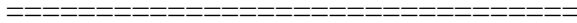


# Collateral Damage and the Heart of God

## Part Twenty-nine

(Precious Jewels)



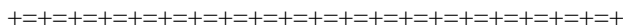
### Meditating on the Bible

#### Malachi 4:1-6

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.



At the dawning of the New Age, the service of the LORD was endowed with an even greater portion of the power of growth, in the LORD, thusly.

*And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*

(Matthew 9:35-38)

From that time, there would be many other harvests--this, too, was ordained by the LORD, as being a source of precious jewels for service. Jesus alludes to those times, to come.

*Then said Jesus unto them again, Verily, verily, I say unto you, I am the*

*door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

*I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.*

*The hireling fleeth, because he is an hireling, and careth not for the sheep.*

*I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*

*And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

(John 10:7-16)

Through these times, the LORD proceeds to introduce the anguish that can be anticipated by the servants, as accompanying the struggle with the World Orders of their day. The struggle had to be waged from inside of the World Orders--operating side-by-side with those ones that would try to choke out the nourishment, to prevent it from sustaining the servants of the LORD.

*Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.*

*So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?*

*He said unto them, An enemy hath done this.*

(Matthew 13:24-28a)

These weeds had to be removed in a controlled fashion--but, most definitely, these weeds had to be removed. The parable of the process is included here.

*The servants said unto him, Wilt thou then that we go and gather them up?*

*But he said, Nay; lest while ye gather up the tares, ye root up also the*

*wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

(Matthew 28b-30)

Here is the open explanation of the process.

*Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.*

*He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.*

*As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

*Then shall the righteous shine forth as the sun in the kingdom of their Father.*

*Who hath ears to hear, let him hear.*

(Matthew 13:36-43)

The world needed to have understandable reasons that would serve as a framework for understanding the purpose of future damage. The understanding was needed by every station of mankind; but, it was especially prepared for the precious jewels of the Father. These ones had to have knowledge that would overcome any attempt at sowing despair and division. This stability allowed the jewels of the LORD to press forward in the presentation of the Gospel of the Kingdom of God with man.

As including the jewels and the remainder of the world, the LORD was moving us to the place of accepting the quiet extraction of unproductive collateral. We were being moved to the time when, the process of, effecting reasoned damage, would appear to be normal. To prime our desire for understanding of the situation in the world at large, the LORD sent this Scripture.

*And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine,*

*Hearken; Behold, there went out a sower to sow:*

*And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.*

*And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away.*

*And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.*

(Mark 4:1-7)

At this point, we could no longer point a finger at some instantaneous action of the LORD, as being the balm for immediate smoothing of all rough edges. The process of change for the world was revealed as being a part of the normal course of life. As Scripture teaches us, the cloud was lifted from our eyes. (Maybe, here, you see that, there is a push toward refining the precious jewels, as a diamond is cut to reveal its beauty.)

*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.*

*As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.*

(Romans 11:25-32)

It is the life and witness of the Lord Jesus Christ that dispels the mystery that surrounded the time of the priming of the understanding of the types of growth that occur in the world, in the LORD. As addressing the dispersing of mystery, here is a relevant portion of Jesus' witness.

*And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.*

*And he said unto them, Know ye not this parable? and how then will ye know all parables?*

(Mark 4:10-13)

At the dawn of the New Age, we were uncovered, as being the reason for the damage that the world had to endure. First, the damage was identified that is in our representative in government; this is a portion of the stress that politics would send at the jewels of the Father.

*And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 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.*

(John 17:11-14)

Then, the spiritual component was identified, in its portion of pressing reasoned collateral damage into the community of the saints of the LORD; which are God's jewels. This will lead us to the place of wider participation, as in the things of the LORD.

*Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*

*Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.*

(Ephesians 6:10-20)

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**Next In  
Collateral Damage and**

**The Heart of God**  
(Wider Participation)

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