

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

**Part Twelve**

(Sharing Self- Extended)

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**Meditating on the Bible**

**1 Corinthians 13:1-7**

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

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In the Beginning, in a time of rapid expansion of mankind's awareness of his ability to share self, there was limited interest in discovering how to do that righteously. At that time, we moved in a compartmentalized view of the purpose of our existence . . . as, it being solely for us. Some may say that; today, we have come full circle, back to that atmosphere. Well, let us not rest in that assessment.

Let us return to the example of, how extended sharing must be done. That example begins in Noah. In the matter of sharing self as in an extended fashion, Noah is significant because; in a world that was in disarray, Noah did not lose his focus on either of these two things: the requirements of the community; the place of the Greater Law of God. This is apparent in the accolade that the LORD bestowed upon Noah.

*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 6:7-8)

This was not an example that was restricted to the time of Noah. Indeed, it could not be restricted to the time of Noah because; there was no significant population, of that day,

with which it could be shared. This event sealed that truth.

*And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.*

*And the waters prevailed upon the earth an hundred and fifty days.*  
(Genesis 7:17-24)

That, the lesson of Noah is for his future, is obvious: that is seen in this, the population to which it was directed.

*And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread.*  
(Genesis 9:18-19)

Moreover; as we look further ahead in time, we meet the confirmation of the purpose of the example. That confirmation was packaged into this piece of wisdom.

*By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

(Hebrews 11:7)

But, that example of sharing self, as extended, was not forced to stand on its own, as moving across all time. In time, the LORD augmented the lesson of sharing, by including other events of great power, as directed toward the world. Among those events is this one.

*Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.*

*And God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.*

*Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.*

(Exodus 6:1-8)

Please note the establishment of a span for sharing, as indicated by the inclusion of the participation of the patriarchs. The spirit of sharing was assigned, in a fashion as Scriptures says; *to Abraham, to Isaac, and to Jacob*. In time, the LORD included these, *the children of Israel*, as being responsible for sharing, outward from its collective. At that time, the LORD subordinated individual sharing of self, as was seen in Abraham, Isaac, and the first portion of the life of Jacob. Then, sharing was extended as being only a part of this: consolidated sharing that is of a group. This happened in the day when; the LORD redeemed Israel from Egypt, and embedded the law of Moses in the group known as, the mixed multitude.

*And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*

*And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.*

*And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.*

(Exodus 34:4-11)

Among the principles that are in the Greater Law of God, as presented in a precept of the portion that is the law of Moses, is the principle that subordinated the individual's sharing, as being only a part of the extended group's burden of sharing. We will present that principle, soon; but, before we present it, we need to prepare your soul for full understanding of it. To do that, we simply say that: the word of God cannot be reserved only to the individual; instead, it must be applied in a much more inclusive fashion. Such is the import of this Scripture.

*For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.*

*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

(2 Peter 1:16-21)

Therefore, in the extended group sharing, we concentrate on the place that the Word of God occupies in that outreach. By extending our sharing, beyond self-focus, as moving out for the benefit of the collective, the LORD gave us this challenge.

*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)

To emphasize the reach of the nourishment that comes from extending ones sharing, the LORD provided comprehensive principles that identify the great commitment God requires from a group, as proclaimed in the compendium of blessings and curses of Israel. Here, we have extracted a portion from the beginning, and a portion from the end, of each category.

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## **BLESSINGS**

(Extract)

There is an Author for our blessings, and it is absolutely necessary that we take heed to Him; especially, at such time as He speaks directly to us. These are the words that He used to introduce Himself, and to tell us what we must do, firstly.

