

Collateral Damage and the Heart of God

Part Nineteen

(Sensitized Contact)

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Meditating on the Bible

Mark 10:17-27

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

And he answered and said unto him, Master, all these have I observed from my youth.

Then Jesus beholding him loved him, and said unto him,

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

And he was sad at that saying, and went away grieved: for he had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

And the disciples were astonished at his words.

But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

And they were astonished out of measure, saying among themselves, Who then can be saved?

And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

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Both sides of a spiritual graft need to be readied for the contact. This is so because; each side of the contact will have its own unique behavioral seismology. Yes, it is true that, the LORD has interventions that will smooth over behavioral rough edges. To describe this type of smoothing, the word, balm, is used in Scripture. For instance . . .

When I would comfort myself against sorrow, my heart is faint in me.

Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? The harvest is past, the summer is ended, and we are not saved.

For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

(Jeremiah 8:18-22)

Primarily, the reconciliation of the potential joining spot, at which, formerly rough edges are ordained to meet, occurs in an action that comes to us in the obvious power of God--as opposed to being shielded in the mystery of the omnipotence of the LORD. Though, paradoxically; it is a disruption that often appears to be, solely of human manufacture. Therefore; sometimes, we ignore the quiet smoothing that comes from interaction by the hidden things of God. We must not ignore them. We must not give the glory to man.

Thus saith the LORD;

Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

(Jeremiah 17:5-8)

As pertains to the mystery of the omnipotence of the LORD, there are other, very valuable, means of smoothing that occur; some of which are of a spiritually hybrid type--including actions by mankind, as mixed with support from the LORD. Among the more common of these are those ones in which, the LORD spreads forth grace, to a place that is beyond the point at which our capability stops. In Israel of the Old Testament, this was commonly done when there was a refusal of performance by a certain person or group of people. Here is one of those times.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient

for his need, in that which he wanteth.

Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

(Deuteronomy 15:7-11)

The words, *for this thing the LORD thy God shall bless thee*, identify the place of grace that is beyond the point at which our capability stops. This sort of, open hybrid intervention--involving the mysterious interventions of God, as augmentations of mankind's limitation--was only of limited historical duration. In time, the LORD pressed that responsibility into the fabric of human society, along with matching capability. We see that empowerment in this event of the life of Jesus.

And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

And, behold, certain of the scribes said within themselves, This man blasphemeth.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins,

(then saith he to the sick of the palsy,)

Arise, take up thy bed, and go unto thine house.

(Matthew 9:1-6)

To let us know that, this was surely human empowerment; the LORD sent the following expression into history, through the heart of the people.

But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

(Matthew 9:8)

Today, we see this type of intervention in the social programs of governments. Unfortunately, these programs are sometimes referred to as, entitlements. Then, that word is corrupted to denote that behavior of government as being, caving in to

freeloaders. When this reference is used; then, excuses start to be formed--to be sent out as psychological swords, in a process of, marginalizing the recipients of the aid. The overall purpose of these excuses is this: to limit, or eliminate, concern for the welfare of the intended community of needful recipients in the extended community. The folly that can arise from this behavior is almost as old as mankind. We projected it into our fraternal community, here.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

*And the LORD said unto Cain, Where is Abel thy brother?
And he said, I know not: Am I my brother's keeper?*

(Genesis 4:3-9)

Of course, that attitude of Cain's was not accepted as being appropriate for a person's participation in the development of a God-sensitized world. Wherefore the LORD neutralized Cain's potential for future damage to the desirable human fruit of civilization.

