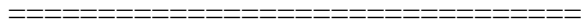


# Collateral Damage and the Heart of God

## Part Twenty-seven

(Reasoned Damage)

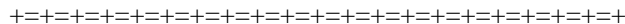


### Meditating on the Bible

#### Romans 9:18-26

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.



Point of view: this is a very important aspect of the assessment of the LORD'S actions, as in labeling them as being the cause of unnecessary collateral damage. This is also the logic that is applied to our assessment of when something is damaged. In the present day, we tend to see things from a present perspective, and shade them with modern hues of applicability, civility, and varying seriousness of moral disdain. Wherefore a great number of us try to apply modern rules to past events. Let us consider the hazard of doing that too freely. Let us look to Scripture, to evaluate this practice, as applied against some of the events that are deemed as being unacceptable to modern civilizations--of course, varying among the philosophies of the various cultures of the world.



There are certain rules of avoidance that have been set in society, in general. Among those rules is the concept of incest. Today, as through most of our legal systems, we totally condemn a situation such as this one.

*Come, let us make our father drink wine, and we will lie with him, that we*

*may preserve seed of our father.*

*And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.*

*And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.*

*And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.*

(Genesis 19:32-35)

Today, there are few cultures that would consider this to be appropriate. Could this be because; there are few societies that would ever truly face the daughters' crisis. (At this point, please walk in the daughters' logical framework.)

*And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:*

...

(Genesis 19:30-31)

And, as in relation to the devotion of daughters to their fathers; there are few western civilizations that would expect the father to require this level of commitment to the way of the LORD from their daughters.

*And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering.*

*So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.*

*And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass,*

*when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.*

(Judges 11:30-35)

Though; there may be some ones among the nations of the world that would sacrifice (kill) a daughter as a matter of family honor.

Also, in certain civilizations, there is a milder form of potentially harmful use of progeny, which is; the time when, a parent offers a child's talents, so as to obtain a societal advantage of some sort, or to protect a certain portion of prominence. This is the fate of those child stars that have the life of their young days sacrificed because of desires of their parents.

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In the modern time, still; a mild form of the use of a child's talents is in the act of arranging marriages, which is still being done. A more obviously damaging form of that practice is seen here.

*And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.*

*And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.*

*And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.*

(Genesis 19:1-8)

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An even more common practice is this: to place an associate on the altar of sacrifice

for continued preference and prominence of ones self. This is the principle of, finding a scapegoat. When that scapegoat is totally innocent, it is not far from the following sequence.

A manager sets out to make a place for himself. The subordinates are brought along.

*And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites. And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?*

*And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.*

*And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.*

(Judges 19:16-20)

The manager spies out an opportune situation, and enters into a complacent expectation of ease. In that place, the manager drops his guard about being duly diligent in evaluating the future hazards. This is the issue of; embracing a short term plan, without considering the long-term issues that may arise. It is poor contingency planning.

*So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.*

*Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.*

*And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly. Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.*

(Judges 19:21-24)

As catastrophe strikes, panic ensues. Shallow thinking produces destructive action, and the associate--who has been reassigned to the position of being a subordinate--is set up as the sacrifice.

*But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.*

*Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.*

*And he said unto her, Up, and let us be going.*

*But none answered.*

(Judges 19:25-28a)

To round out the atrocity of poor planning, the manager cloaks his inefficiency in a garment of; expectation of sympathy for the great loss that he portrays that he has suffered. This is accomplished by the manager having little, or no, regard for the proper disposition for the associate. One thing that could be done is; to provide a place of rest for the associate. Instead of doing that; the manager uses the remains of the associate's contribution to the corporate enterprise, to try to elicit either sympathy or vengeance.

*Then the man took her up upon an ass, and the man rose up, and gat him unto his place. And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.*

(Judges 28b-29)

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In each of those situations of involuntary participation by the associate, there is a measure of, the perception of their participation being an unavoidable and necessary part of the enterprise of the superior. In most cases, this logic is applied to lessen concern for collateral damage.

Please note that; in this place, we have omitted the aftermaths of those actions--you will find them in Scripture. We have done that, here, because; if we included them, we would be tempted to apply modern philosophy and condemnation to them, in order to give them a modern face for understanding. Please note that; though we have not set the events beside modern practices, as for association; still, we have not fashioned condemnations for the past actions.

