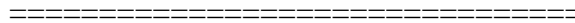


# Collateral Damage and the Heart of God

## Part Twelve

(Severed Buds)

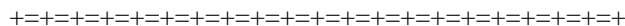


### Meditating on the Bible

#### Jeremiah 7:21-27

Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.



The prophets seemed to be much like, buds as from the vine of service to the LORD God. These buds were under constant attack, as collateral damage of the willfulness of Israel, by name, and, mankind, in general. Much of the time, this was a result that came in the form of, what we refer to as; mob rule. A notable incident of that sort is the following affront, which was in response to the prophecy of Micaiah. The king of Israel started the confrontation.

*And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?*

*Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead?*

*And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the LORD, and said, I will entice him.*

*And the LORD said unto him, Wherewith?*

*And he said, I will go out, and be a lying spirit in the mouth of all his prophets.*

*And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.*

*Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.*

(2 Chronicles 18:17-22)

It might seem to be normal that, the prophets of reference, the ones with the accusation of having a *lying spirit* would be offended. However, it does not seem reasonable that they would use anything other than prophetic pronouncements as the way to refute the accusation. Then, the king could have compared the claims of authorization. But, these prophets were a mob, and, therefore, they moved in the mob mentality. So, this is what happened.

*Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?*

*And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.*

(2 Chronicles 18:23-24)

From the prophets, the mob rule mentality was projected from the king.

*Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.*

(2 Chronicles 18:25-26)

Still; these points of service to the LORD--the faithful prophets of God--were the designated intercessors for the nations--including, Israel. Wherefore; in their contact with the world, those points of service still interacted with the kings of the world. Thereby, the instruction that is of the LORD would carry the full authority of the king--or, his full condemnation.

As we just read, the connection of the kings to the prophets was not always a thing to be desired by the prophets; many times, the prophets would clash with the desires of a king of a nation. Most often, this happened when the king wanted to hear what the king wanted to hear, regardless of the truth that the prophet was sent to deliver to him. However, even with those clashes; most of the time, the kings were very respectful of the

prophets. It even became common for them to give the prophets significant gifts; such as, this one that was sent to Elisha the prophet, here.

*Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.*

*And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel.*

*And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.*

(2 Kings 5:1-5)

Sometimes, the prophets would express their discomfort with such an expression of gratitude for their service. This did not stop the prophets from delivering the true message of the LORD: for instance, as in this situation.

*Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him:*

*and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.*

*But he said, As the LORD liveth, before whom I stand, I will receive none.*

*And he urged him to take it; but he refused.*

(2 Kings 5:14-16)

Regardless of their personal feeling, the prophets were required to maintain the connections with the other nations of the world. For instance, here is an association with Syria.

*And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease?*

*So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?*

(2 Kings 8:7-8)

The word of the LORD was delivered by God's prophets, even when the prophet knew that, the people of Israel would be subjected to disruption that could remove a significant part of the life of the nation. We see that in this encounter of one of them.

*And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that he shall surely die.*

*And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.*

*And Hazael said, Why weepeth my lord?*

*And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.*

*And Hazael said, But what, is thy servant a dog, that he should do this great thing?*

*And Elisha answered, The LORD hath showed me that thou shalt be king over Syria.*

*So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee?*

*And he answered, He told me that thou shouldest surely recover.*

(2 Kings 8:9-14)

After a time, the responsibility for expanding the lesson that was expressed by the collateral damage that was located in Israel was apportioned to the other nations. In due time, the other nations would have their disruptions added to this lesson: collateral damage as being a part of the development of the world of that day. This was necessary, so that we, of today, would have strong lessons in being patient about the LORD'S dealings with the world. This type of education is especially needed in those times when the LORD'S work in the world clashes with our own expectations of proper passivity in the life of a servant of the LORD.

Patience empowers us to keep the LORD at the forefront of our involvement with the ones that need our intercession. This is both, a local matter, and, a regional affect that expands outward in society; since, we are a member of the world, at large.

*And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of*

*the earth.*

*Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.*

(Isaiah 49:5-7)

We will study that, more, in its eventual presentation in this fashion.

*Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.*

*And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.*

*Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.*

(Isaiah 49:8-13)

~~~~~

We previously reviewed the prophetic presentation of the transport for the understanding of the way of the LORD, as set forth in the time of the ending time of the Old Testament. Here, we present the open identification of the transport that moved through the world of that day . . .

*This is the dream; and we will tell the interpretation thereof before the king.*

*Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art*

*this head of gold.*

*And after thee shall arise another kingdom inferior to thee,  
and another third kingdom of brass, which shall bear rule over all  
the earth.*

*And the fourth kingdom shall be strong as iron: forasmuch as iron  
breaketh in pieces and subdueth all things: and as iron that breaketh all  
these, shall it break in pieces and bruise. And whereas thou sawest the  
feet and toes, part of potters' clay, and part of iron, the kingdom shall be  
divided; but there shall be in it of the strength of the iron, forasmuch as  
thou sawest the iron mixed with miry clay. And as the toes of the feet were  
part of iron, and part of clay, so the kingdom shall be partly strong, and  
partly broken. And whereas thou sawest iron mixed with miry clay, they  
shall mingle themselves with the seed of men: but they shall not cleave one  
to another, even as iron is not mixed with clay.*

(Daniel 2:36-43)

. . . This was a transitional transport, as passing to the Day of the LORD.

*And in the days of these kings shall the God of heaven set up a kingdom,  
which shall never be destroyed: and the kingdom shall not be left to other  
people, but it shall break in pieces and consume all these kingdoms, and it  
shall stand for ever.*

*Forasmuch as thou sawest that the stone was cut out of the mountain  
without hands, and that it brake in pieces the iron, the brass, the clay, the  
silver, and the gold; the great God hath made known to the king what  
shall come to pass hereafter: and the dream is certain, and the  
interpretation thereof sure.*

(Daniel 2:44-45)

In the time of those kings, there was a comprehensive and somewhat finalizing assignment of the collateral damage as done to the buds (prophets).

*Behold, I will send and take all the families of the north, saith the LORD,  
and Nebuchadrezzar the king of Babylon, my servant, and will bring them  
against this land, and against the inhabitants thereof, and against all these  
nations round about, and will utterly destroy them, and make them an  
astonishment, and an hissing, and perpetual desolations. Moreover I will  
take from them the voice of mirth, and the voice of gladness, the voice of  
the bridegroom, and the voice of the bride, the sound of the millstones,  
and the light of the candle. And this whole land shall be a desolation, and  
an astonishment; and these nations shall serve the king of Babylon seventy  
years.*

(Jeremiah 25:9-11)

The eventual lifting of the weight of bearing the declaration and edification of the way

of the LORD, from the shoulders of the prophets, involved a shift of attention, away from the buds, to the other nations. The process begins, here.

*And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.*

(Jeremiah 25:12-14)

As revealed above; the beginning of the transport to the Day of the LORD is king Nebuchadnezzar, as interacting with the prophecies of Daniel. We also learned that, there is a significant portion of the flow to the Day of the LORD that was placed in the responsibility set for kings of other empires. Among them is king Darius. Here is the beginning of the impact of the second kingdom of Daniel's prophecy.

*Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.*

(Daniel 5:29-31)

Another of the transports is king Cyrus, as interacting with Ezra.

*Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.*

*Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem. And all they*

*that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.*

(Ezra 1:1-8)

In Ezra, we see that, Daniel was not the only interface with the kings during this time of transition. There are several other vines that grew through the nations, as proceeding from a root in Israel. Among the other vines is this one.

*Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.*

*Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.*

(Esther 2:15-18)

As alluded to at the beginning of the introduction of the Esther vine, there was a bud that is of a prophetic sort, which accompanied Esther's vine, and gave it added strength. That is the bud which is Mordecai.

*And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet showed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.*

*In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.*



(Esther 2:19-23)

Yes, there were several other buds of prophecy that extended from Israel, as occurs to entwine the minds of kings, in enwrapping them in obedience to God; but, Daniel's vine was a critical connecting point. Daniel's bud sprouted as a strong vine that spread both, into the world, and, throughout Israel, as a key focal point of the spirit that defined the impact of the prophetic buds. Here is a sample of that spirit.

*In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:*

*And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.*

(Daniel 9:1-6)

~~~~~

These various interactions were designed to keep the principle of prophetic interaction alive, in the nations. This required that, the prophetic individual be shielded in their interactions with other positions of worldly service, to prevent their premature addition to the sum total of collateral damage--as by the whim of a king, for instance. Primarily, the episodes of shielding were of a political nature; such as was set in motion, here.

*And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:*

*Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.*

*This is the copy of the letter that they sent unto him, even unto Artaxerxes the king;*

...

(Ezra 4:7-11 . . .)

Imagine this: in that day, politics was actually productive in the way of the LORD. This sort of intrigue allowed the servant of the LORD to pull kings to positions of leaning more toward God. Here is one of the episodes of shielding that came from such a leaning of a king.

*Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:*

*In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.*

*Now therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.*

*Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.*

*Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at*

*Jerusalem.*

*I Darius have made a decree; let it be done with speed.*

(Ezra 6:1-12)

~~~~~

The completion of the transfer of damage, away from being on the prophets in their intercession for the world, was accomplished in the time of the ascendancy of Grecia, the third kingdom--as moving to the fourth kingdom--of Daniel's prophecy. Again, Daniel was called upon to pass the word along a vine of prophecy. This is that time of transmission.

*And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.*

*So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.*

*Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.*

*And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.*

(Daniel 8:16-26)

This is the transmission itself, as sent for the edification of the worlds of the LORD, as spread across the earth.

*The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.*

*And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.*

*And the vision of the evening and the morning which was told is true:  
wherefore shut thou up the vision; for it shall be for many days.*

(Daniel 8:20-26)

~~~~~

It is time for a shift to the Day of the LORD. This shift happened in the time between Malachi, of the Old Testament, and the beginning of the settlement of the New Covenant, in open reality. Here is an introduction.

*So all the generations from Abraham to David are fourteen generations;  
and from David until the carrying away into Babylon are fourteen  
generations;  
and from the carrying away into Babylon unto Christ are fourteen  
generations.*

*Now the birth of Jesus Christ was on this wise: When as his mother Mary  
was espoused to Joseph, before they came together, she was found with  
child of the Holy Ghost. Then Joseph her husband, being a just man, and  
not willing to make her a publick example, was minded to put her away  
privily.*

*But while he thought on these things, behold, the angel of the LORD  
appeared unto him in a dream, saying, Joseph, thou son of David, fear not  
to take unto thee Mary thy wife: for that which is conceived in her is of the  
Holy Ghost. And she shall bring forth a son, and thou shalt call his name  
JESUS: for he shall save his people from their sins.*

*Now all this was done, that it might be fulfilled which was spoken of the  
Lord by the prophet, saying, Behold, a virgin shall be with child, and shall  
bring forth a son, and they shall call his name Emmanuel, which being  
interpreted is, God with us.*

*Then Joseph being raised from sleep did as the angel of the Lord had  
bidden him, and took unto him his wife: And knew her not till she had  
brought forth her firstborn son: and he called his name JESUS.*

(Matthew 1:17-25)

~~~~~

**Next In  
Collateral Damage and  
The Heart of God  
(Restoring Growth)**

+++++