

kingdom of man
as layered humanity

Part Seven

(Aesthetics - Focused)

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Meditating on the Bible

Matthew 6:25-30

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?

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Before obligation is set down, pleasure must have been provided: for a parent, that is obvious. Before telling a child, no; one must give the child a reason to listen. This is even somewhat true for infants; though, for an infant, the word is not, no. For an infant, the word is: rest.

Rest; dearly beloved: to get an infant to accept this admonition, we must provide the pleasure (satisfaction) that quiets the yearning. In an infant, we "persuade" the child to believe that; we are the source to which they must turn . . . that, we are the provider of their desires. This involves more than just; giving them the milk that quenches hunger, and the water that calms thirst. We also have to provide the hugs and attention that draws the infant to us. These things are true for all sizes of infants.

The need for positive attention also applies to the one that is an infant to a particular process--a novice. For a novice, we must shield them from the rush of life. This rush tends to press us toward a level of achievement that is beyond our capabilities. Surely, there is a need for some amount of, pushing toward higher level of achievement. Also, these levels are, in general, beyond the present capability of the one that is being pushed. However, the proper push that is applied is a progressive one. As we push others to a

level of readiness that is beyond their present capabilities, we must apply a strong measure of deliberative concern; such as this type, which the apostle Paul describes for the candidate for the office of a bishop.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

(1 Timothy 3:1-7)

Also, the category of, process and procedure infants, includes the one that is an infant to a particular philosophical system-- a proselyte. These will need careful attention. To give such attention is one of the joys of the servant of God. The LORD'S servants are keenly aware of the need for evangelical follow-up. Their desire is; to represent the way of the LORD, without putting a distance between them and the ones that observe them. It is easy for such distance to quench the spirit of an infant of the way of the LORD, specifically; but, too, an infant in any process that has measure of, awe that separates. We must be careful and persistent in such outreach; so as to draw the observers into the process, to prevent the discord such as might have overwhelmed this group of observers.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another,

Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

(Acts 2:5-11)

Concern for infants includes the larger structure of the cosmos--that is, when we consider the whole collection of infants of God's Creation. For instance, here is an identification of yearning that is at, possibly, the highest level of infant yearning.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.
(Romans 8:19-22)

Among all this consideration for satisfaction of yearnings, there is a portion of satisfaction that has a somewhat quiet voice: aesthetics. Here, we will explain this transverse section through the kingdom of man; the one in which aesthetics flows. It is another portion that runs across all of the history of the kingdom of man. So, let us begin, again, at Adam.

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In the narrative of the preparation for this inaugural infant of mankind, in Adam, we see that; God provided a portion that gives noteworthy importance to things of beauty. God provided for beauty, as a necessary part of mankind's experience in its kingdom. Here is our introduction . . .

*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.*  
(Genesis 2:8-9)

That emphasis on aesthetics, which we see here, is in line with God's prior recognition of aesthetics, as being a step in the certification of all Creation. We see this in the emphasis that is placed on God's visual perception of Creation.

*And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*  
(Genesis 1:31)

This serves as the template for a very important part of our assessment of value. Of course, in the Mind of God, there is no concern about proper weighting of aesthetics, as affecting His assignment of value. When aesthetics enters the kingdom of man, as a part of the purpose portion of adam's (mankind's) interaction with the world; then, we, humans, must proceed with caution. When mankind adds aesthetics, as perceived by the eye, to the assessment that is made of the surroundings, it can be beautiful or it can be problematic. Among the initial times when, in my opinion, it was beautiful is, here.

*And the LORD God caused a deep sleep to fall upon Adam, and he slept:*

*and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

(Genesis 2:21-23)

Among the times when it seems to have been problematic in these types of events: when it is mixed with our perception of how a thing should look, as opposed to, accepting it as being as it actually is. This is a time when we judge the worth of a thing by our own personal desire. At such times, we must be very careful about the actual source of our desire. A time when this caution was particularly relevant is, here.

*If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.*

(Genesis 4:7)

But, we really should not fix undue emphasis on these early times of our existence. After all; during that time, we had not been blessed with as significant experience with the knowledge of good and evil, as we have now; nor had we received a sufficient introduction to our own potentiality. I mention the matter of potentiality because; Adam and Eve were the first of their kind, and their initial meeting might be likened to the discovery of water for parched throats in the desert. It seems reasonable to think that, the following observation of the LORD also had an associated portion that abided in the emotional state of Adam.

*And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.*

(Genesis 2:18)

So, history continued to accumulate more humans. Then, at the time ordained, we had a sufficient weight of humans, so that; mankind had, continuously, been taught about the need to prioritize aesthetics, as among other things. At that point, we were ready for a durable and broader appreciation of the place of aesthetics; as, it being a portion of the life of mankind, extended. Our first venture into that corporate type of aesthetics was in the appreciation we developed of the beauty of the blessing of the LORD'S attention to us; which we see, here.

*And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*

*And to Seth, to him also there was born a son; and he called his name Enos:*

*then began men to call upon the name of the LORD.*

(Genesis 4:25-26)

From this point, we were able to rely on the LORD, for the governance that we need in our perception of the beauty that is in the kingdom of man. At that point, we are moving away from infancy. Responsibility is our next set of clothing for communion. Now, our mind must concentrate on enhancing the gift of aesthetic appreciation: as extending from our self, and going toward others of the kingdom of man. We are now moving into a renewal of our mindset . . .

*For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

*And now abideth faith, hope, charity, these three; but the greatest of these is charity.*

(1 Corinthians 13:9-13)

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**Next, in
kingdom of man
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(Aesthetics - Extended)**
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