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

(Genesis 4:10-12)

Cain's offense was more easily isolated than a certain other behavioral seismic disruption of the civility of that day. Even before that incident of severe marginalization of another human, as perpetrated by Cain; we, mankind, had released the description of excuse, into the family relationship. Adam did that, here.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

*And the LORD God called unto Adam, and said unto him, Where art thou?
And he said, I heard thy voice in the garden, and I was afraid,
because I was naked; and I hid myself.
And he said, Who told thee that thou wast naked? Hast thou eaten of the
tree, whereof I commanded thee that thou shouldest not eat?
And the man said, The woman whom thou gavest to be with me, she
gave me of the tree, and I did eat.*

(Genesis 3:8-12)

The woman whom thou gavest to be with me: these sorts of divisions are another, more subtle, form of causing collateral damage. If they are left unchecked, the size of the population that is affected by them will grow. As a result of the continuation of the divisions, a progressive decay starts to spread in our communities. This sort of decay happened in Israel, as from the time of the stability the beginning of the stride toward nationhood. That time was one of; neighborly, community participation. It was as this Scripture describes . . .

*And the LORD spake unto Moses and Aaron in the land of Egypt saying,
This month shall be unto you the beginning of months: it shall be the first
month of the year to you. Speak ye unto all the congregation of Israel,
saying,*

*In the tenth day of this month they shall take to them every man a
lamb, according to the house of their fathers, a lamb for an house: And if
the household be too little for the lamb, let him and his neighbour next
unto his house take it according to the number of the souls; every man
according to his eating shall make your count for the lamb.*

(Exodus 12:1-4)

But, then; as that participatory spirit started to diminish, decay started to set in. We see that, here . . .

*And the LORD said unto Moses, Go, get thee down; for thy people, which
thou broughtest out of the land of Egypt, have corrupted themselves: They
have turned aside quickly out of the way which I commanded them: they
have made them a molten calf, and have worshipped it, and have
sacrificed thereunto, and said, These be thy gods, O Israel, which have
brought thee up out of the land of Egypt.*

*And the LORD said unto Moses, I have seen this people, and, behold, it is
a stiffnecked people: Now therefore let me alone, that my wrath may wax
hot against them, and that I may consume them: and I will make of thee a
great nation.*

(Exodus 32:7-10)

Please note that; the word, stiffnecked, implies that, there is a need for a measure of forced manipulation, which is required to release the tension. Such forced manipulation has the possibility of causing collateral damage to surrounding and associated parts of a body--including the part known as, mental wellbeing.

From the stiffnecked condition, the schism in the community continued to spread. Then, the decay started to increase its depth of penetration into the body of the community. The process of spreading decay was revealed in Scripture such as this one . . .

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts.

But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me.

But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

(Malachi 3:7-9)

Yes; for that offense, too, there was a method of remediation; which is, this one . . .

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

(Malachi 3:10-12)

Therein, we see the longsuffering process of sensitization that God performed in His contact point to the world, in Israel. This was done to halt the continuation of a cancerous situation in Israel. As a slowly forming cancer, this separation from community worship and fraternity spanned millennia, in its Old Testament formation. Such a span of time is not unique to the course of the development of the nation of Israel. Moreover, it is not just an occurrence that pertains to the time of the Old Testament. For instance, in the United States of America, we have seen a similar spanned degradation. In the United States of America, on the North American continent, the degradation is more of the sort as was noted for the men of Athens in the time of the apostle Paul. Also, the

required remedy for the modern day is the same as it was then.

*Then Paul stood in the midst of Mars' hill, and said,
Ye men of Athens, I perceive that in all things ye are too superstitious.
For as I passed by, and beheld your devotions, I found an altar with this
inscription, TO THE UNKNOWN GOD.*

Whom therefore ye ignorantly worship, him declare I unto you.

(Acts 17:22-23)

In the United States of America, on the North American continent, the initial display of community participation started out strong, in what is referred to as, the first Thanksgiving. Tradition says that this occurred in the year 1621. Now, we have moved far away from that time. We, too, need to have our contact point sensitized; to return as to a point of accepting the graft of other communities of man; but, only as done by the LORD. We will explore this more. For now, here is the commonality that must motivate us.

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(Acts 17:24-31)

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**The Heart of God**  
(Point of Joining)  
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