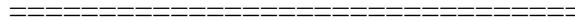


# Collateral Damage and the Heart of God

## Part Fourteen

(Growing Branches)



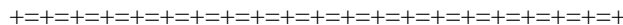
### Meditating on the Bible

#### Galatians 3:22-29

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.



By the use of the buds of prophecy, the LORD was moving the world closer to perfection, in God. This was being done in the LORD'S spoiling of the competing principles of the world. The method that was in operation was, and still is, as is declared here.

*For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*

*Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

(1 Corinthians 1:18-21)

On the other side of that disruption of mankind is this: the beneficence of the LORD. This beneficence is such that; in the battle to transform the world, many of our principles that compete with it will become collateral damage. Many of the impacts from the LORD will be unpleasant. To lessen the unpleasantness, we need to be ever mindful of the agency that is in the transformation. This is that agency.

*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*

*For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?*

*I have planted,  
Apollos watered;  
but God gave the increase.  
So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.*

(1 Corinthians 3:1-7)

The outcome that is produced by this activity is this: to grow branches that extend into the world. But, what is the center of the growth? To answer that, let us take a trip to some Scripture about the place of preparation of the growing field. Actually, the following Scripture identifies the seed that was crafted by God, the LORD, which was planted in a special place; the field for growth of the knowledge of the Kingdom of God.

*The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.*

*And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

(Deuteronomy 18:15-19)

At the beginning of the preparation for the Seed, the LORD purchased a field from Pharaoh of Egypt. The price of that field was denominated in units of the Word of God. In the various plagues of Egypt, in the time of Moses and Pharaoh; that is when we saw these units being transferred. The field required some cultivation; which occurred over forty years in the wilderness journey of the mixed multitude of Israel. Then, to give some specificity to that field, as in preparation for the seed of outreach in the world; the nation

of Israel was brought into being, here.

*Now the LORD had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.*

*And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.*

*Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.*

*And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?*

(1 Samuel 9:15-20)

Thus, the mixed multitude was planted in a stable field. This blessing was ordained by the LORD, in that; the congregation of Israel is the plant from which a most unique, God-filled seed was to be extracted. To give this seed full capability to represent Him; at this time, the LORD identified that the plant, Israel, was joined with God . . .

*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)

At the time appointed, the seed was implanted in the field of the world, to grow as, the representative nation of Israel--a chosen treasure of the LORD. The maturation of the seed was supervised by the office of the king of Israel. The king of Israel was another of the seeds that were extracted from Israel. In the Design of the LORD; for that time, that seed carried the full potency of the ministry that the LORD placed in Israel. Thus, that seed was authorized to push the world toward God. This is where that authorization was expressed by the LORD.

*And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.*

*And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee*

(1 Samuel 16:1-3)

Since this was at the beginning of the growth of branches from Israel, as into the world; therefore, the LORD provided specific guidance as to what He required. And, to accomplish the ordinance of the LORD, Samuel engaged in a selection process to discover the man that was after the LORD'S own Heart. This is that process.

*And Samuel did that which the LORD spake, and came to Bethlehem.*

*And the elders of the town trembled at his coming, and said,*

*Comest thou peaceably?*

*And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice.*

*And he sanctified Jesse and his sons, and called them to the sacrifice.*

*And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.*

*But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

*Then Jesse called Abinadab, and made him pass before Samuel.*

*And he said, Neither hath the LORD chosen this.*

*Then Jesse made Shammah to pass by.*

*And he said, Neither hath the LORD chosen this.*

*Again, Jesse made seven of his sons to pass before Samuel.*

*And Samuel said unto Jesse, The LORD hath not chosen these.*

*And Samuel said unto Jesse, Are here all thy children?*

*And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep.*

*And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.*

*And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.*

*And the LORD said, Arise, anoint him: for this is he.*

*Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward.*

*So Samuel rose up, and went to Ramah.*

(1 Samuel 16:4-13)

At a certain time, the king linked the seed, David, into royalty, on a natural level, in two phases.

First, the king had to design a task that would give him assurance of David's worthiness in the eyes of the king.

*And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain.*

*And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.*

*And Saul's servants spake those words in the ears of David.*

*And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?*

*And the servants of Saul told him, saying, On this manner spake David.*

*And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies.*

(1 Samuel 18:20-25a)

The LORD intervened to establish the success that would provide the proof, and stamp it as being of divine inspiration. This was done, in spite of the duplicity that was the true substance of the request for proof.

*But Saul thought to make David fall by the hand of the Philistines.*

*And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired. Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law.*

*And Saul gave him Michal his daughter to wife.*

(1 Samuel 18:25b-27)

That linkage was very effective in promoting prominence of the seed, David, in the public / political space of Israel; however, that is not enough. A greater, and broader, growth was needed, to link the world to Israel. This would also increase the prominence of the way of the LORD in the space that was beyond Israel. To stir the public space of the world, the LORD sent forth this ordinance.

*And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.*

(Isaiah 11:1-5)

At this point, I see an interesting possibility for stretched out impact of the *rod out of the stem of Jesse*, as in the world, including Israel. What that possibility is, is based on this Scripture.

*And the LORD spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.*

(Numbers 17:1-5)

We pause at this point, to plant this thought seed: in the world, there were many other nations that could have been chosen to extract the messenger of God that was revealed in Isaiah 11:1-5. There were already many strong nations in the world, prior to the mission of Moses. Those other nations were *refused*, in a fashion that is similar to this de-selecting of the other tribes of Israel, in the matter of the rivalry of the tribes as pertained

to the election of the Levites.

*And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the LORD in the tabernacle of witness.*

*And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.*

*And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.*

(Numbers 17:6-10)

Here is the selection process that brought forth the budding rod of the nation of Israel, as being distinct from other nations.

*The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

*Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.*

(Deuteronomy 7:7-11)

This was the introduction to the majesty that the LORD prepared for the world, including Israel. In a time that is before the planting of the sturdy trunk of God's grace that is Israel, as in the faith of Abraham, there is another Branch of the Authority of God. We will look more closely at this Branch, as it matures into an all consuming demonstration of the power of God. Here, the prophet Daniel introduced the scope of the power of the mountainous Branch, as superimposed over other powerful forces of the world.

*Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.*

*This image's head was of fine gold,  
his breast and his arms of silver,  
his belly and his thighs of brass,*

*His legs of iron, his feet part of iron and part of clay.*

*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

(Daniel 2:31-35)

That is the maturation of the Branch, in the testimony of the preeminence of the Branch, about which we will have more to say.

*Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*

*Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?*

*Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.*

*Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?*

*Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not*



*known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.*

*Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

*Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?*

*Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

(John 8:42-58)

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**Next In**  
**Collateral Damage and**  
**The Heart of God**  
(Power Transplanted)  
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