

# Collateral Damage and the Heart of God

## Part One

(First Consideration)

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### Meditating on the Bible

#### Deuteronomy 6:4-9

Hear, O Israel: The LORD our God is one LORD:  
And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

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*Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.*

*And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.*

(Ezekiel 1:1-4)

There is grandeur to the glory of God--of such a magnitude that, we, humans, cannot condense it into our neat intellectual packets of understanding. The condensation can only be done by the LORD. That is the premise from which we start. To that premise, we add this insight . . .

*For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing*

*whereto I sent it.*

(Isaiah 55:10-11)

In this evaluation of collateral effect, we will review some Bible history. To begin, we will concentrate on the time that is before the Scripture that is included below.

*Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 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 31:31-34)

In that beforetime, there were many people who perished as a part of various judgments that were delivered from the LORD. Many of these people were not the direct face of the affront to the way of the LORD. In the present day, these people would be collected in a category that bears this name: collateral damage.

In the present day, there is much concern about collateral damage in warfare. This concern serves some people as a justification for inverting history. The perception is that: the past must be governed, and judged, by the acceptable behavioral desires of the present. This is inappropriate; since, the past needs to stand on its own--indeed, the past surely does stand on its own. Therefore, we need to refit our perception, to fit the situation as it stands in history; not, try to adapt its behavior to now. We are called upon to move forward in the new enlightenment that has been revealed to us, for now. This action is called for in Scripture such as, this one.

*God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*

*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 17:24-31)

The prior *times of this ignorance* was a period during which God applied a different methodology for the development of mankind. The methodology is described in this concept: *God winked at*. We must accept our present responsibility in the Spirit, as mankind received it in the New Covenant; which was presented during the time of the construction of the New Testament. Now, in this day, our responsibility is as the apostle Paul told the Ephesians, here.

*And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

*But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*

(Ephesians 2:1-9)

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In the now; in order to obtain added peace about the place of the collateral management of the prior Covenant, let us review the collateral management considerations of the bulk of the time of the Old Testament. As we do that, we see that; in the Old Testament, one of the largest collateral gatherer is this . . .

*Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.*

*The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is*

*hungry, and his strength faileth: he drinketh no water, and is faint.*

*The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.*

*Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.*

(Isaiah 44:10-17)

In that group which is the source of the collateral, there is an associated damage, which is a recompense for the offense to the way of the LORD. Here is the direct face of the affront to the way of the LORD.

*They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?*

(Isaiah 44:18-20)

We identify that, this is the source of the collateral damage that is the subject of study. In this population are those ones that had no opportunity to choose for the LORD. These ones fall into the groups that were swept up in the fulfillment of the following Scripture.

*When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.*

(Deuteronomy 7:1-3)

Here is why that proactive behavior was necessary for the ancient, still childlike mixed multitude of Israel.

*For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.*

(Deuteronomy 7:4)

I would like you to consider the collection of women, and, the collection of children; those ones that have not been exposed to the way of the LORD. Here, I purposefully used the present tense because; there are many members of the modern world that are in the respective groups that are the same as those two collections--children, and, certain dependent women. We include that fact, here; but, it is for future reference, and it is sent out to set a seed in your mind. For now, we ask you to archive that thought; we will specifically explore the modern time, later. In preparation for that time; please place this principle in your mental database; to be acknowledged, later, as a significant portion of understanding the overarching container for collateral damage and the Heart of God. We request that pause in this spirit . . .

*But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

(2 Peter 3:8-9)

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Thinking through Deuteronomy 7:1-3, it is possible that; when someone takes a life of a member of either group--children, and, certain dependent women--and if the strictest image of the elected population of Heaven and hell is pursued; then, that person is perceived as having been sentenced to hell. This does not seem like a thing that the Living God would allow. That image of the populations of Heaven and hell has an inherent randomness that is contrary to the precision of the LORD God. For man people, today, this is a source of unacknowledged confusion. So, we will openly analyze it.

Rather than stringing a collection of Scripture together, I ask you to draw upon the meaning of this word: omniscience. According to the definition of that word; there is nothing that is not known by God--this includes, all of His own actions, too. Therefore, there is no event that will ever be redone by God. Moreover, there is no action that ever changes, for God's omniscience. Thus, for each thing that God knows has been done, the thing is precise, in that; it has been completely done, in His omniscience. Wherefore, actions that occur can never be random, to God. This Limitless Span of the Spirit is in accordance with the following attribute of God.

*Remember this, and show yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*

*Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.*

(Isaiah 46:8-13)

To cement that concept, further; let us include the fact that, God is omnipresent. Therefore; for every event, of all of existence, God is there. Moreover, because God is omnipotent, there is no event (now, forward, or backward, in time) which He has not allowed to be. To summarize:

*To the chief Musician, A Psalm of David.*

*O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.*

*Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.*

*For thou hast possessed my reins: thou hast covered me in my mother's womb.*

(Psalm 139:1-13)

This leads us to this conclusion: It is our view of the events of our time that is limited, and subject to variation. This limitation pertains to events that are present, and those that are pulled into our time from the past, as well as, any event that is to occur in the future.

We have little difficulty accepting our future-based limitation. Scripture also supports

our perception of the future based limitation, as in the following way.

*Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that.*

*But now ye rejoyce in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.*

(James 4:13-17)

We will extend that conceptualization, to gather in all the things that are of the present, and the past, as well. We must do this because; the joined nature of time, as in the LORD, is at the center of our understanding of collateral damage and the Heart of God. So, we begin the process of adding some scenery to the stage, by joining all of these sources of events, into the acceptance of this Scripture . . .

*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. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

(Isaiah 55:6-9)

Especially, the latter portion of Isaiah 55:6-9 covers all aspects of forced death: including, war, murder, accident, and any other form of premature loss of life. Below is a thought that we must include in our expectation of the events of the day. This thought was set in the mind of the patriarch Job, as pertained to the Heart of God's over all Control. As we apply this knowledge to our hearts, it will help us accept that; we are under control, as opposed to being in control. This needs to be our first consideration, before we start to look for the mapping of our destiny.

*Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.*

(Job 41:11)



**Next In  
Collateral Damage and  
The Heart of God  
(Establishing Allowances)**

