

kingdom of man
as layered humanity
Part Fifteen
(Responsibility- Focused)

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Meditating on the Bible

Daniel 5:17-24

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written.

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In the discussion of the transverse section for productivity, we included a pointer out of that section, into another. The specific pointer was the inclusion of this Scripture.

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

(Proverbs 22:6)

That portion of Scripture indicates that; along with the need to bear fruit, we have an added requirement. Remember this Scripture?

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)

The transverse section of, productivity in the kingdom of man, only carries the first part of that God-given requirement. That section indicates the means by which we are fruitful, but it does not indicate what happens with the fruit of our productivity. So, we set our mind to filling in this portion of the God-given requirement: to multiply.

Yes, I know that, multiply seems to be a portion of productivity; however, that is only true in the surface evaluation of multiply. To see the difference, let us look at the manufacturing process. Let us consider the manufacture of widgets. When I work in a plant, and I have made widgets; surely, I have been productive, in some respect. However, in making the widgets, I have not duplicated my self--I have not multiplied me. Okay, that is too distant of an example.

So, let us move in closer to us: after all; the matter of productivity does rest on this principle, which was introduced at the appearance of the vegetation: *after his kind . . .*

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear:

and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth:

and it was so.

(Genesis 1:9-11)

In the Beginning, Eve was very productive; as far as, in producing things that are human, and that are after the human kind. But, in the Scripture, there is no mention that Eve had multiplied, in the fullest sense of, after her kind. In the fullest sense; for Eve to multiply her self, she would have to give birth to a daughter. Still, that would have only been the first part of multiplication.

In the continuation of Eve's multiplication, she would have to raise the daughter to puberty, and, preferably through that time. This means that; Eve would need to provide proper restraint for her daughter, as a guard against the youngster being overwhelmed by

promiscuity. In this mission, Eve introduces the transverse section of; responsibility.

For a parent, Scripture teaches that; responsibility is a mandatory road of travel. Among such Scripture is this one.

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

(Proverbs 13:24)

Furthermore, Scripture tells us this: that, responsibility is a mandatory path for all mankind. In that thought, we consider all people to be responsible for the integrity of the fruit of their productivity. In that sense, we, all, have a weight of responsibility that is similar to this watchman's.

Again the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

(Ezekiel 33:1-7)

In the Beginning, we see a picture being painted, of what can happen when the watchman is dormant. The particular watchman to whom we are referring is Adam. As we indicated that Eve had a responsibility that was for the sake of the daughters; so, too, Adam had responsibility that was for the benefit of the sons. Among the responsibilities of Adam, there is a small subset of that responsibility which was placed on the fathers of the house of Jacob. It is this portion, which was delivered by God's faithful watchman, Moses . . .

Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to

possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

(Deuteronomy 4:5-10)

Of particular interest, in the subset of Adam, should have been a lesson to his sons that was of this sort . . .

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

(Exodus 20:17)

This lesson seems to have been missing from Adam's training for Cain; as we see, here.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

(Genesis 4:1-5)

The LORD intervened to supplement the syllabus of Adam's training for the sons, as He gave Cain the type of lesson that is anticipated as coming from an earthly father.

And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 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 4:6-7)

Moreover, in the subset of Adam's principles, as illustrated in the law of Moses, should have been this one.

Thou shalt not kill.

(Exodus 20:13)

Well; either that was missing from the son's training session, or, Cain did not take responsibility for following it. Thus, we arrived at this point of the timeline of the kingdom of man.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the LORD said unto Cain, Where is Abel thy brother?

And he said, I know not: Am I my brother's keeper?

(Genesis 4:8-9)

That Adam may not have fulfilled his responsibility to Cain; this does not excuse Cain from bearing the weight of his lapse of responsible behavior, such as should have been given willingly to the LORD. So, Cain has to move through indictment, on the way to accountability, as he is settled into consequence. This is an indictment, as from a somewhat unusual source; though, it is, too, an absolutely reliable pronouncement.

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

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

(Genesis 4:10-12)

Actually, Cain could have seen this sort of consequences coming. All he had to do was, to recollect this portion of the First Family history.

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)

As an academic exercise, it is of interest to me to ponder why we were given this negative viewing from the human First Family's history . . . but, that is only a moment of pondering. As my mind moves further into understanding those events, it seems that; this is another part of the Responsibility that the LORD God bears for us. We needed to know that there are certain parts to our nature that will cause us to flee from responsibility.

It is so easy for us to want to see the good in man--this is actually a somewhat noble (though definitely naive) thing to dwell upon. However; as we search for the good, we need to push our self back to a position of accepting responsibility for a certain part our purpose for being a part of the collective that makes up adam (mankind). In this collective, we have to be ready to accept that the following Scripture is fully binding on us, after a certain period of life has been lived.

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)

We added the qualification about the period of life because; we do not want anyone to push too far into that thing known as, original sin. Scripture has a beautiful passage that directly contradicts the notion of original sin. The contradiction is contained in the tone of the action of the LORD. This tone is in a message that was delivered to the children of Israel, during a time when the ones that had passed a certain age were pressed into full acknowledgement of their responsibility for their arrogance. The pressure was such that, it moved these certain ones through accountability for their behavior, and on into the associated consequence. Here is the consequence.

And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

(Numbers 14:26-30)

Here is the indication of the following principle: that, the LORD does not press us into service too early.

But your little ones, which ye said should be a prey, them will I bring in,

and they shall know the land which ye have despised.
(Numbers 14:31)

Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.
(Deuteronomy 1:39)

Now; please, do not try to hide in the ranks of the little ones. When the time of reckoning has arrived, there is no place for us to hide, as seeking a shield from our responsibility for participation in the betterment of the kingdom of man. This is a responsibility that even persists when we are upset; or, when we are otherwise aggravated by our situation, as Cain was about his.

A certain individual of the time near the Beginning started the drawing of, the line of responsibility as from the type of weight that it pressed down upon Cain. This is a line that passed through this individual, as it made it way to the remainder of the history of the kingdom of man. Here is how that individual represented that line.

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)

Next, we will take a deeper immersion into that type of line, as in the extension of responsibility as moving from the Beginning. We will walk along it, as going through the transverse section that leads to the present day, and beyond. As we go to that path of extension, please do not ever think that you are traveling the road alone. That is; do not ever think that you need to do things without availing yourself of the benefit of the counsel of the LORD. As we go along that extended path, let us keep this blessing in mind, as shared with us by the Psalmist.

A Psalm of David.
The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.
(Psalm 27:1-5)

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