

Collateral Damage and the Heart of God

Part Fifteen

(Power Transplanted)

Meditating on the Bible

John 1:1-14

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

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The potential to send out branches from a rod has been identified. We need to have more clarity about the identity of a very special Branch. This is the Branch that was ordained, by God, to grow and branch out further; so as, to fill the earth with the glory of the presence of God, with us. To get us to that point, my mind has been called to this Scripture.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

(John 15:1-7)

Please know that; that Scripture is full of stress, and a goodly measure of turmoil. The prophet Isaiah prophesied about that dynamic.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

(Isaiah 9:2-5)

Yes, I know that; it would be nice to only experience political peace, of the kind that is indicated here . . .

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

(Isaiah 9:6-7)

It would be nice if; this, here, was the end-to-end reality of the totality of life, as sent into reality in the day of the LORD . . .

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an

ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

(Isaiah 11:6-10)

However; for us to get to peace, we have to navigate the turbulence that is our nature, as in the power of the LORD. In the time leading up to of the public revelation of the Branch of transformation, as working to change our difficult nature; this power was being moved into place in the world. The movement occurred in both, a political, and, a psychological, sense. The turbulence was identified at this time, which is near the Genesis . . .

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

(Genesis 6:1-5)

To move that state to a place of peace requires some tough love. The tough love will appear to us as being damaging. Though; to God, the tough love is more of an order of magnitude of a spanking. This is the spanking.

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

(Psalm 2:7-12)

The prince of peace reframed that spanking, as presented in a concept that we can understand. Also included in the reframing, there are actions that we will perform to support the concept of; branching forth into the world. The concept, and associated

actions, is as noted here.

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

(Luke 12:49-53)

First, though; the central rod--the true vine--needed to set itself in its place. The settling in its place of the true vine serves as a potent example--two-fold. The first fold of the example shows the rigor that is involved in preparing for branching. The second fold is the fact that; we, the branches, will repeat this process, which the Branch demonstrated by his faithfulness to the LORD God the Father.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

(John 12:23-26)

As we repeat the process as Jesus told us (*let him follow me*), we must be watchful for imitators. The imitators are those ones that incite collateral damage just for the sake of their aggrandizement. In the time of Jesus of Nazareth, there was a category of disruptors that operated in that fashion. As far as their impact on the branches, here are some devastating portions of their work, which resulted in a twofold measure of collateral damage.

Then spake Jesus to the multitude, and to his disciples, Saying The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

(Matthew 23:1-4)

Here is a portion of the aggrandizement they sought.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi.

(Matthew 23:5-7)

We must keep our soul far from the dark light that such religious egoists send out. Rather, we must walk in the way of the power that carries us in this light . . .

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

(Matthew 23:8-12)

If we are not careful, to *do not ye after their works*, we will become a portion of the collateral damage that occurs when God sends correction for drift from His way. Then, we, too, will reside in condemnations such as these . . .

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

(Matthew 23:13-15)

That image, which the scribes and Pharisees projected, was conjured up to show those religious persons as being ones that prune spiritual vines. This was not an easy thing to categorize as being false religion, and, therefore, to dismiss and overcome; for, the scribes and Pharisees had credentials and history as their logical and psychological bulwarks. Nonetheless, we will concentrate on overwhelming influence such as theirs; regardless of their credentials, or the history based support for their tainted offerings of service. In a moment, we will explore those principles of pruning that they tried to subvert.

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Before we proceed with further principles of pruning, please take the following thought with you: even though, religious leaders that are like unto the scribes and Pharisees can cause significant damage; still, the LORD extends His grace toward them. Though; the grace of the LORD may still be rejected by the hardened heart. For instance; as to repentance of the error of the scribes and Pharisees, the LORD God, the Father, did send a message of reconciliation to the religious leaders. Even so, the religious leaders brought the congregation into the position of damage that we see, here.

*Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.*

*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*

*Behold, your house is left unto you desolate.*

(Matthew 23:34-38)

We will study the message of reconciliation, more. For now, here are some more of the to-be-avoided subversions of religious leaders that walk in the steps of the scribes and Pharisees

*Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?*

*Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.*

*Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave*

*the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.*

(Matthew 23:16-24)

And, this is more of the desolation that was done to the collateral portion of Israel, by the egregious behavior of the religious leaders of that day.

*Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.*

*Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.*

*Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.*

*Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*

(Matthew 23:25-33)

This gives us a view of the purging that needed to be done in Israel, to restore the power of the message of God to the world. As we read the following, we see the healing that was required in Israel, for it to truly represent God to the world.

*And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.*

*Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And*

*many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days!*

*But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

*And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*

(Matthew 24:4-22)

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The Heart of God
(Principle of Purging)
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