

kingdom of man
as layered humanity
Part Thirteen
(Productivity- Focused)

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Meditating on the Bible

Psalm 130:1-8

A Song of degrees.

Out of the depths have I cried unto thee, O LORD. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.

I wait for the LORD, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.

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Sometimes, I hear my brothers and sisters of the kingdom of man, speaking of a reality in which we share our self with one another, freely and without restrictions. Among the references to which they are pointing is this one.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest.

And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

(Revelation 7:13-17)

I must admit that; that is an enticing reality to ponder. But; I do not have to share my self, in order to go there. In fact; in some matters, it is easier to achieve this state when one does not try to share ones self, or to place ones self in a position to be shared. Here, I

am thinking about such wisdom as the following.

It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

(Proverbs 21:9)

From time to time, we will have to force our self to a stance in life that suppresses sharing of ones self; for instance, at a time such as this.

Answer not a fool according to his folly, lest thou also be like unto him.

(Proverbs 26:4)

What; you say that; I am missing the tenor of that Scripture in Revelation 7:13-17? You say that; that Scripture was sent out for the reality that is described below?

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

God is not the God of the dead, but of the living.

(Matthew 22:29-32)

Okay, let us take a look at that one. Let us concentrate on the time when, we are, all, in an angelic stature. In that time, we have to consider that there is the potential that we will be called upon to behave as the angels. In that time, we may be under the weight of this Scripture.

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

(Hebrews 1:13-14)

Oh, you say that, this is just so hypothetical; that, none of us, here, are there? And that; therefore, no one of us, here, knows, for sure, how we will abide when we are there? Okay, I hear you. As they say, Heaven can wait. Let us, therefore, return to a time that is in a certain transverse section of the history of the kingdom of man: the section in which sharing ones self was almost exclusively what we could do, with little else in the picture. Let us return to the time of Adam.

In the day of Adam; for a very brief portion of Scripture (maybe, two portions), the Bible tells of a time that would allow for almost total concentration on the development

of sharing activities. That time is the one.

These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
(Genesis 2:4-7)

Also, there is this other time--during the Day in which our kingdom was born--when the LORD pulled our basic unit of sharing from the . . .

Well . . . here; you read it.

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)

For sure, this was the time that introduced sharing of self; but, it also spawned another, parallel, transverse section of the kingdom of man. The parallel section is introduced by this event.

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)

At this point, sharing was generalized; into being, service. Then, with an embellishment to service, the LORD brought forth a new transverse section of the procession of the kingdom of man through time. This section is: purpose. Purpose's introduction was done here.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed,

which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

(Genesis 1:28-30)

Moreover, lest Adam should think that, fulfillment of his purpose was an option; the LORD gave Adam some significant incentives, prompting him to fulfill his purpose. These incentives included both; positive reinforcement, and, negative prodding. The positive reinforcement is revealed by Adam himself.

And Adam called his wife's name Eve; because she was the mother of all living.

(Genesis 3:20)

The negative prod was put in play, here.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

(Genesis 3:17-19)

Even though, this was definitely a part of Adam's purpose; it could have been mistaken for being a portion of sharing. To clearly differentiate the two transverse sections, God gave Adam a clear reason for proceeding with forward motion in the section of purpose. In the section of purpose, God gave Adam some sound motivation, to inspire Adam to exercise his skill of dominion. This motivation came to Adam when the LORD gave Adam a resource that needed Adam's protective skills, initially.

And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

(Genesis 4:2)

At this point, another portion of the purpose of mankind was stirred up, in the mixture of the kingdom of man. Because Adam was now the custodian of an enhanced family unit; therefore, he also had the responsibility to perfect purpose for Adam. The beginning of that perfection had to be accomplished by the proper performance of this principle.

Train up a child in the way he should go: and when he is old, he will not depart from it.

(Proverbs 22:6)

In the matter of training, the stakes were high for the continuation of peace for mankind. The following is a summation of a portion of the intensity of the stakes for mankind.

Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth. A foolish son is a grief to his father, and bitterness to her that bare him.

(Proverbs 17:24-25)

As you read, above; training is not a, male only, family thing. The impact of the training also touches the mothers of mankind. Indeed, Scripture of the Beginning stresses the involvement of the mother, as it gives us a peek at this time of exaltation.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

(Genesis 4:1)

To let us know that the involvement of the mother was a continuing portion of the activities of the kingdom of man, Scripture tells us of a later repetition of this behavior by some of the other women of the Bible. These references are significant because; the women were significant enough, for them to be mentioned by name.

And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

(Genesis 4:20-22)

Surely, in consideration of the purpose for the family, it would be a shame to ignore the mother; for, in achieving that designation, the mother must bear a significant amount of discomfort for mankind's sale. This is the pronouncement of that assignment.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

(Genesis 3:16)

But; the, purpose section of the kingdom of man, needed additional tracks on which the train of its ordinance would run. Surely, the Adam track would only take adam's purpose so far. In time, this track would be destroyed, by later, man-based intentions and

