

# Collateral Damage and the Heart of God

## Part Thirty-five

(Core Reconfigured)

### Meditating on the Bible

#### Isaiah 45:11-21

Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

Verily thou art a God that hidest thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited:

I am the LORD; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

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.

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The following Scripture contains a very serious indictment that the people of Israel

placed upon themselves.

*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)

With that answer, the religious hierarchy of Israel walked away from its place of being the generation that would present the Kingdom of God, to man. They had no excuse for this failure; for, they were aware of the prophecy that indicated that Israel had been chosen for a ministry to the world.

*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)

Additionally, the political hierarchy of Israel walked away from their place as the example of the glory of God, for the world of that day. In that portion of the ministry of Israel, this is the relevant Scripture.

*The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.*

*For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his*

*government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

*The Lord sent a word into Jacob, and it hath lighted upon Israel.*

(Isaiah 9:2-8)

There is also a nearer message that the people of Israel ignored. It is a message that came from the Lord Jesus Christ. In the message, Jesus identifies Jerusalem as being the place in which a strong witness to the Gospel would abide.

*Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*

*For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*

(Matthew 16:24-28)

And, this witness would be available to testify of God's grace, to the world; as in opening the Kingdom of God, to man. It was ordained to occur as Jesus said . . .

*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*

(Luke 16:15-16)

The disavowal of responsibility of that, then present, generation was not limited to that generation; it also flowed forward to other generations, as well. As I consider those future generations, I am reminded of a present-day mindset in the United States of America. In the United States of America, in the modern day, there is much discussion about protecting, and projecting, an environment of prosperity, into the next generations. Sometimes, this portrayal is as void of true compassion as was that haughty declaration that was sent forth by the, then present, generation. In their declaration of guiltiness; it is apparent that; in their press for their own configuration of religion, the Jews were not as concerned about these tools, understanding and compassion, which would be needed by

future generations.

In one bold statement, the crowd at Jesus' sentencing hearing had separated their present generations, and their future generations, too, from being at the center of the core of God's grace. As one reviews Scripture, one understands that, this is not a trivial stance that can be limited to one generation. According to Scripture; the action of one generation, may adversely affect other generations. For ancient Israel, the affect was stated here.

*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;*

...

(Exodus 20:4-5)

Fortunately, the LORD included this escape from adverse affects.

*And shewing mercy unto thousands of them that love me, and keep my commandments.*

(Exodus 20:6)

Actually, there are two forms of escape. One form of escape is based on the passage of time. That form of escape is seen in a trigger time that is set as leading up to remediation. An example of such a span of time is found in this prayer from the LORD'S servant Daniel

*In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*

*And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.*

...

(Daniel 9:1-10)

Another form of escape is of an inverse sort, in that; it is done by extraction from the grip of adversity, as powered by a pull from an external agent. Among those agents is one that combats an adverse attitude by interjecting a measure of attention-grabbing adversity. At this time; in Israel, they needed such an agent.

*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.*

(Deuteronomy 32:16-18)

By insertion of its adverse attitudes as a catalyst, this agent forces us to a decision that pushes us to repentant submission to the LORD. This form of pressured escape (as a forced extrusion, without choice) is active in the following Scripture.

*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 32:19-21)

This form of escape--by catalysis of adversity--was set in motion as the LORD placed grace's toe in the waters of the Gentile nations. At that time, grace was empowered to make ripples in the wider world. Below, in two parts, is a quiet kind of ripple that was sent out into the world.

The first part of the ripple into the wider world is a soul-preparing interaction with the wisdom of the LORD.

*And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.*

*And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet.*

*Then the Spirit said unto Philip, Go near, and join thyself to this chariot.*

*And Philip ran thither to him, and heard him read the prophet Esaias, and*

*said, Understandest thou what thou readest?*

*And he said, How can I, except some man should guide me?  
And he desired Philip that he would come up and sit with him.  
The place of the scripture which he read was this,  
He was led as a sheep to the slaughter; and like a lamb dumb  
before his shearer, so opened he not his mouth: In his humiliation  
his judgment was taken away: and who shall declare his  
generation? for his life is taken from the earth.  
And the eunuch answered Philip, and said, I pray thee, of whom speaketh  
the prophet this? of himself, or of some other man?*

(Acts 8:26-34)

The second part of the ripple into the wider world sets the environment, for spirit-sharing in communion with a large candidate audience.

