

**kingdom of man**  
**as layered humanity**  
**Part Sixteen**  
(Responsibility- Extended)

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**Meditating on the Bible**

**Ezekiel 18:1-9**

The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

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Here, I am reminded of this passage of Scripture.

*Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

(Acts 17:29-31)

I want you to consider that Scripture, as being of broader application than, just for the time that is the revelation of Jesus Christ. I want you to think of that Scripture as being applicable to any time of transition that moves us from infant-like understanding, to the position of bearing responsibility for adherence to a known fact. Here, we are thinking about the transition that is described below.

*For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.*

*When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

(1 Corinthians 13:9-12)

In the middle ground--between the lack of understanding, and the responsibility for understanding--there is a need for an example of how we must act when we arrive at the other side of responsibility. As we read, before; the LORD is not intent on condemnation. As we read, before; the LORD is keenly aware of our need for conversion. Here, that awareness is re-emphasized.

*Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*

(Ezekiel 33:10-11)

The need for conversion is a part of our transition to responsibility: the LORD sent this message through the prophet Ezekiel.

*Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.*

(Ezekiel 33:12)

However, our eligibility for the blessing from the LORD is closely matched with our desire to be transformed--this is a feature of the process that God put in the kingdom of man; not, a limitation of the ability of God to convert.

*When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.*

*Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without*

*committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.*

(Ezekiel 33:13-16)

In the time of Noah, we see the place that desire holds. In the time of Noah, God looked over the entire world of that day, and the LORD saw that the situation was such as is indicated in the following Scripture.

*For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways:*

*behold, thou art wroth; for we have sinned:  
in those is continuance, and we shall be saved.*

*But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.*

(Isaiah 64:4-7)

As we look at the days of Noah, and see the absence of a zest for responsible behavior; we realize that there is an obvious need for a reset of the kingdom of man. Wherefore we note that; the time of Noah was a reset of the kingdom of man, as far as the weight of the responsibility of the kingdom of man is concerned. In that day, there was only one family's soul that was recognized as calling forth to the LORD, as in a yearning for a change in the atmosphere of responsibility. It was as if; this particular soul was petitioning the LORD, for God to make some allowance for the family's position of yearning to fulfill its weight of responsibility. This call came through the spirit and behavior of the soul of Noah. It was as if, he was calling to God in the following fashion

...

*But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.*

(Isaiah 64:8-9)

In that day, this sort of call to the LORD was placed in the transverse section of, responsibility. As the call moved onward to others spans in the future kingdom of man, it became visible to human history, as in responsible behavior, as measured according to the time of Noah. One of the times that this call went out in a powerful fashion was, when the life of Job started to show its brilliance in the world. In that day, the LORD opened a window for us to see what is in store for a life that righteously bears its weight of

responsibility. This is the beautiful possibility that was displayed in that day.

*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.*

(Job 1:1-3)

Job was keenly aware of the need for end-to-end family responsibility. In Job's mind, there was the constant presence of the possibility that his sons might not keep their responsibility in mind. Some of that concern had to do with the air of celebration that was a constant part of the life of Job's children, as is indicated here.

*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 1:4-5)

At such times of celebration, it is easy for one to fall into the error of; neglect for the lessons of positive life examples, as unto the LORD. At such times; it is not uncommon for things to get out of hand, and for sin to creep into the gathering. Sometimes, this is done in the form of an off color joke, or a reference to certain questionable behaviors, as if they were acceptable. For the "boys", this may be a time when they compare female conquests. For the ladies, this may be a time when they brag about the illicit enticement that they caused in the boys; for instance, as might be done by a certain form of attire. This is surely a time when one must take responsibility for carving ones own way of interacting with the way of the LORD; that is, if one even remembers that there is a way of the LORD with which one needs to interact.

As Job indicates; there is a broader consideration of the impact of our behavior. In Job, we see the parent's portion of our free and, sometime loose, celebrations. Please know that; the concern that befalls the parent is worth your diligent consideration. During these times, a parent might fear that, they might have given birth to one that falls into this classification.

*If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not*

*restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.*

(Ezekiel 18:10-13)

For such a possibility, Job was constant about paying attention to the folly of erroneous behavior. Knowing that his children might not be as vigilant about their relationship with the LORD; Job took a considerable portion of the responsibility for their behavior, and, therefore, he set out to prevent them from moving too aggressively through accountable, as going toward a negative recompense. This is a good example for all ages of our associates. At a later time, we see how Job utilized the spirit of intercession, for the sake of these, his friends, too.

