

the darkness. And God called the light Day, and the darkness he called Night.

And the evening and the morning were the first day.

(Genesis 1:4-5)

That duration of the span gives light some character, and allows for differentiation. This image allows us to expand upon the awareness of the kingdom of man. As does light; so, too, the kingdom of man has character and differentiation. It is as a certain prophet observed, in variances of framings for the engine of the kingdom of man; as is repeated, here.

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited:

I am the LORD; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

(Isaiah 45:18-23)

The remaining constituent that was required for the three-dimensional presentation of the kingdom of man is persistence. The persistence allows for gaps, as set between events; with periods of resting from action, which occur without decay of the presence or power of the kingdom itself. In Genesis, there was a hint that light will persist, even when it is not perceived: an eloquent way of stating that is this . . .

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

(John 1:1-5)

To enhance, and solidify, our appreciation for the three-dimensional nature of the

kingdom of man, we will take transverse sections across its history. The sections will span that portion of the timeline which proceeds from Creation, on through the time of the events of the New Testament. Each of the transverse sections is a layer of construction of the kingdom of man. One might think of this as being, the way God laid down our portion of reality.

To begin, let us begin at the Beginning; as we explore the repetitive persistence of the principles (doctrine) that invigorate the kingdom of man, as that kingdom abides in the place that is just out of the void.

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We are aware that; during Creation, the earth was pulled from a void. The beginning of that extraction is as indicated here.

*In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters*  
(Genesis 1:1-2)

The kingdom of man, too, needed to emerge from the void; we can see that, in several key places. These key places are spans that persist across the history of man. In all the various transverse sections, you will see the impact of these spans of God-ordained specialty. Rather than itemize these spans (except the identification of the first one), we will let the Spirit bring these to your attention as you proceed in this reading, and as you have a need for such identification. So, let us enter the reality space of the introductory span, as promised.

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First among the durable spans of the history of the kingdom of man is, Adam. This is the first cell that was extracted from the world that was void of civilization. It was pulled out, in the following fashion.

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.
(Genesis 2:4-7)

Prior to this, the necessary support structures were set in place, for the cell; for, as with any cell, this one needed a media in which it could rest, and from which it could

obtain nourishment. The media was set in place, here.

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.

(Genesis 2:8-14)

At that point, the cell has sufficient resources to sustain itself; but, only as a single cell. This singularity had to end because; suspension in the media as a single cell was not the reason for the cell's existence. Therefore, the LORD God extracted Adam from abiding in the void of singularity; not leaving him in an existence that lacked plurality, and has only one activity in it. At that time, the LORD pulled Adam into this place: purpose. And, the LORD gave this name to Adam's purpose: adam. Here, we include an entry from the dictionary.

--adam--

Adam (Hebrew: אָדָם, Arabic: آدَم) in Biblical (as well as modern) Hebrew is sometimes used as the personal name of an individual and at other times in a generic sense meaning "mankind", in the same way as the earlier Canaanite 'adam'.

The beginning of the shaping of mankind's (adam's) purpose is seen in the following assignment that is spread out as a covering over the kingdom of man.

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 2:15-17)

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So, the kingdom of man seemed to be out of the void of any sameness; however, it had entered another void. To see that other void, one may ask this question: Why should any of the future generations care about what happened in Adam's span . . . or, in any

other span, other than its own? A good answer to that is: so that adam (mankind) would not have to continually reinvent the wheels of interaction with the kingdom of man.

To remove mankind from the void of instability, the LORD releases this: the example. The example was released in two flavors: constructive and destructive. This is what we will explore next, as we travel with mankind, out of the void, and into the extended space of possibility. We were moved into that space, to perfect this portion of our charter.

*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.*

(Genesis 1:26-27)

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**Next, in
kingdom of man
as layered humanity**
(Out of the Void - Extended)
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