

**kingdom of man**  
**as layered humanity**  
**Part Eight**  
(Aesthetics - Extended)

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**Meditating on the Bible**

**Isaiah 52:1-7**

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

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When we started to appreciate of the beauty of the LORD, as in a communal fashion; then, we were ready for a durable example. That point occurred during the time of Noah .

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*And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*

(Genesis 6:1-2)

In that day, physicality was gaining too much of an upper hand in man's judgment of the weighting to give to aesthetics. So, the LORD moved us backward; to a place of very limited distractions. That was the point of an Adam-like environment. In fact, if not for the offense of Cain toward Abel, the environments would have been identical. In both of them, mankind started a world on the strength of three sons and one set of parents. Actually, it was identical as in a spiritual, world-shaping sense. It was identical in that;

Abel, too, contributed to the shaping of Adam's world, thusly . . .

*And the LORD said unto Cain, Where is Abel thy brother?  
And he said, I know not: Am I my brother's keeper?  
And he said, What hast thou done? the voice of thy brother's blood crieth  
unto me from the ground.  
(Genesis 4:9-10)*

But, Abel's contribution tends to be overlooked by us, as in his impact on the present world. Instead, we rely on the family of Noah, and they continue to provide the anchor for the beginnings of our service in the LORD. Wherefore; here is our more durable new beginning.

*And God spake unto Noah, saying,  
Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives  
with thee. Bring forth with thee every living thing that is with thee, of all  
flesh, both of fowl, and of cattle, and of every creeping thing that creepeth  
upon the earth; that they may breed abundantly in the earth, and be  
fruitful, and multiply upon the earth.*

*And Noah went forth, and his sons, and his wife, and his sons' wives with  
him:  
. . .  
(Genesis 8:15-18 . . .)*

And, here is the proper positioning of aesthetics, as a part of the world.

*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 8:19-22)

This carried us through this time of relationship with aesthetics: individual commitment to properly assessing aesthetics, as being centered on that which pleases the LORD. From that time, forward; the people of God appreciated the beauty of blessing their food, as being a part of service to God. Next, we needed to take this to a higher

level.

To take us in a more comprehensive direction, the LORD increased the simultaneous participants in the aesthetics of, recognizing the beauty of blessing. That was sent our way in the time of Job.

*There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.*

*And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts.*

*Thus did Job continually.*

(Job 1:1-5)

One might think that this was still only a family matter. Indeed, one might relegate it to being only an individual matter, as in the light of this event.

*And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.*

*While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.*

*While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.*

*While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And, behold, there came a great wind from the wilderness, and*

*smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.*

(Job 1:13-19)

No, Job's witness would not be left as an individual matter; even with the widespread extraction of portion of his earthly worth: there is more to the extension. With the following measure of assistance from certain ones of Job's friends, the LORD extended the reach of appreciation of the beauty of blessing. By their participation, the friends and Job performed a confederated expression of appreciation for God's blessing.

*And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.*

*So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them:*

*the LORD also accepted Job.*

(Job 42:7-9)

In time, the LORD further extended the focus of such aesthetic appreciation; by including other beautiful things. Among these is the benefit of proper appreciation for the offering of incense; as identified, here.

*And the LORD spake unto Moses, saying,  
Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood,  
Oil for the light, spices for anointing oil, and for sweet incense,  
Onyx stones, and stones to be set in the ephod, and in the breastplate.*

*And let them make me a sanctuary; that I may dwell among them.  
According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*

(Exodus 25:1-9)

The children of Israel had many times of appreciation of that particular aesthetic appreciation; but, no reason is of such potency as the category in which this one sits . . .

*But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the tabernacle of the congregation.*

*And the LORD spake unto Moses, saying,  
Get you up from among this congregation, that I may consume them as in a moment.*

*And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.*

*And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed.*

*Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.*

(Numbers 16:41-50)

Still, this is a detached process. Detached processes have the potential to be ignored. Israel taught us about the limitation of detached processes, in that; Israel totally ignored the beauty of those means of relating to the LORD. In that day of Israel's rebellion against the beauty of the LORD, God neutralized the effectiveness of their worship, as done in the aesthetic form of appreciation of the blessing of communion with God, thusly.

*Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.*

*To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*

*Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your*

*hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*  
(Isaiah 1:10-15)

The LORD did not abandon us; there was no need for a repeat of the time of Noah; for, in place of those rituals, the LORD established an even more beautiful means of communing with God. One of the servants of the LORD heralded the completion of the placement of this new beauty, when he told us the following.

*Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.*

*Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.*

(Psalm 40:4-9)

This was the heralding of a time to come; wherein, there would be an individual that would serve as a bridge from God, to the community. The bridge was set in place in this anointed one: the Christ of the New Age. A certain apostle of God described this placement.

*For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.*

*Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*

*Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He*

*taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

(Hebrews 10:1-10)

The Christ was both; a beauty in himself, and, a herald of the proper form of merging aesthetics and the kingdom of man. To take us in the right direction, the Anointed One communed with a component of our self that would be directly attached to the appreciation of beauty, when we walk in the way of the LORD. The connector that was identified is: the heart. The aesthetic engine that was identified as being in the heart is this: desire. The two were brought together, in this fashion, as from one viewpoint.

*A Psalm of David.*

*Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.*

(Psalm 37:1-5)

Also, the record, of how the two were brought together, is presented from this second viewpoint.

*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)

Please note that; the Christ also identified a prerequisite that needed to be fulfilled. Think of it as being like unto this: doing ones work before going out to play. The motivating expertise that empowers our march toward fulfillment has to be sought, by each one of us, as from the Heavenly source, in the following fashion.

*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?*

*If ye then, being evil, know how to give good gifts unto your children,*

*how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

(Matthew 7:7-12)

This was a very good lesson; but, it also had the potential to become another detached methodology. This was so because; the Christ was only given a human span of duration in the kingdom of man, in that day. Also, the Christ was destined to become a pariah.

*Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

(Isaiah 53:1-4)

Wherefore the Christ would also be in a position to be dismissed.

*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

(Isaiah 53:5-7)

And, the Christ would be dismissed, in large part; as indicated here.

*He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

(Isaiah 53:8-9)

Again, we had a need for a durable example. Moreover, this example had to be powerful enough to shape a totally new worldview. Also, this example of the power of aesthetic recognition of the beauty of God's blessing had to speak to the desire of our hearts. Chief among the interactions that needed to be fulfilled was; for it to be our Comforter. To achieve this grand objective, the Comforter did not have to bring in new



techniques. It was enough for the Comforter to use the principles that had been set in place by the Christ. That was done, in this fashion.

*These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

(John 14:25-27)

So, the preparation of the heart space was of key importance. In thinking about that; my mind reaches back in Bible times, to this admonition of Moses.

*And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked.*

(Deuteronomy 10:12-16)

We needed re-direction to a new kind of vision: one that is distinct from physical sight. We needed a kind of vision that would concentrate on the beauty of the inner man. This inner vision is; the inspiration of faith . . . as introduced here.

*Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*

(Hebrews 11:1-3)

Our objective, in relationship to that inner vision, faith, is this . . .

*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

*Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

(2 Corinthians 5:1-8)

Now, it is time for a radical transition, as to seeking sustenance as by the Comforter. We must begin this transition, thusly: by operating in the singleness of our self, as moving toward an unencumbered commitment to the LORD God. Here, Scripture gives us insight about our first step in the process.

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

*For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

(Romans 12:1-3)

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**Next, in  
kingdom of man  
as layered humanity  
(Mental Focus - Singleness)**  
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