*

*And he said unto him, If thy presence go not with me, carry us not up  
hence. For wherein shall it be known here that I and thy people have  
found grace in thy sight? is it not in that thou goest with us? so shall we be  
separated, I and thy people, from all the people that are upon the face of  
the earth.*

*And the LORD said unto Moses, I will do this thing also that thou hast spoken: for  
thou hast found grace in my sight, and I know thee by name.*

*And he said, I beseech thee, shew me thy glory.*

*And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.  
And he said, Thou canst not see my face: for there shall no man see me, and live.*

(Exodus 33:12-20)

Take a moment to consider this: Moses already knew that, as the LORD reminded him; *no man see me, and live*. We, too, know that he knew that; for episodes of perceived direct communion, we really do not want to look directly at God. Thus, we have a tendency to behave in the way that Moses did at the bush that *burned with fire*.

*And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.*

*And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses.*

*And he said, Here am I.*

*And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.*

*And Moses hid his face; for he was afraid to look upon God.*

(Exodus 3:3-6)

This is the same sort of restriction that we have when we are presenting the Christian theocratic appearance of God, the Only Something from Nothing. In our presentation, we are facing a person that, in their heart, knows that it is hazardous for them to directly turn their logic to confront (see the face of) the reality of God's intervention in the world and of His Total Control of all facets of it. If they face this; then, their excuses for their living in isolation from other human's need for their time and effort will die. In that moment, they will know that they are not their own. To get them by this frightful appearance, we need to recognize that they have a real yearning to know their life's outcome--their destiny; as Eve did, here.

*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?*

*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.*

*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.*



*And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

(Genesis 3:1-6)

We want to convince the reserved seeker-in-conflict that they can, in righteousness, freely commune with God. However, usually, the reserved one is comfortable being boxed into a world of self-reliance. At all levels of prosperity; such a world has a top-end on potentiality. Unfortunately, it is somewhat difficult to converse freely with someone who is hiding. That is a very old lesson, beginning here.

*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. 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.*

(Genesis 3:7-10)

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Yes, God does know this, too--that hiding is not a good way to handle a conversation. Moreover, because God knows this, He created a quieter interface for us. The, quieter interface, is a very High Level appearance and we will explore it next: it is called, an intercession. On a local note, the Bible's first example of an intercession involves Abraham, and it sets the pattern for the progressive style of communication.

The progressive style of communication is distinct from the command style of communication that Adam endured. In the progressive style of communication, there are at least three phases: establishment of topic, exchange of credentials, and back-and-forth negotiation. These three stages are illustrated by the following Scripture, and we will expand on this approach to the LORD, when we return.

- Establishment of topic

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

(Genesis 18:16-22)

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- Exchange of credentials--humility matched with Authority

*And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?*

(Genesis 18:23-25)

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- Back-and-forth negotiation, in a cloud of mutual respect

And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?

And he said, If I find there forty and five, I will not destroy it.

And he spake unto him yet again, and said, Peradventure there shall be forty found there.

And he said, I will not do it for forty's sake.

And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there.

And he said, I will not do it, if I find thirty there.