In matters such as these; we think that, you can best do the evaluation of any potential application to your own life, as you participate in communion between you and the leading of the LORD. Though, we do say this: instead of applying judgments to each event, we ask you to consider applying the logic of reasoned collateral damage. Reasoned collateral damage allows that; the LORD has ordained life's events in such a fashion as to be reasonable for the time in which God placed them. The concept is much like the

provision that the LORD has made for the reasonability of stressful situation that we face, as this Scripture describes it.

*Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

(1 Corinthians 10:6-10)

The acceptance of the reasonability of collateral damage, and stressful situations, too, must include those events that seem to be unnecessary. Those of us who want to understand more of the way of the LORD, as to our need to accept reasoned damage, and stressful situations; we can begin our quest for such acceptance, at this Beginning.

*And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

(Genesis 3:17-19)

Up to that point, the earth had interacted with mankind in a peaceful fashion. For the earth, its productivity was triggered in a fashion that is as simple as, the event that concludes this portion of Scripture, after *there went up a mist from the earth . . .*

*These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.*

(Genesis 2:4-6)

After the turmoil to the ground (in Genesis 3:17-19), as a result of Adam's behavior; the ground had to endure mankind's turning of the soil. If the ground had been of a mind to do so, it could have reasoned that; it had suffered significantly large and unnecessary portion of collateral damage, in its relationship with mankind. Among the things that endured is this: a significant loss of reputation. From that time, forward; the earth would be a reason for men to condemn its abilities. Among the points of condemnation would

be this: the need for soil enhancement. Let me explain.

The most common forms of soul enhancement are these two: to apply chemicals (including fertilizer), and, to perform manual disruption for aeration. Both of these are potential sources of damage for the earth, by improper performance of the disruption. Also; because these provide a type of crutch for the earth, they can also limit its ability to show forth its natural, God-instilled marvel. And, as if that was not enough of an affront to the reputation of the ground; there is another significant dampener of its relationship with mankind--on two levels.

First, if an individual chose to take up the opportunity; a belligerent human now has the option to, wrongfully, indict the earth as being a snitch, of sorts. This is the event that included the earth's indirect release of indicting information about the human race, in the portion that would be spawned from Cain.

*And the LORD said unto Cain, Where is Abel thy brother?  
And he said, I know not: Am I my brother's keeper?  
And he said, What hast thou done? the voice of thy brother's blood crieth  
unto me from the ground.  
(Genesis 4:9-10)*

Also, in the time of that interaction with mankind, the ground had an additional, potential, loss of reputation. The loss is in the restriction that was placed on its ability to bring forth. Fortunately, this was only directed at a subset of the human race.

*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 4:11-12)*

There are similar things that are happening to certain individual humans that have been sacrificed for others' sake; as being placed on the altar of, being a scapegoat. Their potential is limited by restraint from a power that is superior to theirs. This is done to them unwillingly, at no fault of theirs. Even so, we do not think of this as simply being collateral damage. Instead, we see them as being a part of reasoned damage. This is the kind of damage that we see in the disruptions of the societies of the Bible. This is the kind of damage that we see in the disruptions of the societies of the time of the post-Revelation world, too; as leading up to the modern day; and, on into the future. The texture of that damage was revealed in the Latter Day, here.

*And he saith unto me, Seal not the sayings of the prophecy of this book:  
for the time is at hand.  
He that is unjust, let him be unjust still:  
and he which is filthy, let him be filthy still:*

*and he that is righteous, let him be righteous still:  
and he that is holy, let him be holy still.  
And, behold, I come quickly; and my reward is with me, to give every man  
according as his work shall be. I am Alpha and Omega, the beginning  
and the end, the first and the last.  
(Revelation 22:10-13)*

As a way of increasing understanding of the Heart of God, we will take a closer look at, reasoned damage in the broader world of the Old Testament, beyond the bounds of the Promised Land of Israel. Since, we have already seen its impact on Israel; we will go outside of Israel, to the time of king Belshazzar. That king opened a door into the world's understanding of the broader span of reasoned damage, in the LORD. Leading up to that king, the world had a settled image of the damage it faced. The power of that prior time had a prescribed potential for the damage that the world would endure.

Through God's prophet, Jeremiah, the world gained deeper understanding of its required behavior, as related to reasoned damage. This would make us ready to receive our measure of anticipation of anguish.

*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. 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 27:1-7)*

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**Next In**  
**Collateral Damage and**  
**The Heart of God**  
**(Anticipated Anguish)**  
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