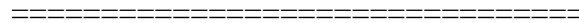


Collateral Damage and the Heart of God

Part Thirty-three

(Collateral Undefined)

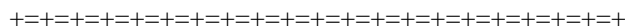


Meditating on the Bible

Ephesians 1:3-12

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. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.



In the dawn of the New Age, new potentials were set in the world. Among those potentials is this: for us to abide in a place of undefined collateral. This is not a place of confusion; rather, it is the expansion of this place.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.

(Acts 2:41-45)

In that environment, we will quicken our pace toward perfect peace. This is the spiritual place of being in perfect peace.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new.

And he said unto me, Write: for these words are true and faithful.

(Revelation 21:1-5)

In the Custodian of the perfect peace, Jesus Christ; all things become one; and, there is no external collateral. Here is the theological passageway to our destination, as stated in the consolidated worship of the followers of Christ--those that walk in the ministry of Jesus of Nazareth . . .

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

(John 17:18-19)

. . . And, the sanctification is projected outward, to establish the blending that, at the dawning of the New Age, took meaning from the concept of being collateral damage. In the continuation of his prayer, Jesus sent the power of the sanctification, forward.

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

(John 17:20-23)

When all things are of one consistency, there is a new meaning to being a member in

such a group. Here is the oneness that brings us into that consistency, with the LORD; which is enveloping the world, in Christ, as represented in this portion of Jesus' prayer.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

(John 17:24)

Here is the charter of the Custodian of the unification of all God's collateral, as in him; Jesus Christ, the Lord.

A Psalm of David.

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.

(Psalm 110:1-7)

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While praying about the fulfillment of his Charter, Jesus spoke thusly, in providing edification about our oneness in him . . .

*O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*

(John 17:25-26)

Here is that same oneness, as represented in the following portion of God's gift of wisdom that was released through God's ambassador, the apostle Paul.

*But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;*

*To another faith by the same Spirit;  
to another the gifts of healing by the same Spirit;  
To another the working of miracles;  
to another prophecy;  
to another discerning of spirits;  
to another divers kinds of tongues;  
to another the interpretation of tongues:  
But all these worketh that one and the selfsame Spirit, dividing to every  
man severally as he will.*

*For as the body is one, and hath many members, and all the members of  
that one body, being many, are one body: so also is Christ. For by one  
Spirit are we all baptized into one body, whether we be Jews or Gentiles,  
whether we be bond or free; and have been all made to drink into one  
Spirit.*

(1 Corinthians 12:7-13)

This is only possible when we are willing to be content with the fact that, we must share the load with all others of mankind. To do that is profitable because; in the LORD, as, everyone has a part in the stress that quickens the world, in God.

However, in certain aspect of societies, we press for advantage, at the expense of others; therefore, we will enter periods of required correction, as from the LORD. This correction (discipline) is justified. Even so, there is much complaint about the correction that comes from the LORD. For such a person, who complains about such recompense, there is a phrase that comes to mind: "What goes around; comes around". Or, as Scripture says . . .

*Be not deceived; God is not mocked: for whatsoever a man soweth, that  
shall he also reap. For he that soweth to his flesh shall of the flesh reap  
corruption; but he that soweth to the Spirit shall of the Spirit reap life  
everlasting.*

(Galatians 6:7-8)

Another of man's colloquial expression that is used, to indicate that there is a need for caution about pressing for advantage is this: if you can't do the time; don't do the crime. Again; it is as Scripture says . . .

*And the LORD passed by before him, and proclaimed, The LORD, The  
LORD God, merciful and gracious, longsuffering, and abundant in  
goodness and truth, Keeping mercy for thousands, forgiving iniquity and  
transgression and sin, and that will by no means clear the guilty;*

(Exodus 34:6-7a)

Wherefore; if you walk in the way of inequity, there is a required portion of corrective medicine that is prepared for you--O family, O group, O posse, and O whatever other collection in which you abide, and with which you defy the civility of the way of the LORD. And, this discipline is required because you chose to move your soul into an area of atrocity and abomination that is not allowed to endure beyond the life of the physical body on the earth. Therefore, in the restoration of the LORD'S civility; that part of you that once was is discarded.

The restoration of our cooperative behavior, as among the members of the body of Christ, is accomplished by a separation from the world's influence. The movement of a soul, away from the world's influence, is done in a fashion that is similar to the compartmentalization that is described in the Revelation of Jesus Christ.

*And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it.*

*And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

(Revelation 21:23-27)

That Scripture is an accompaniment to the one that tells about the dismissal of iniquitous principles: those things that were, at one time, a part of the body of your principles and practices. Those are the things that needed to be removed from the soul of the matter, in order to give greater clarity to the way of the LORD. This is the way that those things are discarded.

*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

*And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*

*And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.*

(Revelation 20:11-15)

With this renewal, we have been pointed at the clear path to service for God. The time of the dawn of the New Age is the starting point for the clarification of this new way of the LORD. Jesus Christ spoke of it, in this fashion.

*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.*

*Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*

*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.*

(Matthew 7:13-20)

As we have discovered; for a time, this Way was somewhat exclusionary, in that, it was expressed by the additions to history by the house of Jacob, in Israel, almost exclusively. Of course, the house of Jacob was only a portion of the breadth of the population that was destined to travel on that Way. In time, the entire world was ordained to experience the way of the LORD. The ordinance for the expansion of the reach of the Way is indicated here.

*And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

(Mark 16:15-16)

One of the evidences that, the time of Jesus and the apostles is the time of expansion of the reach of the Gospel of the Kingdom of God, with man, is in this activity that followed the resurrection of Jesus Christ.

*Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the*

*ends of the earth.*

(Acts 13:46-47)

The disciples of Christ knew that they were the instrument of the ordinance for the spread of the Gospel. They also knew that they would abide in a portion of collateral damage; a portion that was surely in the Heart of God. Among the clear evidences of their awareness is this event of the life of one of them; Stephen.

*But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.*

(Acts 7:55-56)

At that point, Israel was aware that its status as being subjected to collateral damage had been undefined, as related to moving forward in time. The world of Jerusalem was now aware that the damage was according to a pattern of increasing dispensation of grace to the world, as by Israel's quickening. We say this because; for a goodly portion of Bible history, it seems that Israel was destined to only be collateral damage in the way of the LORD. Moreover, this presumption was being extended, to include the members of the New Way that was spreading out from Israel. Among the agents that were a part of the potential collateral damage of Israel was this collective.

*And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

*Of the tribe of Juda were sealed twelve thousand.*

*Of the tribe of Reuben were sealed twelve thousand.*

*Of the tribe of Gad were sealed twelve thousand.*

*Of the tribe of Aser were sealed twelve thousand.*

*Of the tribe of Nephthalim were sealed twelve thousand.*

*Of the tribe of Manasses were sealed twelve thousand.*

*Of the tribe of Simeon were sealed twelve thousand.*

*Of the tribe of Levi were sealed twelve thousand.*

*Of the tribe of Issachar were sealed twelve thousand.*

*Of the tribe of Zabulon were sealed twelve thousand.*

*Of the tribe of Joseph were sealed twelve thousand.*

*Of the tribe of Benjamin were sealed twelve thousand.*

(Revelation 7:4-8)

By a decree of Heaven, those potential sufferers had been exempted from being collateral damage in the purification of the worship of the God of Abraham, Isaac and Jacob.

*And after these things I saw four angels standing on the four corners of*

*the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*

(Revelation 7:1-3)

The announcement of the termination of the definition of Israel as being collateral damage was not immediate, in coming about. First, the world had to pass through this period of preparation . . .

*This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.*

*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

(Acts 2:32-36)

While the fulfillment in the preparation was pending, the people of the LORD had to understand the displacement of their nature. The peculiar treasure of the LORD, Israel, was receiving an ordained push away from them being the center of collateral damage in the preparation of the world. To do that, the LORD moved the definition of suffering that is at the center of a thing being collateral damage--that move is how the collateral was undefined.

So, a new center of service for the world was inserted in the definition for that type of collateral damage which points to a need for reassessment of ones walk with the LORD. Thereby, Israel's former place, as being the example of the New Age of grace, was transferred to a more diverse human kaleidoscope of cultures. Here, Peter introduces that human kaleidoscope's environment for relating to the requirements of the LORD.

*Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it.*

*For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And*



*who is he that will harm you, if ye be followers of that which is good?*

(1 Peter 3:8-13)

That broadened palate of diverse humans needed a hedge of guideposts for their service, which would be a kind of restatement of the law of Moses. For that time, and forward, the LORD refreshed the message of grace, the Gospel. The apostle Peter described the new core principle that was to regulate our assessment of anything that might seem to be collateral damage.

*But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*

*For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.*

(1 Peter 3:14-17)

With that tension removed from the definition of service, as having a significant portion which consisted of suffering; it was time for the introduction of externalized grace, as to the world, at large. This was not a totally new concept for the servants of the LORD, of that day. Jesus had already represented how the disciples would have to interact with the stranger within the house of Jacob--the Samaritans. During the time of this, we received that ensample, event with a certain Samaritan woman at a well.

*The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.*

*Jesus saith unto her, I that speak unto thee am he.*

*And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*

*The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?*

*Then they went out of the city, and came unto him.*

(John 4:21-30)

Also, Jesus had participated in a certain other relevant event at Capernaum; an event that the Father designed to extend God's Hand of grace, into the wider world.

*And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.*

*And Jesus saith unto him, I will come and heal him.*

*The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.*

*When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.*

*And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee.*

*And his servant was healed in the selfsame hour.*

(Matthew 8:5-13)

Let us look at that from another vantage point, in an enhanced representation of the qualifications of the external witness, the centurion. In the following Scripture, we will see that; the external witness had a history that could serve to influence others, as announcing the reach of the glory of God the Father as it spread out into the world.

*Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue.*

*Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth;*

*and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.*

*When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.*

*And they that were sent, returning to the house, found the servant whole that had been sick.*

(Luke 7:1-10)

As an extension of those two outreaches--to the stranger in the house of Jacob, the Samaritans; and, too, for the remainder of the world as represented by the faith of the centurion; Jesus Christ gave this commandment to his disciples.

*When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

(Acts 1:6-8)

In these words, we see that there is a ripe harvest that is waiting for intervention by the disciples. This harvest of human souls will require a new kind of dedication to outreach. No longer can the disciples focus on fellowship alone. Now, the disciples have been called to Kingdom building activities. You see; the Jew was a kind of captive audience, as brought up in the devotion to the Old Testament. A new kind of outreach, as combined with the inward reach from the world, is identified, here.

*Then Peter began to say unto him, Lo, we have left all, and have followed thee.*

*And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

*But many that are first shall be last; and the last first.*

(Mark 10:28-31)

Note these words: *with persecutions*. Now, the members that had been harvested

from Jewry, as among those that were disciples of Christ, had a new mandate; it was one that required extended service. Here, Jesus gave them their commission.

*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)*

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Next In
Collateral Damage and
The Heart of God
(Ripe Harvest)
+++++