*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)

The example of Job is one of, strong parental concern; however, this does not eliminate the responsibility of the child, as for their own behavior. Here, I would like to introduce another type of father-son relationship, as a tool for discussion of the dynamics of the transverse section of, responsibility. In the time of the kings of Israel, there was a certain use of the word, father, which had nothing to do with biology. In that use of the word; a father is one who had a strong influence on the development of another person's course of life. We see that use of the word, here, in this event that is of a time that is just before the rigors of the time of the kings of Israel.

*And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? And one of the same place answered and said, But who is their*

*father?*

*Therefore it became a proverb, Is Saul also among the prophets?  
(1 Samuel 10:9-12)*

In that expanded use of the word, father; there can be a kind of relationship where, a person notices that there is something amiss about the lessons that are coming from the one who sits in the position of being a father. In that observation, the person may perceive that he needs to do things different from what he is being led to do. At such a time, the person will do well to pay attention to the weight of responsibility that is contained in this declaration of the LORD.

*Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.*

*As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Yet say ye, Why? doth not the son bear the iniquity of the father?*

*When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*

(Ezekiel 18:14-20)

If one does not have a strong base of devotion to the LORD, the weight in that Scripture in the book of Ezekiel sets an environment that can be overwhelming. Also, it can be overwhelming, if one does not have access to a strong example of how to behave. Yes, we do take our cues from the examples that the LORD sends into our life, as providing a basis for how we will behave. That, we have received an example: this can have either a positive, or a negative, impact on our behavior.

Let us explore an example in which, a certain king was presented with an example that he chose to bypass, but, for which he was still deemed to be responsible as for behavior that was generated in accordance with it. In such times, the LORD lets us know that, we do not have an excuse for ill behavior. Here, we will explore that event, which

illustrates the negative impact of receiving a God-given example that is arbitrarily ignored. First, here is the God-given example for the king.

*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.*

(Daniel 5:18-21)

Instead of heeding that example, the king started to carve his own, decidedly carnal, path.

*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.*

(Daniel 5:22-24)

Wherefore, the following negative impact was visited upon the king, as a result of his disregard of that lesson from the LORD.

*And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.*

*This is the interpretation of the thing:*

*MENE; God hath numbered thy kingdom, and finished it.*

*TEKEL; Thou art weighed in the balances, and art found wanting.*

*PERES; Thy kingdom is divided, and given to the Medes and Persians.*

(Daniel 5:25-28)

So, how do we reach the point of being able to differentiate between the times, when we must follow in the pattern of an example, and when we can change our way from the pattern of the example. This is an intricate balancing act that requires involvement of a

community of examples. Sometimes, one example will not be sufficient, as a means of determining what the proper response should be. That is why the Bible has more than one example of the good and bad things of the kingdom of man.

But, in our reliance on the Bible, there is a great deal of interpretation that seems to be required: there seems to be a lot of different ways that Scripture can be interpreted, when one starts combining various portions of it. And, yes, it is our responsibility to properly parse Scripture; for . . .

*Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness.*

(2 Timothy 2:14-16)

To take us to the place of proper parsing of Scripture, we need to have immutable words of counsel. Preferably, these words will be a part of both, the words, and, the living testimony, of a life that is lived in full view of the world. Preferably, these words are direct pronouncements of the way of the LORD, as given to the announcer, from the LORD God Himself. Here is the promise that set this potentiality in the transverse of, responsibility, as it proceeds across the kingdom of man.

*The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

(Deuteronomy 18:15-19)

In the time of the New Age, this position of responsibility was revealed as being, in the Christ. In that day, a body was formed in the world; in a body that is of such a sort that, it could be identified as being comparable to our own. This body was sent through the same sort of rigors that we experience; or, as the apostle Paul testified . . .

*Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain*



*mercy, and find grace to help in time of need.*  
(Hebrews 4:14-16)

The life of Christ is a direct example for those ones that want to bear their responsibility to live righteously, as in the LORD. This example is in development for the entire span of the history of the kingdom of man, as from the Beginning. As from the very early time, there is an almost hidden indication of the beginning of the light of the Christ.

*And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.*  
(Genesis 1:3-5)

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Please, consult with the Spirit about the certification that is available in the following Scripture.

*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins:  
Who is the image of the invisible God, the firstborn of every creature:*  
(Colossians 1:12-15)

*And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*  
...  
(Revelation 3:14)

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The open statement, telling of the presence of the example of righteous responsibility, was withheld from the early inhabitants of the kingdom of man, and reserved for the time of the New Age. In the dawning of that time, a certain representative of the LORD was directed to release the enlightenment of the blessed weight of responsibility that Christ brought into the kingdom of man.

