

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)

Go, and do thou likewise: in giving the people this commandment, Jesus was using the strongest means of un-defining collateral. The strong mean is this: include everybody in the same group. By doing this, there is no external component that can be considered to be, expendable in support of some greater mission. In the full application of this doctrinal principle, the entire race of man will be the greater mission. The great king, Solomon, announced the nature of the group that will accommodate such a massive portion of God's collateral. In this group, our captivity is in; our willingness to be contained in, and constrained by, the world's doctrine, as we hold to true dedication to the Law of God. Here is the record of a time, when Israel would have to navigate these two, seemingly adversarial, allegiances.

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.
(1 Kings 8:44-52)

Please take note of this portion of the prayer: *give them compassion before them who carried them captive.* Since, in some fashion, we are, all, captive to some thing; then, this has a global, all world applicability. Thus, king Solomon was setting forth a wise protocol that is applicable to each one of us as members of the all-inclusive group of, the kingdom of man. This is a core theme of the Bible. Let us look at another servant's presentation about our collectivism.

In the following fashion, another servant of the LORD presented the nature of the all-inclusive group, the members of the kingdom of man.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

(Romans 3:19-26)

Lest anyone should think that they can escape inclusion, as by their righteousness; the following humbling words were sent forth . . .

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

(Isaiah 64:6-7)

All souls are in the group of: those that need grace. All souls are in the group that can receive grace. The Psalmist told us about the grace that is available to each one of us.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.

I wait for the LORD, my soul doth wait, and in his word do I hope.

(Psalm 130:2-5)

The forgiveness was first declared in the law of Moses: this is the foundational doctrine for the entire world. We say, foundational, because; over time, it has been built upon--as upon a foundation--in ways such as this . . .

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things: and they derided him.

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

(Luke 16:13-17)

The ministry of the anointed one, Jesus Christ, is the beginning of the building process for the container of the joined mass of mankind, as it moves in service to the LORD God. The continued ministrations of the elected servants of God, as proceeding from the dawn of the New Age and its Gospel, is the current construction project that adds to the building of the LORD, in the kingdom of man.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide

which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

(1 Corinthians 3:8-15)

Through all this, the congregation of Israel was the central earth-bound force in the refinement of the revelation of the definition of the LORD'S collateral, as opening its worth to the kingdom of man. It was necessary that, Israel be removed from being the center of the definition of service. This Scripture, as from the Old Covenant, gives us a strong hint as to how that was fashioned.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?

Then said I, Here am I; send me.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, Lord, how long?

And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the LORD have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

(Isaiah 6:8-13)

Also, Scripture lets us view an incident that illustrated the application of Isaiah 6:8-13, as set in the environment of the people of Israel of the New Age.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not.

And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying,

Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

(Acts 28:23-28)

Israel had to be moved to a corner of the center of worship; so that, the Gentile could be placed therein, with Israel at the center. The movement started when Israel set its mind to rejection of the unique place in grace that it held. Toward the beginning of that rejection, Israel started to give their chief service to religious officials. Those religious officials set out rules that were unproductive for Israel, in a spiritual sense. The rules had this texture.

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

(Mark 7:1-5)

Jesus clearly identified the weakness of that particular approach to preparing service for God.

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written,

This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

And he said unto them, Full well ye reject the commandment of God, that

ye may keep your own tradition.

(Mark 7:6-9)

And, going beyond just indicating that, these were rules that promoted weakness of devotion to God; Jesus highlighted the danger of these new rules, as being at the center of worship. This time, he spoke to a wider audience, as a step to projection of the message throughout the world.

