

kingdom of man
as layered humanity
Part Six
(Sustenance -- Extended)

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Meditating on the Bible

Acts 2:40-47

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

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But--blessing and honor be to the LORD, always--God gave us a do-over. In the grace of God, we were allowed to return to a time of malleable innocence; such as Eve had. This is the time when; the opportunity for sustenance, as in the LORD, was refreshed--with the addition of new possibility and potentiality. At that time, we received this example of feasting, as in the LORD: Noah.

In Noah, sustenance was expanded, to include moral integrity, and acceptance of differences. At that time, we received our first diversity training lesson. From that time, forward; it was not sufficient for us, to only preserve our food chain. Also; from that time forward, we were pressed beyond catering to our desire for eye candy. Rather than catering to our eyes' satisfaction, we had to accept things that; because, specific things were uniquely required by the other creations of God, they were of no direct, easily discernible benefit to us. To give us another type of sustenance, we were fed a goodly helping of such diversity.

As flowing from the time, and in the spirit, of Noah; this is the diversity that was pressed on us.

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the LORD commanded him.

(Genesis 7:1-5)

Sisters; imagine being locked in a room with your brother's sweaty gym socks. Brothers; imagine being locked in a room full of spilled sister perfume, and mirrors with smeared facial treatments of the girl. Both of these captivities would be a fraction of what Noah had to endure, in order to maintain the sustenance for the physical continuity, and moral integrity, of the kingdom of man. I, for one, am impressed by Noah's acceptance of the diversity of the Ark. More importantly, God was impressed by Noah; as Noah exited that diversity training session, and was of a ready mind to share of his sustenance, with God. We see that, here.

And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

(Genesis 8:18-22)

Noah was a family man; one that pointed the way to a larger need for sustenance, as was present in the kingdom of man, among the family of man. As an individual, Noah rightly handled the sustenance that was given to him, by the LORD. In time, we would receive our introduction to a certain one that handled sustenance for the community. That one is, Christ. Here is the long and noble span that includes Christ, as it proceeds all the way back, through Noah, on its way to Adam. (We have segmented the genealogy at significant points in the span of righteousness.)

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph,

which was the son of Heli, Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan,

which was the son of David,

Which was the son of Jesse,

which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares,

which was the son of Juda,

Which was the son of Jacob,

which was the son of Isaac,

which was the son of Abraham,

which was the son of Thara, which was the son of Nachor, Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, Which was the son of Cainan, which was the son of Arphaxad,

which was the son of Sem,

which was the son of Noe,

which was the son of Lamech, Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, Which was the son of Enos,

which was the son of Seth,

which was the son of Adam,

which was the son of God.

(Luke 3:23-38)

Righteousness is a key part of the sustenance of the soul. Righteousness also expands into sustaining our physical satisfactions. Abraham is our introduction to this aspect of our extended sustenance, as in the LORD.

After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness.

(Genesis 15:1-6)

Wherefore, as pertains to the extended sustenance of, righteousness as indicated in Christ; it seems reasonable for us to scan the span that proceeded from Abram (Abraham). As proceeding for the righteousness of Abraham; that span was defined by this one, as presented from that other direction of Jesus' birth to the world.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

*And after they were brought to Babylon,
Jechonias begat Salathiel; and Salathiel begat Zorobabel; And
Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim
begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and
Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat
Matthan; and Matthan begat Jacob;
And Jacob begat Joseph the husband of Mary, of whom was born Jesus,
who is called Christ.*

*So all the generations from Abraham to David are fourteen generations;
and from David until the carrying away into Babylon are fourteen
generations;
and from the carrying away into Babylon unto Christ are fourteen
generations.*

(Matthew 1:1-17)

There are many events that occurred, along the span; but, we have seen two that are particularly significant, as pertains to community sustenance. We will share them with you, here.

The first significant event is a physical representation of the coming, broader-based community sustenance that is Christ.

*And Moses spake unto Aaron, Say unto all the congregation of the
children of Israel, Come near before the LORD: for he hath heard your
murmurings.*

*And it came to pass, as Aaron spake unto the whole congregation
of the children of Israel, that they looked toward the wilderness,
and, behold, the glory of the LORD appeared in the cloud.*

*And the LORD spake unto Moses, saying,
I have heard the murmurings of the children of Israel: speak unto them,
saying, At even ye shall eat flesh, and in the morning ye shall be filled with
bread; and ye shall know that I am the LORD your God.*

*And it came to pass, that at even the quails came up, and covered
the camp: and in the morning the dew lay round about the host.*

*And when the dew that lay was gone up, behold, upon the face of
the wilderness there lay a small round thing, as small as the hoar
frost on the ground.*

*And when the children of Israel saw it, they said one to another, It
is manna: for they wist not what it was.*

*And Moses said unto them, This is the bread which the LORD hath given
you to eat.*

(Exodus 16:9-15)

Here is that designation of the sustenance which is Christ, as it relates to the physical representation that was set in the ancient community of Israel. This takes sustenance to the next level, as in the LORD.