*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.*

*And the light shineth in darkness; and the darkness comprehended it not.*

(John 1:1-5)

Jesus Christ, the anointed one; and, too, the Son of God: this example of proper handling of responsibility was a direct call to action for those ones that wanted to modify their paths in life, but had no ready reference for doing so. In the same stream of admonition that came from the LORD, as according to the prophet Ezekiel; this type of environment is promised to us. Here is the portion of that prophecy that speaks to our eligibility for benefit from our return to responsible behavior.

*But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?*

(Ezekiel 18:21-23)

In fulfillment of that requirement of God, the Christ performed a marvelous compression of the body of knowledge that we have to retain in our ready mind. Actually, let me back up a bit. In a time that was prior to the open revelation of the Son of God, as in Jesus Christ; the LORD declared that we would reach a time of compression of the body of knowledge. At that, then future, time, the body of knowledge would be compacted into a select portion of our being, as in the fashion that is indicated in this Scripture.

*But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

(Jeremiah 31:33-34)

When that day arrived, we started to make our devotional abode in the more succinct body of law that defines our responsibility. This more succinct body of law is contained in an equally powerful structure that is known as, the Law of Love. Jesus declared the core commandment of that Law, here.

*A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.*

(John 13:34-35)

In the Law of Love, we can set our mind on fulfilling one core responsibility; as the way of enveloping all other responsibilities. This is the core of the Law of Love.

*And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.*

(Luke 9:23-26)

In accordance with the Law of Love, we are able to reconfigure the worldview through which we see our responsibilities. In the New Age worldview, we are in the time of consolidation of the many views of religion that existed in the prior worlds. In this day--of the New Age--we can rest in evaluation of the Christ of God, the Son of man.

*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. For Christ is the end of the law for righteousness to every one that believeth.*

(Romans 10:1-4)

In the Son of God, we will find all the rules that govern our weight of responsibility.

*For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)*

(Romans 10:5-7)

The apostle Paul described the method that God used to accomplish this consolidation.

*But what saith it?*

*The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

*For with the heart man believeth unto righteousness; and with the*

*mouth confession is made unto salvation.*  
(Romans 10:8-10)

No longer is it our responsibility to make the rules of engagement. Now, we can look to a new source for the constant reminders that tell us what we must do, and when we must do it. This is true because; the Father God, as by the request of the Son of God, released the Living Collection of Responsible Behavior. Here is where that action of, release of the Living Collection, was identified . . .

*If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*  
(John 14:15-17)

In the Comforter, we can find rest from the multiplicity of considerations of what must, and must not, be done. Moreover; along with a renewed worldview for responsibility, we also receive new capabilities for tackling the troubles of the world. In consideration of those capabilities, please internalize the following Scripture.

*And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*  
(Mark 16:15-18)

As you think about that Scripture, above; pay special attention to the mention of serpents. When I read Scripture, I like to go beyond the commonly thought out images that it incites. For instance; when I read the word, serpent, I am not just thinking of biological entities. That word also brings to mind the things that are venomous in the philosophies of the world. When I think of it that way, I feel comfortable that I will be able to pass through any philosophical concoction of the mind of man. This is a part of the gift that the LORD gave us, as through the Christ of God.

*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with*

*equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

(Isaiah 11:1-5)

In that gift, we will enter into a new day of capability . . . a day that will revolutionize our view of our responsibility, and will richly energize our zeal for performing the assignments that are set on our plate. When we reach this point, we will move in accordance with the blessing that is described here.

*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.*

*They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*

*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

(Isaiah 11:6-10)

. . . Or, as it is stated in the New Covenant, of the New Age, as in the New Testament . . .

*Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest.*

(Hebrews 4:1-5)

The New Age is that new day of capability . . . the day that revolutionizes our view of our responsibility, and richly energizes our zeal for performing the assignments that are set on our plate.

*Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he*

*limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God.*

*For he that is entered into his rest, he also hath ceased from his own works, as God did from his.*

(Hebrews 4:6-10)

In this day, we are at the place of responsibility that has been mapped out by God, as openly seen by us. Here, we move in the chain of responsibility that takes us along the Father's path to perfection. This is our new place of responsibility, and it is among the richest of our blessings.

*But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet.*

*But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.*

*And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

(1 Corinthians 15:20-28)

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