*Then spake Jesus to the multitude, and to his disciples, Saying
The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever
they bid you observe, that observe and do; but do not ye after their works:
for they say, and do not. For they bind heavy burdens and grievous to be
borne, and lay them on men's shoulders; but they themselves will not move
them with one of their fingers. But all their works they do for to be seen of
men: they make broad their phylacteries, and enlarge the borders of their
garments, And love the uppermost rooms at feasts, and the chief seats in
the synagogues, And greetings in the markets, and to be called of men,
Rabbi, Rabbi.*

(Matthew 23:1-7)

In the teachings of Jesus, in Scripture, there is a list of examples of some of the significant errors of the religious leaders of that day. This is a list that Jesus presented to the scribes and Pharisees, as they were in the process of being relocated away from being the portion of Israel that sat at the core of worship. Jesus shared the list, as sampled here, as that portion of the treasure of the LORD, the leadership authority of Israel, in its representation of God's grace to the world, was going toward their corner. Here is the beginning of that list.

*But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the
kingdom of heaven against men: for ye neither go in yourselves, neither
suffer ye them that are entering to go in.*

(Matthew 23:13)

Here is the end of that list.

*Woe unto you, scribes and Pharisees, hypocrites! because ye build the
tombs of the prophets, and garnish the sepulchres of the righteous, And
say, If we had been in the days of our fathers, we would not have been
partakers with them in the blood of the prophets. Wherefore ye be
witnesses unto yourselves, that ye are the children of them which killed the
prophets. Fill ye up then the measure of your fathers. Ye serpents, ye
generation of vipers, how can ye escape the damnation of hell?*

*Wherefore, behold, I send unto you prophets, and wise men, and
scribes: and some of them ye shall kill and crucify; and some of them shall*

ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

(Matthew 23:29-35)

This is the point of identification of the need for a renewal in the space that would house the ripe harvest of newly committed souls, as fitted for true service to God. Jesus Christ announced that, the former supremacy of pretension, as laced in privilege, was being--there is no way to say this delicately--decimated. Or, as Jesus said, here . . .

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

(Matthew 23:37-38)

As pertains to the room of instruction toward righteousness; Jesus did not leave this place empty. That would have set up a situation such as this one. To show the fact of, the integrity of the witness for God's grace; Jesus declared the righteous way of associating with one another, in true service for the LORD God; regardless of station in the church.

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

(Matthew 23:8-12)

As it maintained its reverence for man, over its reverence for the way of the LORD; Israel resisted that kind of spiritually beneficial communion with one another.

As a result of the rejection of the responsibility for being a true representative of God, first; they moved their place away from the center of the grace of God. The capstone event of the rejection of grace occurred in this fashion.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto

them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

The governor answered and said unto them, Whether of the twain will ye that I release unto you?

They said, Barabbas.

Pilate saith unto them, What shall I do then with Jesus which is called Christ?

They all say unto him, Let him be crucified.

And the governor said, Why, what evil hath he done?

But they cried out the more, saying, Let him be crucified.

(Matthew 27:15-23)

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Then answered all the people, and said, His blood be on us, and on our children.

(Matthew 27:24-25)

His blood be on us, and on our children: in this certification of guiltiness, the Jews had clearly indicated that, that was a time of significant spiritual transition. Thus, the incident had pointed the way for the core of God's grace to be reconfigured. Though, there was still a portion of Israel that rejected the worldly affirmation of guiltiness. These ones would serve as the remnant for reconstruction of the mind of service for God, in Israel. Here, Jesus Christ tells us about that part of Israel, which did not fall into the lure of the religious officials.

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.

(John 10:7-15)

In reaction to the arrogance of the Jews, the LORD had separated out certain demonic practices from the core of their implementation of true worship. Therefore, the core needed more components, to fill it in. The purpose of the addition of new, committed souls was, to prevent the body of worship from falling prey to this type of neglect, as resulting in trauma . . .

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first

(Luke 11:24-26)

To fill in the body of true devotion to the LORD, the ripe harvest of souls of men started the process of filling in the core of worship. Next, we will travel from that core, to another, more comprehensive, destination of service. This will fill in the body of worship that is around the core of worship. Here, Jesus Christ tells us where we will be, when we arrive at that point--next, we will look for these places, and for their combination.

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. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

(John 10:16-18)

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**Next In  
Collateral Damage and**

**The Heart of God**  
(Core Reconfigured)

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