

Collateral Damage and the Heart of God

Part Thirty-one

(Rushing Wind)

=====

Meditating on the Bible

Galatians 2:15-21

We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

+==+

As we take our place in the wind of witness for the LORD, let us hold this, here, as being the pattern for our internal communion with the LORD; regardless of the pressure that the world sends our way . . .

*And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.
Amen.*

(Revelation 7:11-12)

This is the window that shows the wider participation that makes up the mission of the Lord Jesus Christ. It would seem that, this work could easily be done by an extension of the branch that started with the twelve disciples, only as stationed in Jerusalem. Well, God had a different method that was set in motion. To understand why this was done, let us review the limitation of the seed of Israel, as represented by the Jews of the Bible days.

In the seed of Israel of Jesus' time of earthly ministration in the not fully regenerate flesh, there was a strong strain of arrogance. The arrogance was expressed as an

insistence on the recognition--as bordering on praise--of their uniqueness as being from Abraham. This arrogance in Israel was in full, open display during this time, as directed toward the ministry of humility of Jesus of Nazareth.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

They answered and said unto him, Abraham is our father.

Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father.

Then said they to him, We be not born of fornication; we have one Father, even God.

(John 8:31-41)

Moreover; in Judah, as separate from Samaria--with both being of the seed of Jacob--still, there was a certain constraining prejudice about outreach. This was hinted at in this portion of the ministry of Jesus Christ.

When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judaea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

(John 4:1-9)

The woman's words declared that, there was prejudice between the Jews and the Samaritans. It might also be said that; the woman insinuated that, the Jews were bigots, as pertained to contact with the Samaritans. In righteousness, Jesus was motivated by the Spirit of God; so, he reached out to her, to displace that atmosphere of prejudice.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

(John 4:10-15)

In the course of his ministry, Jesus went even further than just displacing the atmosphere of prejudice that floated between the Jews and the Samaritans. In his stirring of the rushing wind of awareness of the Kingdom of God; Jesus totally dismissed the prejudice, as being of no consequence in serving in God's way. A portion of the dismissal was accomplished by this parable.

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and

when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, He that shewed mercy on him.

Then said Jesus unto him, Go, and do thou likewise.

(Luke 10:30-37)

The message of the Samaritan needed to be extended to the remainder of the world. The portion of Israel that was in Judea and Jerusalem, the Jews, however; they had a difficult time in handling that measure of responsibility, and taking on the load of supporting the wider consideration of other members of the family of man. This difficulty even existed in the hierarchy of the New Age ministry to the world, in that portion that was drawn from Israel. Here is an example of that difficulty.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

(Galatians 2:11-13)

Yes, even the disciples of Christ had a period in which they were losing a portion of the power of the wind of change. The disciples needed a reminder that, they were called to move in that wind; forward, not backward (backsliding). Here is a portion of the ministry of the apostle Paul, where he provided a recommendation about removing that difficulty which was being encountered by Peter and a portion of the bishopric that was assigned to the Jerusalem church.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor.
(Galatians 2:14-18)

Therefore, the older branch of faith was not showing itself capable of the broader outreach that is required. So, a new branch was being drawn forth, as toward the world, at large. In this branch, the next phase of spreading the Gospel would involve a process of selective fertilization, as performed by the election of certain seeds for certain environments. For the next phase, the LORD selected a choice seed. Still, the seed would come from Israel, as the LORD extracted it for planting in the world. The church officials in Jerusalem were informed, and there was some minor, peripheral resistance.

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do.
(Galatians 2:7-10)

The mission of this seed to the Gentile field was; to send forth branches that extended to the world, at large. We refer to this as; church planting. The focus on church planting was initiated in the Spirit of this piece of training for the disciples of Christ.

*When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
He saith unto them, But whom say ye that I am?*

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

(Matthew 16:13-17)

To build on this church, both Peter and Paul laid their bricks on the foundation that the Father God had set down in the world, in the Kingdom of God. The foundation is

this: *the Christ, the Son of the living God*. And, here, Jesus of Nazareth, the Christ, proclaims the importance of his being the foundational rock.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

(Matthew 16:18)

This rock, Christ Jesus, is the way on which the church must travel. It is the way for both, its beginning, and, its further enhancement. The disciple Peter received a revelation about the necessity for faithfulness to this way.

Then said Jesus unto the twelve, Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.

(John 6:67-69)

As a guidepost for continuation of operation of the church, as being in the world; Scripture describes this process of enhancement of the church, which Peter and Paul, both, used . . .

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

(1 Corinthians 3:1-7)

The ministration of Peter and Paul were not two separate ministries; rather, they are joined in Christ, as being one ministry that is of a very ancient and divine intervention into the kingdom of man, by the Kingdom of Heaven. It appears in the infusion of the Kingdom of God into the earth, in this fashion.

Paul, an apostle of Jesus Christ by the will of God, to the saints which are

at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

(Ephesians 1:1-6)

The reach into wider participation of the Gentile was not an option that depended on action by Israel; even though, it did center on Israel, at that time. Surely, there was no doubt that, wider participation of the Gentile would occur. Instead, the participation of the Gentile was necessary for the work to be completed, in the introductory time of the presentation of the Kingdom of God, to mankind. That completion was presented here.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

(Luke 21:20-24)

No, this would not totally destroy the wider participation of the Gentiles; it was just another portion of reasoned collateral damage. The reasoning in the damage worked to perfect the earthly witness of the Gospel, as for the sake of the world; whereas, the Gentile, too, would be restored.

Israel needed rigorous restoration, as another kind of frontlet between its eyes. In a prior time, Moses delivered that message to Israel. It is contained in a prophecy that foreshadowed Israel's need for restoration from its ubiquitous rebellions.

They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

(Deuteronomy 32:16-21)

At some point in time, all portions of the world of man will need discipline: this is the way we are persuaded to recognize our need for the LORD, and convert to God's way.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

(Isaiah 11:1-5)

Even so, there is no need for forced conversion; which is the admonition that Paul gave to Peter, in the time of Galatians 2:14-18 (included above). Forced conversion is an abomination that has infiltrated some of the prominent representatives of worship of the God of Abraham, Isaac and Jacob. The LORD has ordained that; we will surely be drawn to him, without being crushed in the process. Scripture tells us this.

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)

Thus, immersion in wider participation is our destiny. Wherefore we need to set our mind on discovering the door. The door opens to the beginning of the understanding of New Age experience of collateral damage and the Heart of God. This is an augmentation of the wisdom that we obtained from evaluating the Old Testament respect for collateral damage and the Heart of God.

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 apostle Paul was given the honor of presenting the capstone of the understanding of the door to wider participation. Moreover, as he pushed us, to cause us to peer beyond the door, we received an introduction to consolidated worship. As from this peek, we will review consolidated worship.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet.

But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

(1 Corinthians 15:21-28)

~~~~~  
**Next In**  
**Collateral Damage and**  
**The Heart of God**  
(Consolidated Worship)

+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+==+