

Collateral Damage and the Heart of God

Part Four

(Preparing for a Jump)

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Meditating on the Bible

Exodus 19:1-6

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.

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There is nothing in the Bible that says that, the Father God has to proceed immediately to relieve the suffering caused by those who maliciously violate His Law. The offenders might receive a form of delay of recompense, such as the one that was done for those who are mentioned in the following Scripture.

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

(Mark 9:42)

In that recompense, the reputation was damaged, and there was associated disdain for that person; much like the disdain that is heaped on a child abuser. Though; even if this was the final earthly state of their being, it need not be an eternal one. Let us think about the place of the after-life, and the behavior of the mind of man in it. We need to accept that; the mind of an individual, in some form, persists after the end of the earthly life. This is a necessary attribute of man, if this Scripture is to have any meaning.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

(Romans 8:12-18)

We press you to accept that Scripture because of this next one.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

(1 Corinthians 15:12-20)

Wherefore we say that; regardless of its placement in reality, the mind of man has been constructed in this fashion: in due time, the mind of man will adjust to whatever unpleasantness is the norm. This is why you hear people hypothesizing about their behavior in one of the toned down image of hell; wherein, there are parties with those “cool” people who have been consigned to that space. This is a milder perception of hell. There are others.

One of the more potent images of hell that are presented is one in which, each person there is given a long spoon, to feed themselves. In this image; they spend all their time trying to turn the spoon to their own mouth, but it does not work. The moral is that; they should, each one, feed others. The inhabitants of that space are locked into a self-satisfying state of being, in which they were when they exited from life on earth. If they were still open to adaptation, the behavior of, feeding others, would probably be the outcome of any such situation; unless, the mind of man was shielded from the benefit of

compromise; as it was, here.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

(2 Thessalonians 2:7-12)

However, such shielding only binds the person during life: after death, the soul is subject to another dynamic. It is a similar dynamic as the one that is present in the life of the living ones that are aware of the existence of God--or, rather, we should say; the ones that are willing to openly accept their awareness of the existence of God. These are the ones that are in this collection of created things.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

(Isaiah 45:20-24)

It does not seem reasonable, to restrict the grace of God to the time of life, only. In other words; even if a person is belligerent enough to go to their death, in open defiance to the LORD; it still seems reasonable to extend the call of the LORD to the time that is after death. After all, the LORD did make this bold statement . . .

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.

(Ezekiel 18:1-4)

Behold, all souls are mine: this seems to eliminate the isolation that is, too often, prescribed as being an eternal and necessary part of the experience of hell. We say that it eliminates it because; it seems that, at some point, all souls will be claimed by God, as being pulled to His Self. Actually, this is the principle that is presented in the final revelation of the judgment that is in this portion of Higher Testimony . . .

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

(Revelation 1:1-3)

Specifically, this is that Judgment.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

(Revelation 20:11-15)

Please take note of this: we are not contending that, there is a validity, or lack thereof, to the most current modern impression of hell, as being a place of, to everlasting torment. Nor are we disputing some of the thinking that merely equates hell, and the word, death. In either case, there is a separation that exists. For instance, in the latter case; consider how one would feel, if they were consigned to a total sensory deprivation box, with no options of release, and no cessation of their mental abilities. In other words; in that box, they were able to recall the former life, but could never participate in it. Also, in that box, they were not able to obtain any new experiences--other than, the continuing feeling of isolation. This, too, would be eternal burning. However, Scripture indicates

that, there is a mitigation of either of these states of, hell's separation.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

(1 Peter 3:18-20)

One might think that, the interim state of man (*the spirits in prison*) was a place for another kind of collateral damage. This collateral damage consists of those individuals who did not receive the call to repentance, in the LORD. Yes, the call to repentance is an option, so to speak, which is of the LORD'S designation. Repentance is not a necessary position for all individuals. In that thought, I am reminded of the words that the LORD said about Pharaoh, as being that sort of damaged collateral of God's in the redemption of Israel.

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

(Exodus 9:13-16)

If we want to say that Pharaoh was a mean man, and that, therefore, he deserved summary separation (which is not our contention); then, we still have to reconcile a certain related portion of doctrine from the New Covenant, as presented in the New Testament; which, we present in the following progression.

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At the beginning of the concept, the apostle Paul reminds us of the fact that; the LORD has no respect of persons. This reminder was necessary because; by Israel's behavior, it had placed the nation in a position where, God would have been fully justified to write off that present generation--if not for the promise to Abraham.

