

Collateral Damage and the Heart of God

Part Nine

(Vines through the World)

Meditating on the Bible

Galatians 2:2-10

And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Only they would that we should remember the poor; the same which I also was forward to do.

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To reach someone's intellect, we must have a component to which they can relate. In the beginning of the LORD God's introduction to the peoples of the world, God extended the following portion of His Self; a portion of interaction, to which the world would relate, from that time, forward.

And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

(Exodus 4:21-23)

In the beginning of the LORD'S introduction to the broader population of the world of Moses' day; the people of the world formed only a very cautious connection to the people of Israel. That connection was based on fear, primarily. This atmosphere went forward, across the wilderness journey, and onward, into the adventures in the land of Canaan. In the time of Joshua, fear was a powerful parameter in the other nations' assessment of Israel. We see this, clearly, in the following interaction.

And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

(Joshua 5:1)

For the nations that witnessed the impact of Israel on the world, the fear of the LORD, as stirred by God's strong intercession for Israel's sake, was overwhelming. I can imagine that; as pertained to the need for an ambassador to deal with Israel, the other nations could have been in a position such as the congregation of Israel was, here.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

(Exodus 20:18-21)

The thing about that potential voice of the nation, though, is that; the nations had no idea where they could find an intercessor. Well, the LORD had already heard their groanings. The LORD had already placed the nations' intercessor in the stream of time--in their, then, future. Before it appeared, the LORD announced the nature of this intercessor, here . . .

When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

(Deuteronomy 17:14-20)

To prepare for that time; the representative of God, Israel, started laying vines through the world, for the sake of giving the nations a sense of the world's need to cling to these vines. These were vines of evidence the Presence of God, with man. And, at the time appointed, the agents of this destined God-crafted extract from the congregation of Israel proclaimed its willingness to be the intercessor--or, at least, the home of the intercessor. This is Israel's declaration of readiness for participation in intercession.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

(1 Samuel 8:1-5)

It is reasonable that, someone would consult with the LORD, about whether it was truly time to send out this vine from Israel. That is what happened, here.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have

rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

(1 Samuel 8:6-9)

At this point, there was a new / renewed repository of grace, in the triad of: God with us--and the king, too. Let us refresh our mind, as to the member categories of that triad.

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The first repository in the triad is this one.

*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 19:3-6)

The priesthood is like the legislative branch of governing our relationship to, God with us--with a twist. The twist is that; the priests were a custodial garment for the actual relationship with the LORD. In that position, the priesthood served as the conduit through which the Law of God was spread out in the congregation. Therefore, they were not the originators of the Law: though; they were, most definitely, the custodians of that portion of the grace of God that the LORD had set out in the law of Moses. We see that custodianship called into operation, here.

*And the LORD spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy*

*seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.*

(Leviticus 14:1-7)

The priesthood was responsible for the principles that identified proper behavior as done in obedience to the law of Moses. That portion of the triad was called upon to give final authoritative pronouncements of what must be done. An example of the priestly authority is this: the designation of the behavior that is required of a leper, and toward a leper, as in a packet of healing for the leper.

*And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.*

*And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.*

*And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:*

(Leviticus 14:8-11)

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The second repository of grace that the LORD set out for Israel is like unto a judicial branch of government. The ones that were put in this space, as representatives of the LORD, branched off from Moses, as two types of extensions among the people. The first portion is primarily of a local sort; as we see, here.

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.

(Exodus 18:13-24)

The judicial repository also had a, local as extending globally, component. This component is the one that went into the world, to declare the intercession that had been set in time for the entire earth.

And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

(Numbers 11:16-17)

The beginning of that, local to global, portion of grace was set in Israel, accordingly.

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

(Numbers 11:24-25)

In a moment, we will see the portion of that judicial repository, the prophetic vine, which spread forth into the world. Before we do that, we need to introduce the third wave of grace that extended from Israel.

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The third portion of the triad for the repository of grace that the LORD set out for Israel is like unto the executive branch of government. The initial vine is highlighted, here.

*And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.*

*Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.*

*Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.*

(Deuteronomy 33:1-5)

This is the type of intercession that the nations needed. But, unfortunately for the nations, Moses died. Though; Moses did petition that, the LORD should leave a portion of the *king in Jeshurun* intact in Israel.

*And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes:*

*that is the water of Meribah in Kadesh in the wilderness of Zin.*

*And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.*

(Numbers 27:12-17)

Thus, the impact of the *king in Jeshurun* remained in place in Israel; so that, it could serve as the initial intercession for the nations that were destined to experience the glory

of the LORD, as the other nations experienced in the portion of grace and majesty that God sent through Israel. That occurred here . . .

*And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.*

*And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.*

*And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.*

(Numbers 27:18-23)

Thereby, the vine of intercession from Israel was set in place, and it was empowered to entwine the neighboring nations in their portion of adherence to the way of the LORD. In that entwining, the peculiar treasure of God, Israel, brought the needed cleansing agent for the land of Canaan. Here is the charter of that ambassador of the LORD God, the entwining congregation of Israel, as given to a certain executive for the triadic manifestation of the way of the LORD.

*Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.*

*Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest*



*observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

*Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.*

(Joshua 1:1-9)



**Next In**  
**Collateral Damage and**  
**The Heart of God**  
(Entwining Nations)

