

kingdom of man
as layered humanity

Part Two

(Out of the Void - Extended)

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Meditating on the Bible

Acts 17:24-29

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

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Back in time, when we started our adventure in extension from the void, we had to produce certain examples for the coming population of mankind. These examples could be either destructive or constructive. Fortunately for us, the destructive example was not given an enduring span; because, the LORD has no ordinance for repetitively destroying his Creation.

The LORD does have ordinances for repetitively--some may say, cyclically--constructing the layers of the kingdom of man. And, it seems just perfect that; the LORD uses human examples, to accomplish the construction, and, too, to remove us from the need of concentration only on ours. To pull us from that void, God set this human, Noah, as an ever enduring example in the history of the kingdom of man.

In Noah, as by the LORD, the kingdom of man was introduced to certain beneficial attributes of the constructive example type of entity. These attributes are the kind that we can emulate. One of those attributes is seen in the following Scripture.

And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth.

(Genesis 6:7-10)

Also--as encased in a marvelous mix of, integrity, and, emphasis on world consideration--the LORD gave Noah a family mind. This is not the same as, biological capability to produce sons; which, we saw, above. The family mind is superlative to biological capability; as, it is the means of preservation of the biology of the family. In Noah, we see that in action, here.

And Noah did according unto all that the LORD commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

(Genesis 7:5-7)

Still, there was only a single-family focus to Noah's constructive behavior. In Noah, as with the single-family focus we returned to a place that was similar to Adam's, as Adam existed outside of the Garden. As moving from that restrictive interaction with the kingdom of man; the kingdom of man needed to have cells that would venture out, and establish such things as these: confederations, hybrid families, and other such cooperative ventures. In other words; the kingdom of man needed to be pulled from the void of complacent familiarity, as it is brought into the dynamics of, community.

Many events occurred in the span that was the space for this endeavor. The Old Testament is filled with events of that span. These events were of a distant nature, as in respect to our minds. Often, we were confused about how to attach the Old Testament to us. To eliminate confused re-construction, we needed a captain of community interaction; which captain of community is, Christ. Again, we include a formalized description.

--Christ--

The word Christ (or similar spellings) appears in English and most European languages. It is derived from the Greek word *Christós* (transcribed in Latin as *Christus*) in the New Testament as a description for Jesus. Christ is now often used as if it was a name, one part of the name "Jesus Christ", but is actually a title (the Messiah). Its usage in "Christ Jesus" emphasizes its nature as a title.

In the Septuagint version of the Hebrew Bible, the word Christ was used to translate into Greek the Hebrew *mashiach* (messiah), meaning "anointed". *Christós* in classical Greek usage could mean covered in oil, or anointed,

and is thus a literal translation of messiah.

Surely, the LORD had access to a large Old Testament population from which He could have drawn this captain, as in the member of the community, at large. We have Old Testament examples of captains that were put in the position of providing community interaction as for the LORD. These captains were drawn from the community itself. That is what the LORD did, in the election of two notable ones of these captains: the first and second kings of combined Israel

First, the captain was chosen as in this event, here . . .

And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away.

And Saul arose, and they went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may show thee the word of God.

(1 Samuel 9:25-27)

Here is the captain's anointing, as by earthly ceremony.

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

(1 Samuel 10:1-4)

Here is that certain anointing, as of the Spirit.

After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the

high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: And the spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

(1 Samuel 10:5-6)

After those preparations were complete; then, the captain was able to serve the LORD, in the captain's newly formed office.

And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

(1 Samuel 10:7-8)

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For the second king, here is the record of the series of events . . .

The captain was chosen

*And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.*

*And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.*

(1 Samuel 16:1-3)

Here is the captain's anointing, as by earthly ceremony.

*And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice.*

*And he sanctified Jesse and his sons, and called them to the sacrifice.*

*And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man*

*looketh on the outward appearance, but the LORD looketh on the heart.*

*Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.*

*Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.*

*Again, Jesse made seven of his sons to pass before Samuel.*

*And Samuel said unto Jesse, The LORD hath not chosen these. And*

*Samuel said unto Jesse, Are here all thy children?*

*And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep.*

*And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.*

*And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.*

(1 Samuel 16:4-12a)

Here is that certain anointing, as of the Spirit.

