

Collateral Damage and the Heart of God

Part Five

(Teaching Ministry Pioneer)

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Meditating on the Bible

Exodus 18:13-26

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father in law, Because the people come unto me to enquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

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Consider this hypothetical situation that may not be so hypothetical: you are allowed

to proceed from death into the second birth, only to come face to face with those who you have prematurely removed from the earth (including, any ones that might have been removed at a time when they were able to become viable living souls, except for the intervention of abortion). In such a situation; what crosses your mind? Do you start in with some sort of apology? No, this is not appropriate because; at that time, they do not have malleable feelings. At that time, they are in the state that is described here.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

(Matthew 22:23-30)

At that time, the ones you see *are as the angels of God in heaven*. Now, if this was an earthly situation, there would probably be some length of awkward silence. In an earthly situation, one would hope that the offended one would be the first one to speak. It might be desired, as toward the cause of this man's death; that, they have the kind of attitude that was in Jesus, here.

And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

(Luke 23:32-34)

There may be some people who think that, such an attitude would be too high for the average person. Indeed, it might be too high for the average person . . . but, it is required of the average servant of God. The written requirement is explained here.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

(Matthew 18:21-22)

Yes, this can also cover the offense of, being put to death. In addition to Christ's forgiving attitude, as he was being crucified on the cross; in Stephen, there was a similar petition for forgiveness. At the following time, Stephen practiced being a pioneer of the Christian teaching ministry . . .

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

(Acts 7:51-56)

Here is Stephen's call for that level of forgiveness.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.

And when he had said this, he fell asleep.

(Acts 7:57-60)

In both, the life of Christ, and, the end of life of the servant of God, Stephen; the thing that was missing from their audience was, awareness of the breadth of mercy of the LORD. That audience had not been exposed to a strong teaching ministry that was of the LORD. It might be presumed that; these men had not been exposed to a ministry of any sort, at all. Such a presumption would be inaccurate. During the time of the preparation for the eternal Kingdom of God, with man, as presented in the New Testament of the

New Covenant, the mystery was slowly unfolding. The apostle Paul described the Old Testament time of the unfolding.

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.

(Hebrews 11:1-5)

Moreover, the history of Israel was the teacher that announced that generation's need to apply the faith of their fathers. Paul gave them this reminder about that weight of example which was upon them.

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.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.

(Hebrews 11:6-10)

In that time, of the apostles such as Paul, the mystery was in the process of being exposed. Jesus Christ announced the means by which the mystery was being unfurled, as in the spread of new understanding.

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man

presseth into it

(Luke 16:15-16)

Then, finally, at this time, here. . .

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen.

(Romans 16:25-27)

. . . As by the expansion of the teaching ministry; at this time, the mystery was ready for dismissal from the kingdom of man.

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

(1 Corinthians 2:7-13)

Eventually, there was a sufficient body of teaching pioneers; so that, the message of God's glory, with man, had sufficient volume, so as to persuade mankind of its need for the LORD God, the Father. The volume of that message came from the unity of the teachers.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together

in my name, there am I in the midst of them.

(Matthew 18:18-20)

Then, the mystery was completely taken away, as we reached this point in the understanding of the grace that God had sent into the kingdom of man.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

(Revelation 22:6-10)

Seal not the sayings: at that point, we started to understand that, there would be a constant portion of collateral damage that would punctuate the message of the LORD God, the Father. Below are some associated words that follow on after Revelation 1:1-2, which is the beginning of *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.* Those associated words, below, tell us about the nature of the faithful teaching remnant, as set beside the willful collateral portion of mankind that would continue to experience damage--damage that serves to perfect the faith of the enlightened observer.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

(Revelation 22:11-15)

But, please note these words at the beginning of *The Revelation of Jesus Christ:*

