

**kingdom of man**  
**as layered humanity**

**Part Eleven**

(Sharing Self- Focused)

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**Meditating on the Bible**

**Ephesians 1:3-12**

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.

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In the Beginning, the LORD allowed us to use a measure of discretion in our interaction with the world. I say, a measure, because, God did not, just release the new citizen of the world, for it to be overwhelmed by the other, more seasoned constituents of the earth. This provided the type of precautious staging that was accomplished in this certain, later time.

*And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.*

(Exodus 23:25-28)

Even as early as the Beginning, the LORD applied the following type of restraint, as

for mankind's sake.

*I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.*

(Exodus 23:29-30)

But, still, the LORD'S Design allowed us some discretionary activity; so as, to awaken our reasoning abilities. Wherefore God gave us this choice.

*And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

(Genesis 2:15-17)

Yes, that is a choice. It is a choice that is similar to the one we make, when we choose to enter into a relationship for hire, as opposed to, donating our services. In such a, relationship for hire; surely, we expect to receive commensurate wages. Specifically, for Adam; this is the, relationship for hire, in which he was entered.

*But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness.*

*What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.*

*But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*

*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

(Romans 6:17-23)

Some may note that, we used the word, entered; which, in this case, is an involuntary action of commitment, of Adam, to a course that he did not design. Remember, we indicated that; the LORD only gave us a measure of elective discretion. As being outside of that measure, there were some things that could not be opened to election. The matter

of, entering into service for the LORD, could not be opened to our discretion; for, surely, we would have made the self- and other-damaging choice. We learned of that part of our nature, later; here . . .

*The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*  
(Jeremiah 17:9-10)

Our heart could not be allowed to pollute the new world; of which, we are only a part. The LORD designed restraints for us; in the light of the fact that, there are others in the equation of existence. Even if we felt so proud, as to disregard the plants and creatures; still, we had this with which we had to deal . . .

*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*  
*So God created man in his own image, in the image of God created he him; male and female created he them.*  
(Genesis 1:26-27)

Moreover; lest we should imagine our self as being an island, the LORD, early on, performed an action that eliminated this notion. Early on, the LORD placed an event into reality that would, for ever, show us that, we must immerse our being in sharing our self. That occurred 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.*  
(Genesis 2:21-22)

After that point, sharing self was not optional--not by any estimation of our place in the world--in our service for the LORD. The fact that this was instilled in the first man of service to the LORD is a clear indication that it applies to every one of us. It applies to all of us because; we are all, members of the connected-to-Eve biological family. This also applies to the ones that are in the form of Adam, in that; at the Beginning of each Bible-based family, we will find our self declaring that, these words apply to us, too.

*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.*  
*Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

*And they were both naked, the man and his wife, and were not ashamed.*

(Genesis 2:23-25)

The official qualification that applies to that first confederation is: consummation of marriage. Here is a New Age expression of the concept of, sharing self in marriage . . .

*Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

(Hebrews 13:4)

From that Beginning, we go to the broader matter of: applying sharing of self to the purpose that the LORD endowed in adam (mankind). At this level, we start to include non-family members as portions of the population with which we share our self. This is the beginning of our concern for our communal posture, as moving to the consideration of, politics and the laws of man.

The first thing that we package in these communion-based matters is this: the fact that, politics and the laws of man depend on the proper inclusion of the Greater Law of God. Please note that, the Greater Law of God is more comprehensive than the law of Moses: the law of Moses is a subset of the Greater Law of God.

As we look back to the Beginning, we see a critical portion of the Greater Law of God; which portion was assigned to laying necessary foundational principles of sharing self. One of those portions is of a unique significance, in that; it prescribes how we must **not** share our self. In summary, it says this: we must not share our self as an expression of revenge. And especially, we must not practice revenge when a matter is not directly related to us. Here, in the following Scripture, Cain tries to call for the application of that principle of the Law.

*And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.*

(Genesis 4:13-14)

This was not an appropriate plea for leniency, as considering that principle of the Law of God. It was not appropriate because; the reaction of the LORD was surely based on the offense to God. The offense was in this, Cain's reckless attitude about the damage that he had done to a precious portion of the Handiwork of God.

*And the LORD said unto Cain, Where is Abel thy brother?  
And he said, I know not: Am I my brother's keeper?*

(Genesis 4:9)

However, Cain may have been of a mind to rely on those words of his, as if they were a true diversion from his affront to the LORD. Instead, the LORD affirmed the egregiousness of Cain's behavior . . .

*And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.*

(Genesis 4:10)

In a perverse way, as evidenced by his choice of responses, Cain had ascribed an offense to Abel, as against God; as, in a projection that was eligible for recompense from God. Cain had taken up Abel's "offense" to God that consisted of Abel's being well pleasing to the LORD; particularly, as pre-empting Cain. (Sometimes, the convolutions of logic that we use are truly fascinating.) This behavior of Cain is a pattern that flows through history, as seen in the action of, trying to eliminate the excuse for unjustifiably taking up an offense. Here, we see the continued application of that principle, as in a future event--as from the time of Cain.

*And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.*

(Genesis 4:23-24)

As that Law moved through history, it settled in the world, in this proverb.

*He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.*

(Proverbs 26:17)

In a later time, that proverb was demonstrated in this life event.

*And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.*

*And he said unto him, Man, who made me a judge or a divider over you?*

*And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.*

(Luke 12:13-15)

So, as we moved out from the Beginning, we needed reminders that there are two aspects to sharing our self: what we must do, and, what we surely must not do. Though, we had mixed success, as we proceeded with the application of these principles as we

extended our sharing of self, outward. Among the points of success is this one.

*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)

Among the points of failure is this event.

*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.*

(Genesis 6:5-6)

Unfortunately, our failures overshadowed our successes, and, therefore, we needed a global refreshing. We needed a refreshing that would reset the parameters for our practice of; extending our portfolio of service, as in sharing of self. The refreshing was called for in the time of Noah; which, we will review, next. The refreshing is introduced by the following pronouncement of the LORD God.

*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.*

*The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.*

*And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.*

(Genesis 6:7-13)

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**Next, in  
kingdom of man  
as layered humanity  
(Sharing Self- Extended)**

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