

kingdom of man
as layered humanity
Part Twenty-two
(Elevation- Extended)

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Meditating on the Bible

Matthew 13:36-43

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them,

He that soweth the good seed is the Son of man;
The field is the world;
the good seed are the children of the kingdom;
but the tares are the children of the wicked one;
The enemy that sowed them is the devil;
the harvest is the end of the world;
and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Daniel 12:1-3

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

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Elevation, as it exists in the kingdom of man, is, too, a product of the kingdom of man. It is a product that requires the collection of various components of the kingdom of man. One of the more powerful components is this: the knowledge that elevation is possible. To gain this insight, we must have an example of an elevation. Preferably, the

example will be a human one. In the transverse section of, elevation, the broad span of the section was seeded with this event, of the life of Noah.

*And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
But Noah found grace in the eyes of the LORD.
(Genesis 6:7-8)*

This is not the first elevation within the transverse section . . . but, this is the first elevation that branched out for individuals and groups. In Noah's elevation, we learn this: that, the LORD moves individual elevation, to place it in a position to lift groups up. In Noah's case, the immediate group that was lifted up is; the family.

*These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth.
(Genesis 6:9-10)*

Scripture does not directly indicate the qualifications of the sons, as indicating that they had earned the great blessing that they received; nevertheless, I am sure that, Scripture does not need to indicate their qualifications. Why am I sure of this? I am sure of that because; in a later time, I see an example that gives clarity to the reach of Noah, as in his ability to impute his esteem, as for the elevation of his family. The example is in the time of Abraham.

*And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.
(Genesis 18:16-19)*

We will explore the processing of imputed esteem, later. For now, we need to add some more inventory to the shelves of elevation, as those shelves appear in the kingdom of man. And in keeping with the great width of this section--elevation--we will place some non-human products on the shelves.

There is a certain product that is in a very good position on the shelves: the exaltation of the place to which God has assigned a member of Creation. An example of that is here, in . . .

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the LORD.

(Isaiah 2:1-5)

To me, it is wonderful that the LORD gave a measure of animation to the, seemingly, fixed portions of the earth. In this way, the LORD allowed them to enjoy an elevation that is above the station of human's perception. Such an elevation is as declared in . . .

*The voice of him that crieth in the wilderness,
Prepare ye the way of the LORD, make straight in the desert a highway
for our God. Every valley shall be exalted, and every mountain and hill
shall be made low: and the crooked shall be made straight, and the rough
places plain:*

...

(Isaiah 40:3-4 . . .)

Scripture even gives these members of Creation, the capacity to perform elevation that is not dependent on outside participation. Among those capabilities is; readiness to leap. Here is an otherwise inanimate participant in that type of independent acknowledgment of the majesty of the LORD God.

*The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.
Why leap ye, ye high hills?
this is the hill which God desireth to dwell in; yea, the LORD will
dwell in it for ever.*

(Psalm 68:15-16)

The inclusion of these examples, as portion of our elevation to, excellence in the LORD, allows us to obtain a certain amount of confidence as in our ability to commune with God. We move in this way, by taking the leap of faith. That mental elevation was explored, here.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(Hebrews 11:1-6)

This recognition of the need for non-human examples of elevation takes us to the one that is of preeminence, as set beside all other portions of elevation that occurs in the kingdom of man. This preeminent portion of the kingdom was set on its shelf, in the section of elevation, as put there by the LORD God Himself. And, it is a most blessed raw material of God. This material is a necessary quickening agent for all products of the kingdom of man. Without this raw material of faith; elevation, as it exists in the kingdom of man, will not occur. This is the voice of the necessary ingredient of elevation.

I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength.

By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me.

Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures.

(Proverbs 8:12-21)

Here is a portion of the sterling résumé of the necessary ingredient of elevation, wisdom.

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no

fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

(Proverbs 8:22-31)

We, next, want to evaluate how wisdom is added to performance of individuals, to elevate a group; as taking that group, from obscurity, to notoriety. Such is the nature of this elevation, as occurred in that particular transverse section of the kingdom of man . . .

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying,

Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.

These are the words which thou shalt speak unto the children of Israel.

(Exodus 19:1-6)

The specific nature of this elevation is as Moses described it, here.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the LORD alone did lead him, and there was no strange god with him.

He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

(Deuteronomy 32:8-14)

This was the start of the elevation of the nations of the kingdom of man: though, it was only the first of two portions of the elevation of the entire kingdom of man. The second part required this attitude an individual, as set in the transverse section of, elevation, by the LORD.

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 attitude was activated in the following environment of the kingdom of man . . .

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.

(Isaiah 11:6-9)

The attitude was set in the transverse section of, elevation, as for the righteous esteem of the world.