*And the LORD said, Arise, anoint him: for this is he.*

*Then Samuel took the horn of oil, and anointed him in the midst of his brethren:*

*and the spirit of the LORD came upon David from that day forward.*

*So Samuel rose up, and went to Ramah.*

(1 Samuel 16:12b-13)

In this anointing, of David; at that time, the captain was not able to serve the LORD in the captain's newly formed office. That process of election of the captain for the house of Israel was preparation for a future change of the LORD'S guard, as set for God's people. But, even though the selection was a precise action that was of the LORD; still, such a selection of an existing thing could easily be confused with the atmosphere of this, the selection of the first king of segregated Israel, after the schism of the time of king Solomon.

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This next election is another future-directed anointing, as David's election was. Again, let us go through the series of events.

Here, the captain was chosen

And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's

servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

(1 Kings 11:26-28)

Here is the captain's anointing, as by earthly ceremony.

And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:.) Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there.

(1 Kings 11:29-36)

Here is that certain anointing, as of the Spirit.

And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

And I will for this afflict the seed of David, but not for ever.

(1 Kings 11:37-39)

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The last sentence, above, in xxx, sets up a potential deficiency in the reign of that future king, in that; it places adversity as being a portion of that king's elevation. This is a pattern that repeated itself, across the other kings of the two portions of the house of Jacob; in the one commonly referred to as, Israel, and, in the one commonly referred to as, Jacob. The kingdom of man needed an image that was a clear anointing of the LORD God; as one that was steeped in enduring righteousness. This anointed one needed to be more stable than the first king, Saul, and not of a spirit that would earn this type of rebuke.

*And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?*

*And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.*

*And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.*

(1 Samuel 15:17-23)

*But the people:* this was a common excuse that was attempted by the kings of the world, of that day. We needed a much stronger willed captain; one that would not be swayed by the whims of the masses. Moreover, the installation of this anointed one needed to be free of the reactive connotation as against another king, which defined the ascendancy of both, king David, and, Jeroboam. In that case, the Christ would have been void of stable beginning. This anointed one needed to have an end-to-end life immersion in righteousness. This righteous birth was declared by the angel of the LORD, here.

*Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the*

*LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*

(Matthew 1:18-21)

To remove Christ, the community captain, from being trapped in that void; the LORD newly constructed him. This level of anointing was announced in this fashion, as a portion of ancient prophecy.

*Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

(Matthew 1:22-23)

As Christ matured and filled his role--to perfect the community example--he looked out and saw another void. The first hint of that void is presented to us, here.

*And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

(Matthew 9:35-38)

This void was not occupied only by the Jew: we see another portion of its occupants, here.

*Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.*

(Acts 17:22-23)

The people of that day were void of having a worldview of the purpose of the kingdom of man. In that day, we were pulled out of that void, and set in this new place.

*And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the*



*which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

(Acts 17:30-31)

We passed through this place, and we gathered additional intelligence about the way of the LORD God, the Father. And, at the time appointed, we were set in the place of the worldview Comforter. The worldview Comforter works in the mental space of existence, to frame our anticipations and expectations. This is the place in which, we must rest; for, this is the space from which we will never escape--and, from which, we should never try to escape. This is an exciting place because; in this place, life is all about the negotiation of anticipations and expectations.

Moreover, as we rest in the mental space of existence, to frame our anticipations and expectations; therein, we need not, not ever, fear being in this space. This absence of fear is possible because, we will share in one, or more, of the rooms of blessedness that were revealed here . . .

*And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,*

*Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

*Blessed are they that mourn: for they shall be comforted.*

*Blessed are the meek: for they shall inherit the earth.*

*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

*Blessed are the merciful: for they shall obtain mercy.*

*Blessed are the pure in heart: for they shall see God.*

*Blessed are the peacemakers: for they shall be called the children of God.*

*Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

*Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

(Matthew 5:1-12)

Therein, we are included . . . and, in like fashion, we are for ever out of the void.

*Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: That he may incline our hearts unto him, to walk in all*

*his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.*

*And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: That all the people of the earth may know that the LORD is God, and that there is none else.*

*Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.*

(1 Kings 8:56-61)

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**Next, in
kingdom of man
as layered humanity
(Life as a Gift - Focused)**
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