

kingdom of man
as layered humanity

Part Four

(Life as a Gift - Extended)

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Meditating on the Bible

Ecclesiastes 11:1-10

Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

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To move in the flow of, life as a gift, as in an extended fashion; we needed an image of how we can navigate this mental terrain. To give us that example, the LORD inserted a reasoning process in Noah. The reasoning process took Noah to the place at which he understood that certain things are wise to do. Among the things that are wise to do is this one: to be faithful in our communion with the LORD.

It is because of Noah's inaugural faithfulness--as extends to us, in his example--that, he assists us in molding our life in religion. As a part of the lesson of Noah, we acknowledge both, religious outreach, and, cherishing life, as being a tightly coupled gift from God. A certain servant of God revealed the beauty of the gift, as in these words.

But God, who is rich in mercy, for his great love wherewith he loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.
(Ephesians 2:4-9)

In the living example, Noah; the gift is as we see its coupling, here.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 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.
(Genesis 6:5-8)

The matter of, *found grace in the eyes of the LORD*, allowed us to have events of preservation of physical life, of the kind that are extensions of our devotion to giving our support for the LORD'S ordinance for the kingdom of man. Among those events is the life of Jacob. At Jacob's birth, the LORD declared that, Jacob's life would be one of favor.

And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

(Genesis 25:19-23)

Later in Jacob's life, it seemed that he was taking control of that favor, and that he was working to establish his own rendition of grace. However; this, Jacob's behavior, set the stage for the completion of this ordinance of the LORD: *the elder shall serve the*

younger.

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

And Jacob said, Sell me this day thy birthright.

And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

And Jacob said, Swear to me this day;

and he sware unto him: and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way:

thus Esau despised his birthright.

(Genesis 25:27-34)

As a result of the action of Jacob (as coupled with Esau's frivolity), a Cain and Abel type of event was teasing its way into the environment of that day, in the kingdom of man. In this tease; Esau would move toward the role of Cain, while Jacob would be lulled toward the part of Abel.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

(Genesis 27:41)

Here, we must ask you to re-appreciate the introduction of open communion with the LORD that appeared in Noah. This is the communion that manifested itself in, our receiving insight from the LORD. It is a step beyond just, calling upon the name of the LORD. In the teasing event of the life of Jacob and Esau, the communion of the LORD--as with Jacob's mother--saved Jacob's life. This communion also prevented the double loss of fellowship that occurred for the family of Adam; when Abel was removed by death, and, Cain was removed by banishment.

And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran; And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why

should I be deprived also of you both in one day?
(Genesis 27:42-45)

Thereby, Jacob's contribution to the kingdom of man continued, and Jacob became our introduction to the community that proceeded to the final stable community of the people of God, as delivered by this blessing: life as a gift of the Christ. The Christ came, so that we can retain our familial connection to the LORD God, the Father. There were many evidences of the Christ's devotion to the life of community, as it being a gift of God to the kingdom of man. We hear that devotion, here . . .

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
(John 10:7-10)

The life of Christ does not need the kind of recognition that elevates his self. The life of Christ is the elevation of the overflow, from God, of this: life as a gift of service. At a certain time, a certain one or us tried to, in a bit of misplaced respect, shift the focus to Christ . . . Christ refused that shift.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

*And I fell at his feet to worship him.
And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*

(Revelation 19:9-10)

There is a straightforward portion of wisdom that defines our life in the LORD. In that Scripture, we learn that the life is a continuum. Life is a continuum in which, our communion with God is both assured and secured. We have this assurance in this preaching of the Gospel, as it says: *in him we live, and move, and have our being.*

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.

(Acts 17:24-28)

Yes, the, our, also includes, the kingdom of man as an entity of the world. Here, too, we have the assistance in our worldview as comes from the Comforter. This is the most critical part of our life, and it is the most precious gift of God. The Christ performed an action, as chronicled below, which highlights the gift aspect of our interaction in, and with, the Comforter--which is, the Holy Ghost.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them,

Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

(John 20:19-23)

From this point, we can proceed with our various communions in life--as with the favor of the LORD--as sent by this great gift of God's grace.

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

(John 1:9-17)

And, the most important portion of that gift is this: that, we have access to the broad life of the wisdom of God. Wherefore our pronouncements can carry the life of the Spirit, in the full power of the Father. As we commune with God, as we share with one another in the kingdom of man; then, as an outgrowth from that relationship, we will be empowered to bring life to others, as a gift of God, as flowing through us. And, among the most useful portions of that capability, as we reach out in the kingdom of man, is this . . .

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.
(Matthew 10:16-20)

Therefore, as you commune with the Spirit of truth, you will receive the power of God for righteous communion throughout the kingdom of man, as delivered by the life of collective service. This will provide sustenance to a vast span of the kingdom of man. Wherefore, as we move toward that transverse section of the history of the kingdom of man, hear ye these words of the Spirit . . .

Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
(Luke 21:14-15)

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**Next, in  
kingdom of man  
as layered humanity**  
(Sustenance - Focused)  
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