



*me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.*

*And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*

*Yet they sent unto me four times after this sort; and I answered them after the same manner.*

*Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.*

*Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.*

*For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done.*

*Now therefore, O God, strengthen my hands.*

(Nehemiah 6:1-9)

In all such events, there was a measure of collateral damage. That is also true for any similar events of the modern day. The greater part of the collateral damage is in the group of those individuals or organizations that are riding the coat tails of some other persons or groups. In the church, this is a multi-leveled graft; with the first level being, an attachment to societal principles. In various events of the Old Testament life of the children of Jacob, Israel provides lessons in the progression of such grafting. In the following lesson, a portion of Israel's religious community formed a societal graft with a certain king.

*And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.*

*And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the king's hand.*

(1 Kings 22:10-12)

In due time, the LORD declared the need for remedial intervention for the entirety of

Israel, and the world, too; as again, the LORD flowed through a human point of joining, in its three expressions. This time, the elected servant was external to Israel.

- The power of God

*In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying, Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.*

(Jeremiah 27:1-5)

- Association, consisting of: Power entrusted to an elected servant of the LORD

*And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.*

(Jeremiah 27:6-7)

- Validation of the association

*And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.*

*Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.*

(Jeremiah 27:8-10)

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At another time, a section of Israel took its societal connection, and tried to join it with aberrant worship from outside of the law of God, thusly.

*Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.*

*But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.*

*And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?*

(Jeremiah 44:15-19)

That is an image of a common kind of graft to the church--even, today. It is a grafting of modern societal nuance, so as to produce a shade of gray in adherence to the commandments of the LORD God. To address this; again, the three-fold point of contact is invoked. This time, we will show a consolidated three-fold contact point of intercession, as spread across a goodly measure of time. In general, Moses addressed that matter, here.

- The power of God

*Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.*

*Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God are alive every one of you this day.*

*Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to*

*possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.*

*For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?*

(Deuteronomy 4:1-8)

- Association, consisting of: Power entrusted to an elected servant of the LORD. In the specific case of the queen of heaven, the LORD sent the empowerment of His servant through the word of that servant, as pertaining to the absolute need for excision of that graft of aberrant worship.

*Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind? So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.*

(Jeremiah 44:20-23)

- Validation of the association

*Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt: Thus saith the LORD of hosts, the God of Israel, saying;*

*Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth. Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the*

*famine, until there be an end of them.*

*Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.*

(Jeremiah 44:24-28)

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We do not want to leave you with the impression that, the danger of becoming collateral damage in the spiritual warfare is only for Israel; or, even, only for those who are committed to the LORD God. The process of excising an unproductive graft while replacing it with a proper one is universal. In that regard; if we move in that pattern of behavior; then, we, too, will have earned a rebuke, in the LORD. It will be a rebuke such as we see, here.

- The power of God

*Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing: And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.*

(Daniel 5:13-16)

- Association, consisting of: Power entrusted to an elected servant of the LORD

*Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses:*

*they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.*

*And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written.*

(Daniel 5:17-24)

- Validation of the association

*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)

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We must avoid any joining that is not of the LORD. The way we do this is, by applying this Scripture to the habit-forming mechanism of our being.

*Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

*And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.*

(Deuteronomy 6:4-9)

When we do that sort of thing; then, we will be able to stay away from being caught up in connecting our self to society, as it projects its tentacles into religion. Here, the prophet speaks of that kind of graft, in which we must not participate . . .

*Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

*Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?*

(Isaiah 29:13-15)

We do not have to excise our self from the world, totally: though, we must have sufficient separation from influence by the things of the world. The distance must be such that; we can assist in the resurrection of the world, without being drawn into walking in the control of the world. Jesus referred to this aspect of being a servant of the LORD.

*I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

*They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.*

(John 17:14-17)

One of the ways in which we might participate with the world is; in fashioning joint ventures. We will explore this concept, next. For now, here is an introduction to one of the more expansive joint ventures of, the church in association with the world.

*Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.*