*Ye shall make you no idols nor graven image, neither rear you up a  
standing image, neither shall ye set up any image of stone in your land, to  
bow down unto it: for I am the LORD your God.*

*Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.*

(Leviticus 26:1-2)

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- Ongoing commitment:

*And thou shalt not go aside from any of the words which I command thee  
this day, to the right hand, or to the left, to go after other gods to serve  
them.*

(Leviticus 28:14)

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## **CURSES**

(Extract One)

- Level 1 - Cultural decline:

*I am the LORD your God, which brought you forth out of the land of*

*Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.*

*But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.*

*And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.*

(Leviticus 26:13-17)

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- Level 6 - Codification of paranoid conspiracy theorizing:

*And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.*

(Leviticus 26:36-39)

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## **CURSES**

**(Extract Two)**

- Inescapable Recompense:

*But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:*

(Leviticus 28:15)

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- LORD'S Certification:

*If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.*

*And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.*

*And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.*

*And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.*

(Leviticus 28:58-68)

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Reading those words, even though it is a selected portion of the blessings and curses; still, we see that, we will have a problem if we try to walk in our own strength. This has been an issue--maybe even, a problem--for us, across the entirety of this particular transverse section of the kingdom of man. In the section of sharing of self, we have been struggling with our mental limitations. An apostle of God, of the New Age, identified that issue--maybe, problem-- in this gathering.

*Brethren, my heart's desire and prayer to God for Israel is, that they might*

*be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

(Romans 10:1-3)

Add to that mental limitation, the fact that; God is perfect. As a result of the Perfection of the LORD God; if we try to move in our own power, we, too, will face this situation . . .

*If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill.*

*Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*

(James 2:8-11)

*So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.*

(James 2:12-13)

As we move in the community, we need a God-fashioned example of communal sharing. That need is presented in this portion of Scripture.

*Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.*

*Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.*

*For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.*

(Isaiah 9:1-5)

In Christ, we find the example that we require. The brilliant character of the anointed one, the Christ, includes all the things that are required for the righteous sharing of our self, extensively. A prophet of old was endowed with the revelation from God that told of the coming brilliance that is endowed in the Christ.

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

*The Lord sent a word into Jacob, and it hath lighted upon Israel.*

(Isaiah 9:6-8)

This is the state to which we will develop, in time. As the first portion of that growth, we have to open our self to a certain aspect of our communion with God, and of our understanding of the energy that empowers it, as the apostle presented, here.

*Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.*

*In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

*Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

(1 John 4:7-13)

Once we are open to the love of God, as sent to us by God; then, we must, as they say, pay it forward.

*There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.*

(1 John 4:18-19)

This love is not shared by lip service. There is a great danger in the behavior such as we see, here.

*Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of*

*all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.*

(Isaiah 29:9-12)

As reinforcement for that caution, we see an example of that type of folly, in the following attempt at persuasion of performance, as comes from the record of the ancient days:

*Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

*Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?*

(Isaiah 29:13-16)

The same sort of thing--the attempt at persuasion of performance--was carried into the New Age. In that day, too, it received a rebuke from the LORD, as through God's ambassador, Jesus Christ.

*Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?*

*He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written,*

*This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*

*For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.*

*And he said unto them,*

*Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by*

*whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.*

(Mark 7:5-13)

Fortunately, as was done in an extension of worship, in the New Age; so that, we could have assurance of righteous performance, the LORD gave us a reliable measure for our sharing of our self.

*If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.*

(1 John 4:20-21)

To do this, we must open the door of our heart; so as, to receive new spiritual furnishings of the heart, as set in our worldview. The opening of the door is done to allow Christ to enter, as in the fashion described here.

*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

*He that hath an ear, let him hear what the Spirit saith unto the churches.*

(Revelation 3:18-22)

Moreover, Christ will bring in an Associate of his: the Comforter. And in that day, we will quicken our pace, in the journey toward a blessed place of rest. We will, then, immerse our confederations, communions, and other associations, in righteous sharing with the Lord of sharing, the Christ. Then, we will reside in the peace of this pronouncement.

*These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

*And this is life eternal, that they might know thee the only true God,*

*and Jesus Christ, whom thou hast sent.*

*I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.*

(John 17:1-8)

This moves us to a place of great productivity, in the LORD. Next, we will look at that transverse section across the history of man. Let us be diligent about our exploration in that section, as we take this wisdom along with us.

*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*

*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.*

(Matthew 7:13-20)

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