

In that blessed envelope of consolidation, the witness of Jesus Christ, is contained the entire world that is outside of Israel. In that envelope, there is also a place for all of Israel, in the LORD.

The wider world is Christ's inheritance:

Israel is Christ's gift from the LORD God, the Father.

The gift is cherished and respected, with the same vigor as the inheritance.

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

(Romans 14:9-12)

This portion of the New Testament is a confirmation of the LORD'S ordinance in the former Covenant. It is important that, we do not restrict this to being only of the New Testament. We must retain an attachment to the former Covenant, as is formed by the overriding authority that frames its power and application to the wider audience of; the uttermost parts of the world. For all portions of the glory that causes us to bow to the LORD God, we must order our life in this fashion . . .

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

(Philippians 2:5-11)

Throughout the Old Testament, we were being moved to a place of standardized worship--but, not identical. The different cultures were allowed some time for the truth of the LORD to sink in. The apostle Paul spoke of this time, as he heralded the time of transformation away from it.

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 17:29-31)

Let us look at the steps that were traversed, as mankind proceeded with the climb toward an open understanding of the presence of God in the affairs of man. Yes, I know that this is backward-speak; since, the affairs of man operate in God. We use that backward-speak because; that direction of consideration allows us to see things in the progression, as opposed to trying to, as in an instant, perceive the whole. In other words, we get to chew on bite sized morsels--or, as they say; we can eat the elephant, one bite at a time.

One of the steps in the consolidated understanding of the LORD was presented in this transformation that came about in king Darius.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

(Daniel 6:25-27)

Moving in that way of worship, the world was spreading the hazard of being in an iniquitous environment; as, in this new environment, it spread anguish and damage among Israel and the Gentiles. The hazard that they shared was that; the world, as an independent entity unto itself, would react against the things of the LORD.

As we matured in our perception of this, God with us; then, we started to understand that; the world itself has a character, with which we must reckon. Mainly, this character is housed in the political leaders of the nations, as this Scripture describes them in this time of great damage by potent ones of those leaders.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your

flight be not in the winter.

For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

(Mark 13:14-20)

Therein was revealed, the need to prevent the world from overtaking the religious servants of the LORD. This required that, the servants of the LORD must shield certain things from the view of the world. This is not duplicity; rather, this is the means of providing for progressive education of the masses: one does not reveal all things at once, when one is facing an audience that has not been introduced to the concepts that need to be presented. To apply this caution; in the New Age, we differentiate between, the milk of the word, and, the meat of the word. The apostle Paul spoke of this differentiation in feeding an audience.

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)

In the Old Testament time, it was of even greater importance to provide room for some variance in practices, as based on having enduring spiritual support for the soul, in phases. First, we must obtain sound spiritual support. Then, when a particular individual has that support, allowances must be made for the environment--such things as, family structure, work environment, and reporting relationship as in service to others. Of course, allowances must never violate the Law of God: however, there can be a measure of cloaking of the true depth of devotion of that individual. We need an example, here.

In a certain time, the LORD allowed the prophet Elisha to assist a certain man toward the time of the man's acquisition of sound spiritual support for his soul.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?

So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

(2 Kings 5:9-13)

When the man's heart had been made ready; then, he was given a clear sign that, the LORD was moving in his life.

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

But he said, As the LORD liveth, before whom I stand, I will receive none.

And he urged him to take it; but he refused.

(2 Kings 5:14-16)

When Naaman had sound spiritual support for his soul, he still needed to prevent detection of his depth of faith, by shielding it from the mind of his employer. This was not a matter of, him being ashamed of what the LORD had done. Rather, it was because he had made certain vows that needed to be managed in his occupation, and, in time, either removed by the LORD, or utilized by God for the purpose of converting others-- much of the work of conversion is done, by observation of a changed soul, and then, receiving the desire to fashion ones life in that pattern. To provide this example, the person needs to stay alive. This is a part of the logic that entered into the new attitude of devotion of Naaman, as we see in this request and response.

And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither

burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

And he said unto him, Go in peace.

So he departed from him a little way.

(2 Kings 5:17-19)

In sprouting from that encounter with Elisha, Naaman would have been able to arouse a measure of inter-group empathy for the work of the prophet, as representing the LORD. This could facilitate the formation of an environment, in which, his master became comfortable with the way of the prophet of God, and, maybe even, sought to understand the LORD as through the prophet.

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In another time of Israel's history, a woman, Esther, was allowed to stand in a place of instruction for a king. In this place, she was the human instrument for stirring the LORD'S gift of tolerance, as He put it in the heart of the king. The group that was given empathy by the king was the Jews. There is a part of the prayer of king Solomon at the dedication of the temple of God, which was accepted by the LORD; which speaks to the tolerance that the LORD prepares in a king, as for Israel's sake.

*If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name: Then hear thou in heaven their prayer and their supplication, and maintain their cause.*

*If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, And forgive thy people that have sinned against thee, and all their transgressions wherein*

*they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:*

*For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.*

(1 Kings 8:44-53)

In the specific environment, here is the stirring of *compassion before them who carried them captive*, which the LORD incited in the king of Esther's time.

*Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.*

*Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.*

(Esther 8:7-12)

The king opened the floodgates of potentiality for continued worship, by the Jews. This was not a restricted type of permission: the Jews were fully empowered to preserve their form of worship.

*The copy of the writing for a commandment to be given in every province*

*was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.*

*And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour.*

(Esther 8:13-16)

Moreover; in the process of that preservation, the Jews were blessed with the ability to draw others into the worship of the God of Abraham, Isaac and Jacob.

*And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.*

(Esther 8:17)

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The environment for collection of servants of the LORD, for performance of consolidated worship, must be viewed as the environment was at the exit from Egypt. We used the word, collection, because, the servants of the LORD will be members of many diverse groups; including, congregations. For instance; in the time of the wilderness experience of Israel--before the nation settled into the Promised Land--that collection of worshippers of the LORD God was referred to as being consolidated with a *mixed multitude*.

And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

(Exodus 12:34-38)

The consolidated worship of the LORD evolved from that time--to include an even larger set of participants. As coming from the LORD'S prophets, the group was given the words that would bind it as one mind. There are many such times of binding: here, we

share this one.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

(Isaiah 45:20-23)

In the modern time, we have been given a messenger that draws each one of us to the LORD. This Living Message is summarized as being; for the purpose of drawing us to always live *to the glory of God the Father*. In the power of drawing us to consolidated worship, here is a relevant portion of the testimony of that Living Message of the LORD God the Father.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

(Philippians 2:1-4)

The requirement for service that is of the Law of God, in the law of Moses, is for ever a portion of our life. It is an ancient requirement; as declared, here.

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)

Let us always live in the wisdom of the law of Moses; especially, in our consolidated worship. Here, we, we speak to you as if; you were a citizen of God's peculiar treasure, Israel, as obeying God's Law as presented in this portion, here . . .

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)

In the wider participation of the world, as walking in the way of the LORD; there will be new branches that will grow. These branches will experience their own pain, and their portion of damage. However; now, we know that, the damage has its reason. Therefore, we can rest in the fact that; we are going to the place where collateral is undefined. We will be able to do this because; in Christ, we know that, a custodian has been assigned to prevent any further collateral damage. This is the Custodian's gift of, peace for us, as moving us to a state of being in mental rest.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest.

And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the

throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

(Revelation 7:13-17)

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

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