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 11:10)

This is the beginning--and the ending, too--of the elevation of all members of Creation that are in the very diverse community of man. It is at this point that; the LORD God elevated the Christ, as placing him in a position of high elevation by all mankind. This high place mixed many ingredients of the grace of God. Among these ingredients is virtue; such as, a certain one of us experienced, here.

And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

(Mark 5:25-30)

Also, among those ingredients of the grace of God is a measure of, sorrow as mixed with expectation, as is contained in this prophecy of Jesus Christ.

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

(John 12:31-33)

And, there were several other ingredients that were sent in the appearance of the Christ. They are of such an expansive collection as is indicated, here, by a certain disciple of the Lord Jesus Christ.

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

(John 21:24-25)

All that is the Christ was set as an example for the continued, and continual, elevation of the kingdom of man, as for the glory of God. This is that blessed creation which is of the Father.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was

made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

(Philippians 2:5-11)

As we said; this is a continuing process. The day of Christ was not the end of the elevation of the kingdom of man. Instead, the day of Christ set an ingredient in the section of, elevation, as toward exaltation of the kingdom of man. In the record of that time of the day of Christ, there is a statement of the proper method to use, for the purpose of spreading the grace of Christ, as for the exaltation. That is presented, here.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung an hymn, they went out into the mount of Olives.

(Matthew 26:26-30)

Here is additional edification about the *new testament*: it is as provided by the apostle Paul.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

(Hebrews 9:11-15)

The *new testament* is a mandatory part of our renewal, in the LORD. The disciples heard Jesus Christ describe his part in that new testament. The world received the witness of the apostle Paul, in reference to the new testament; as we read, above. Also, the apostle Paul was assigned to giving more depth to the great transformation that is in Christ Jesus. This increase in understanding was presented to the Hebrew people, first . .

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

(Hebrews 9:16-28)

The fact that, there is a process, and not an ending, is laced through the length and breadth of the New Testament. The truth that, this is a necessary human process; is set as the foundation of the New Testament.

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

(John 6:66-71)

Lord, to whom shall we go? That question persists, across the entire remaining span of the history of the kingdom of man. This is a necessary human process, of elevation and exaltation, as beginning with the twelve. The statement of the foundational nature of the twelve is written in this Scripture.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

(Revelation 21:9-14)

That, this foundational beginning is for the elevation of the kingdom of man, is written here.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall

receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

(Matthew 19:27-30)

One other blessed ingredient needed to be collected. And, that was done, here.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them,

Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

(John 20:19-23)

Receive ye the Holy Ghost: when that endowment matured, the disciples were sent out. So, the disciples went out, to comprehensively elevate the worldview of the kingdom of man, as moving it toward open identification with the God of grace, as perceived by Creation itself.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

(Acts 2:1-4)

To assist the world--as in that elevation--the Comforter came from the Father, and it made its presence known to a wide assortment of the people of the earth, as through the Jews.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another,

Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

(Acts 2:5-12)

From that point, onward; the Jews saw the great work of exaltation of the house of Jacob; as in examples such as this one . . .

And by the hands of the apostles were many signs and wonders wrought among the people;

(and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.)

Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

(Acts 5:12-16)

As for the progressive elevation of the portions of the house of Jacob, the impact was experienced in stages. This is in accordance with the prescription that Christ administered to the disciples.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you:

*and ye shall be witnesses unto me both in Jerusalem,
and in all Judaea,
and in Samaria,
and unto the uttermost part of the earth.*

(Acts 1:6-8)

This is in accordance with the pronouncement of the LORD, as delivered by God's

prophet, Isaiah.

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

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

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

(Isaiah 9:1-8)

That transverse section, elevation, also flows in the area of the kingdom of man that is outside of the house of Jacob. This is the area that hosts other cultures, besides the Jew. And it was the behavior of the Jews that signaled the time for the extension of elevation to that other area. The signal came as the house of Jacob entered this state of being.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

(Deuteronomy 32:15-18)

So, at the time ordained, the remainder of the world was drawn into God's elevation of the kingdom of man. The LORD declared that this would occur.

And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward

generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

(Deuteronomy 32:19-21)

To accomplish this; another instrument of elevation was set in that certain section of the kingdom of man. This use of a second instrument of elevation is in accordance with the protocol for assured proof of a pronouncement, as it is stated in the Law: *One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.* (Deuteronomy 19:15)

In that spirit of affirmation of the drive toward consolidated excellence, as for the entire kingdom of man, this second witness was elected.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias.

And he said, Behold, I am here, Lord.

And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake.

(Acts 9:10-16)

Then, multiple witnesses were selected to see the proof of God's elevation of the Gentile, too; as through the Lord's ambassador, the apostle Paul. Here is an example of the sightings of the proof of the potential for elevation of mankind's second segment of the kingdom of man; the Gentile observers.

And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

(Acts 19:11-12)

Now, we, all, are moving in the finalization of the transverse section of the kingdom

