

**kingdom of man**  
**as layered humanity**  
**Part Eighteen**  
(Religion- Extended)

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**Meditating on the Bible**

**James 1:16-27**

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

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At a certain time in the transverse section of, religion, God set His Responsibility in an open place. In that day, some of the children of Creation, as in various groups of beings, started moving in circles, around the LORD'S Responsibility. These groups did what children do so well: they started to imitate this attractive Capability. Today, we see it in the animal kingdom, in the care that the beasts give to their own; as in, the strong protection of a lioness.

Of course, humankind, too, is among the groups that dabbled in imitation of the openly viewed, Responsibility of God. However, its early attempts were somewhat awkward; such as, this one.

*And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*

(Genesis 6:1-2)

The awkwardness of early humankind is understandable, in that; we, humans, do not have this powerful gift, which the LORD gave to the beasts: strong instinct. In the place of strong instinct, the LORD gave us this: the example. For the replication of a strong pattern of religion, as from the LORD'S Responsibility; God did not point our mind's eye at the beasts. The beasts were insufficient for our purposes: because, the beasts do not have a robust nuance in their communion with the LORD--or, even, with the world, around them. Among the beasts; they behave according to their installed nature. Generally, the beasts follow their nature, regardless of environmental variations. Here is an example of such, behavior regardless; as occurred during the life of the prophet Elisha.

*And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD.*

*And there came forth two she bears out of the wood, and tare forty and two children of them.*

(2 Kings 2:23-24)

Alternatively; here is a time when the installed nature of the beast was suppressed, as by the LORD.

*Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?*

*Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.*

(Daniel 6:19-22)

We, humans, have been endowed with a measure of, experimental capability. We, humans, can add seasoning to our religious communion with the LORD. This is a very potent gift from God. It is of the strength that the Psalmist tells us, here.

*When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is thy name in all the earth!*

(Psalm 8:3-9)

To temper the experimental outreach of mankind; God set, in the flow of history, an example of yielded religion. This human example subordinated his experimentation ability, by setting it below his dependence on this: God as being his Father. The human example man is, Noah.

In response to Noah's subordination of his ability to experiment with religious principles (such as, the experiment of dabbling in idolatry), the LORD gave Noah great honor. In Scripture, the honor is set against the darkness of the people of his day. Here is the contract that existed, as against the light of Noah's example.

*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. 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 6:5-8)

The LORD, then, set this prosperous function in the transverse section of, religion: the principle of; receiving blessing from the LORD, as an acknowledgment of the subordination of our attribute of experimentation. This principle passed through history, as affecting individuals, firstly. One of the times when the principle glows brightly is in this place in history.

*After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.*

*And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.*

*And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*

*And he believed in the LORD; and he counted it to him for righteousness. And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*

(Genesis 15:1-7)

As an extension of the subordination of our attribute of experimentation; the LORD delivered a capsule of religious blessing. This is a capsule into which, we can place our yielded soul; so as, to protect it from worldly interference. The capsule bears this name: devotion. In religion, devotion is a necessary superlative. We will use this encapsulation often; especially, when we must withstand the onslaught of human intervention by philosophies of man, and psychological assumptions about our nature and capabilities. Such a time of resistance occurred at this place in the history of the kingdom of man, in the transverse section of religion.

*And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham:*

*and he said, Behold, here I am.*

*And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*

*And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.*

(Genesis 22:1-3)

Our logic may have noticed a disconnection, as between these two truths of Abraham's life: *So shall thy seed be*, and, *offer him there for a burnt offering*. Logic would see the latter action as cancelling the fulfillment of the former; especially, in light of this reality of Sarah, Abraham's wife.

*Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord*

*being old also?*

(Genesis 18:11-12)

*And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him.*

*And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.*

(Genesis 21:1-7)

In spite of the unlikeness of repeating that conception, Abraham subordinated his logic. Wherefore Abraham continued . . .

*Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.*

*And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.*

*And Isaac spake unto Abraham his father, and said, My father:  
and he said, Here am I, my son.*

*And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?*

*And Abraham said, My son, God will provide himself a lamb for a burnt offering:  
so they went both of them together.*

*And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.*

(Genesis 22:4-9)

In that same transverse section, of religion, but at a later time, a servant of the LORD added some more understanding of the power that is present in that event.

*By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was*

*said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.*

(Hebrews 11:17-19)

For those who want to know; this is how the LORD reconciled that display of the faith of Abraham, as in recognition of that deep devotion to the will of God.

*And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham:*

*and he said, Here am I.*

*And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*

*And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.*

(Genesis 22:10-14)

The capsule, of devotion, exists in the LORD'S Responsibility, as a portion of reality which we can extract and utilize. Moreover, it a portion of reality that needs no human proof tests, as by experimentation. It is powered by this realization: that, God knows what He is doing, and we don't have to. Or, as Scripture teaches . . .

*Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.*

(Isaiah 55:6-8)

As we rest in that truth, we are drawn into service in the community of saints. That is the place, in religion, in which, we walk in the intersection of very dynamic, and sometimes warring, authorities; as between our devotion, and the world's pressure for continuation of experimentation. Here is a sampling of the world's pull.

*Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise*

*after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

(Daniel 7:23-25)

Here is the promise, which is in the capsule of devotion.

*But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

(Daniel 7:26-27)

In this location, we are ready to fix our eyes on the Last Example of religious devotion. In this place, we are ready to gather our methodologies, as coming from the one who has been filled with the Spirit of God; and empowered by the Father; so that, he presents the fullness of religion, to us. Here, we are ready to start to learn from the Christ.