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

(John 6:29-33)

Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

(John 6:49-51)

Thereby, the community Christ gave order, and priority, to the assorted forms of sustenance. At the higher level is the kind of sustenance that was identified by Moses, here.

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know;

that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

(Deuteronomy 8:1-3)

During an event of adversity for Christ, the higher sustenance that Moses presented was affirmed as being; one among the highest of significant source of sustenance, as from the LORD.

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him.

(Matthew 4:1-11)

As it was presented by Jesus, the Christ; here is a very useful portion of the hierarchy of sustenance, as from the LORD.

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?

(Matthew 6:27-30)

As presented by an ambassador of Christ; here is a word about the limited potency that is in earthly sustenance. Please note that; this limitation cannot be modified by either, our concern therewith, or, the strength of our consideration thereof, as pertains to lengthening the time that we can control its duration.

For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.

(1 Timothy 6:7-8)

And, where there is a hierarchy; there, there must be a regulator. A portion of the

regulation task is; to help mankind navigate adversity, as in our periods of leanness. To do this; sometimes, the regulator must do some damage to our worldview. This is the station of the Comforter.

As we proceed through history, we will experience various measures of dearth in our lands. These are the times that try men's souls (Thomas Paine). In these times, the flow of sustenance will be erratic. These are the days when, the Comforter will gain a position of great significance. These are the days when, we will yearn for the Comforter. Christ knew we would have this yearning, and he established its fulfillment, here, as in reference to the Comforter.

*And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
Of sin, because they believe not on me;
Of righteousness, because I go to my Father, and ye see me no more;
Of judgment, because the prince of this world is judged.*
(John 16:8-11)

To give us an enduring portion of sustenance for the journey through the rigors of the kingdom of man, God set a high water mark example of \adversity, here.

*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains:
Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days!*
(Matthew 24:15-19)

In that day, sustenance became so scarce that, it was not relied upon. This had a positive after-effect; in that, it produced a generation of true worshippers of the LORD God. This is a generation that was truly thankful for their sustenance. From that day, mankind learned how to walk in this way of satisfaction . . .

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.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

(Matthew 6:31-34)

The evidence of our attention to this directive is seen here.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.

Notwithstanding ye have well done, that ye did communicate with my affliction.

(Philippians 4:10-14)

In this time of need--and in others like it--the LORD has purpose for the sustenance that is present in the kingdom of man. A key component of that purpose is; so that, we will be able to have assurance of our ability to endure affliction. This assurance comes in the fact that; the LORD does not use adversity to try to break us: rather, adversity will provoke quickening for our soul. We find that assurance in the record of the lives of the citizens of Scripture; such as is true, here, at this time.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

(1 Corinthians 10:13)

Yes, there will be times, when we will not see a discernible light at the end of our tunnel of adversity. Even so; for the community of the world, in the kingdom of man, these times, too, have eligibility for a beneficial outcome: this space in the world will receive the sustenance it needs to recover. Our pattern for that recovery is this . . .

But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

(Matthew 24:20-22)

During the transition to, seeking sustenance as by the Comforter, the Spirit of Truth; at that time, the world of the kingdom of man received evidence of that new manager for the Storehouse of the grace of the LORD. Jesus Christ announced the blessed transition of custody for our spiritual sustenance, primarily, and a portion of our physical sustenance, as well.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

(John 16:5-7)

Surely, there was some resistance to this transition. One reason for the resistance was; as a matter of honor. This resistance is such as we see Peter, as was indicated in the following Scripture.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.

Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Peter said unto him, Though I should die with thee, yet will I not deny thee.

Likewise also said all the disciples.

(Matthew 26:31-35)

Another reason for resistance was; the influence of, foreboding of future confusion. Since Christ was there, with them; therefore, they perceived that they could apply their own estimation of the meaning of a certain portion of prophecy. That occurred during this time of their communion with Jesus, as he presented this portion of prophecy . . .

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

(John 12:31-34)

Then, too; there was a certain lack of vision as to the comprehensive Design of the LORD, as pertained to the kingdom of Christ. To them, of that day, the physical Christ

was the end of that portion of the Design of God. Therefore, they needed additional information. This strong desire for Christ Jesus' continual presence is indicated in a certain conversation of Peter and Christ; which conversation, we see, here.

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

(John 6:66-71)

Jesus, the Christ, told us to be patient.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

(John 16:12-15)

And, in time, Jesus' statement was fulfilled, and our patience was rewarded. At the ordained time, we were fully linked to the Comforter. This time extends through now. We, now, have a new Spirit to which we look for sustenance that is of a spiritual sort. We also have instructions about required behavior, on our part.

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Rejoice evermore.

Pray without ceasing.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Quench not the Spirit.

(1 Thessalonians 5:14-19)

Wherefore we have learned that; in any matter of sustenance, our sufficiency is in the LORD. Our assignment is, to maintain our focus on this truth.

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.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

(Matthew 10:16-22)

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