*I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my*

*brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*

(Romans 9:1-5)

By Israel's behavior, the greater portion of the congregation had positioned itself as being collateral that would suffer damage; which would be done so as to move the world to a higher level. However, Israel would not be dismissed from existence, even though; a part of Israel would serve as a necessary portion of damage. So, to indicate that collateral damage is, too, a part of the ordinance of God, the apostle Paul makes reference to that declaration of the LORD that was given to the patriarch, Isaac, and his wife, Rebecca, as pertained to the damage that was ordained for their son, Esau..

*Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise,*

*At this time will I come, and Sarah shall have a son.*

*And not only this; but*

*when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger.*

*As it is written, Jacob have I loved, but Esau have I hated.*

(Romans 9:6-13)

Moreover, the apostle Paul expands upon the power that is in the declaration that pertained to the collateral positioning of Pharaoh.

*What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.*

*For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.*

(Romans 9:14-17)

To round out the concept, the apostle Paul enlightens us more on the reason for the election of vessels of damage, such as Pharaoh was.

*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

*Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?*

*Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

*What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?*

(Romans 9:18-24)

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These sorts of interventions by the LORD indicate that a transformation is underway. They tell us that, we need to prepare for a jump of some sort. We propose that; the jump is one that moves from haphazard assignment of collateral damage, to the point of reasoned understanding of the need for the damage as being a part of the human experience. The end point that we need to reach is the place at which, we have durable examples of the grace of God. Indeed, this is the greater substance of the mission of Jesus Christ, the Prophet.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

(Matthew 11:27-30)

Take my yoke upon you: this portion of reasoned understanding may occur in an instant: but, this portion--*learn of me*--will take some time. In that space of time, we are preparing our place in the world, for it to participate in a jump. The jump in the world will move us, and our ministry, too, to the point of being of a discriminating mind. At that point, we will be selective about the information that we incorporate in our heart. That is not to say that, we will eliminate all, perceived to be, erroneous information. We can still take such information in; in a fashion such as Jesus took in all manner of people, here.

And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

(Mark 2:15-17)

The inclusion of variant ideas is for the purpose of preparing antidotes that will quiet, or even suppress, their disrupting effect. Wherefore; even when we take in those questionable ideas, we will still hold them in reserve, as they wait for further evaluation, is this spirit.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

(Matthew 10:16-20)

During that period of processing, we will move things through waves of Spirit-based logic. Actually; considering that, *it is not ye that speak*; it is more appropriate to say that, we receive the insight that is required for the situation. Nestled in the insight is this condition of response that can aggravate the damage that is apportioned to us, or our ministerial outreach.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(Matthew 7:21-23)

Of course, we know that, Christ is a special being, and that, we cannot just step into his shoe, unassisted. Therefore, Christ assists us in making the moves through righteous practice in the way of the LORD. By action of Christ, we receive the type of empowerment that is like unto Christ's. That was set in the earth at this time of

preparation for the disciples' jump to a lead position in service to the LORD.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

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.

I will not leave you comfortless: I will come to you.

(John 14:12-18)

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With this Accompaniment (*the Spirit of truth*), we will be able to pass information through the second wave of evaluation of its applicability to our life, in our calling. In this way, we will know that we have persistent, and consistent, truth, which we present to others. Yes, this does mean that; we, too, have a mission that we must achieve. This mission requires that, we must present the truth of the grace of God. No, this mission does not have to be formal--though, it may be. On the informal side of the mission, we need to abide in this lifestyle of Scripture.

*Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

*Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

(Matthew 5:13-16)

Then, in the more robust, and public formal, types of ministries, we are under this commandment of the New Covenant of Scripture.

*What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.*

*Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me*

*before men, him will I also deny before my Father which is in heaven.*  
(Matthew 10:27-33)

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The voice of God's grace, which we present to the world by our devotion, will continue until we enter the third wave of parsing the truth of the glory of God. At this point, we will enter into the land of legacy. In this place, our past actions will become a part of the total ministry of the LORD God, the Father, as represented to the world. In a broad sense, this is the place of all those who trusted in the LORD, and who are known by anyone else on the earth. Among the kings of Israel, the first notable indication of the power of legacy is this one.

So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.
(1 Kings 2:10-11)

No life is ever lived in a vacuum. No death ever occurs without ripples in time. The ripples that we send into the water of acceptance of God's wisdom will continue, in some fashion. Most commonly, the ripples will be picked up by others, and transformed into their works: even so; what we have contributed will still be present in the total fabric of mankind. Our greatest example of how this operates, and our call to allow it to be the voice of service to God, is contained in the following words of Jesus Christ . . . please, allow them to permeate your life.

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.

Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

(John 14:1-11)

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**Next In**  
**Collateral Damage and**  
**The Heart of God**  
(Teaching Ministry Pioneer)  
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