In the ancient times, Moses delivered the promise of eligibility for inclusion in Christ's community; as, its being a gift of God to the children of the house of Jacob.

*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)

Also from the revelations of the ancient time; the prophet Isaiah delivered the message of inclusion of the remainder of the world. These are the people that were outside of the congregation of Israel. The revelation tells of their inclusion among the members of the gathering of saints of the LORD. They are of the group that is referred to as, the Gentile nations. To begin, Isaiah set a place for the link to the Prophet, as he was identified in Moses' prophecy.

*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)

The Anointed One of God would be the catalyst for the widely inclusive environment of; religion in which the Gentiles would also abide.

*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)

In Christ, the walls were broken down, as formerly separated the nations from one another. This was accomplished by placing the Christ in the lineage that includes Abraham, and the promise of God that was given to him.

*Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision?*

*Not in circumcision, but in uncircumcision.*

*And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of*



*that faith of our father Abraham, which he had being yet uncircumcised.*  
(Romans 4:9-12)

As Abraham's faith was counted as righteousness; so, too, in Christ, this same flow of faith is the instrument by which the consolidation of all portion of mankind is achieved, as through religion. The way this is done is as follows.

*For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression.*

*Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

(Romans 4:13-17)

Let us pause, and recollect the time when mankind was experimenting with the open revelation of the Responsibility of God; back in that time when the men took many wives. This happened in the time of Noah. That day is the time of the beginnings of class separation in the world. Some people may also say that we can go back to this event of history, to witness the emergence of that type of separation.

*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)

Let us see why that impression arises.

At the dawn of the New Age, we see the LORD'S open revelation of religion, as presented during the coming of age of the world, in the day of the LORD. In that day, the Genesis 3:16 boundaries were loosened, as by the encapsulation of our yielded soul. In that day, devotion became a class neutral asset of the kingdom of man.

*But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.*

(Galatians 3:23-25)

With that change, we, all, became eligible for self-directed communion with the LORD God, the Father. This eligibility is of this sort.

*For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

(Galatians 3:26-29)

But, being male or female is not, being in a separate class. Being male or female is, being in this class . . .

*This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.*

(Genesis 5:1-2)

In that joint class (*their name Adam*), we have distinguishing assignments of capability and expectation for deliverables, as set forth for the branches of the class, by the LORD God. Those capabilities and expectations are still with us now, in the time of Christ. Therefore, let us not array the LORD God, the Father, as set against the purpose of His Son, the Christ--or, vice versa.

Let us not think that, we, humans, are the authors of Christ's way of life. Let us always remember this: the Father set the Christ in the world. And, too, let us remember that; this was done in accordance with the Father's ordinance for His Son. In that ordinance, it is Christ that gives us the ability to obtain the raw materials that are required to form the capsule of devotion to the LORD God, the Father. By the example of the life and ministry of Christ; we have the material that is needed to truly serve the LORD. Let us be willing to confine our zeal to that inspiration to serve the LORD God; as opposed to, redefining the bounds of the assigned capabilities and deliverables.

Please, do not concentrate on using human power, as a means of extending our charger for service to the LORD. Instead, let us be thankful for our distinguishing portions in the LORD'S world, as we move in this, Christ's admonition for peace.

*Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.*

*Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?*

*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

(John 14:1-7)

True service to the LORD comes with this great benefit: the ability to go to the LORD, in such a fashion as is indicated by the apostle Peter, here.

*Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.*

(1 Peter 5:6-7)

In Christ, our worldview is both; disrupted, and, renewed. In considering that, I am reminded of the way that Christ spoke of this combination of, disruption and renewal, as it was accomplished in his own life.

*And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*

(John 12:23-24)

For us, the disruption and renewal is accomplished by this combination: the extraction of our self from the world, and, the inclusion of our total being in the portion of Responsibility that is in Christ. I say, total being, because; anything less is not sufficient.

*For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.*

(2 Corinthians 5:14-16)

Indeed, anything less is not possible; because, the process of inclusion is ordained by God as being mandatory and unstoppable.

*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of*

*God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

(2 Corinthians 5:17-19)

Here is the process of inclusion.

*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)

With the collection that was done in accordance with 1 Corinthians 15:20-28, we needed an interface to the richness that is contained in Christ. Our human minds are not capable of extracting such a rapid flow of potentiality. Consider that there are seven billion, or so, people on this planet. Think about how difficult it is for the collection to be managed, as from the view of a single individual. Surely, one person will not directly interface with the entire collection, but; still, there is some impact on your life from much of that collection. Only God knows which portions of the collection will affect our daily living.

In managing our portion of the connection to the seven billion, or so, people on this planet, we needed a Very High Level Filter for our interactions with other. Moreover, the Filter had to be of a sort that could translate the leading of the LORD, and set forth concepts that we can understand. Our mind required this interface. The LORD provided this interface; in the Comforter, the Spirit of truth. Among the activities that are part of this Blessed Interface to the way of the LORD is this . . .

*For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not,*

*then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

*And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

(Romans 8:24-27)

And, there is a beautiful simplicity to the whole matter of; religion as an interface to the Father, as flowing through Christ. The beautiful simplicity is that; we only need to walk in the pattern of the following examples of communion with the Godhead. When we return, we will explore this simplicity, in greater detail.

*Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.*

*Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.*

*Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.*

(Acts 11:19-26)

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

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