*Then Philip opened his mouth, and began at the same scripture, and  
preached unto him Jesus.*

*And as they went on their way, they came unto a certain water: and the  
eunuch said, See, here is water; what doth hinder me to be baptized?*

*And Philip said, If thou believest with all thine heart, thou mayest.*

*And he answered and said, I believe that Jesus Christ is the Son of God.  
And he commanded the chariot to stand still: and they went down  
both into the water, both Philip and the eunuch; and he baptized  
him.*

*And when they were come up out of the water, the Spirit of the Lord  
caught away Philip, that the eunuch saw him no more: and he went on his  
way rejoicing.*

(Acts 8:35-39)

We consider that to be a quiet ripple; because, there is no emphasis on the fact that, this new servant of the LORD, *an eunuch of great authority*, had a broad span of contact. Though, there is a sufficient hint that, he had a reputation that extended through the land, as going to Ethiopia. Whenever I encounter these quiet examples, I am reminded of this event of the time of the prophet Elijah. It is an event that serves as a testament to the understated power of God's peaceful intervention.

*And he came thither unto a cave, and lodged there; and, behold, the word  
of the LORD came to him, and he said unto him, What doest thou here,*

*Elijah?*

*And he said, I have been very jealous for the LORD God of hosts:  
for the children of Israel have forsaken thy covenant, thrown down  
thine altars, and slain thy prophets with the sword; and I, even I  
only, am left; and they seek my life, to take it away.*

*And he said, Go forth, and stand upon the mount before the LORD.*

*And, behold, the LORD passed by, and a great and strong wind rent the  
mountains, and brake in pieces the rocks before the LORD;*

*but the LORD was not in the wind:*

*and after the wind an earthquake;*

*but the LORD was not in the earthquake:*

*And after the earthquake a fire;*

*but the LORD was not in the fire:*

*and after the fire a still small voice.*

*And it was so, when Elijah heard it that he wrapped his face in his mantle,  
and went out, and stood in the entering in of the cave. And, behold, there  
came a voice unto him, and said, What doest thou here, Elijah?*

(1 Kings 19:9-13)

This is similar to the way the Gospel was introduced to the world, in the action that surrounded the crucifixion of Christ. At that time, the, soon to be called Christians, were proceeding in great fear of the king of the earth, of that day. Let us move through this period of edification, in steps.

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At its beginning, the word of truth from the Living Word of God shook the world, thusly.

*Jesus, when he had cried again with a loud voice, yielded up the ghost.  
And, behold, the veil of the temple was rent in twain from the top to the  
bottom; and the earth did quake, and the rocks rent;*

...

(Matthew 27:50-51)

In that day, there were associated awesome evidences of the message that was coming. Among the awesome evidences is this one.

*And the graves were opened; and many bodies of the saints which slept  
arose, And came out of the graves after his resurrection, and went into the  
holy city, and appeared unto many.*

(Matthew 27:52-53)

These awesome evidences left no doubt about God's presence in the events that heralded the awakening which was to come.

*Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared*  
(Matthew 27:54)

It is of interest to me that, the persons of the evidence (*the saints which slept*) were clearly recognizable. Therefore, the upper echelon of Jewish religion and politics could not pull rank on that collective witness. To me, this could have been a powerful way of expanding the devotional mind of the elite ones that practiced in the temple in Israel. That potential audience was not the sole target of the message; but, it was a group that was within reach of much positive impact on the world--if it had reached out its philosophical hand, to receive the substance of the Gospel.

Also, we need to consider the elite ones of the New Age Church of Christ, at Jerusalem. The New Way of the Gospel, as invested in the elite of the church of Jesus Christ, needed to know that it could not pull rank on the people of the Gentile nation. The church of Christ needed to know that, it had to send out vines of example to the Gentile world. These examples would be of the following sort.

*And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*  
(Mark 16:17-18)

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As occurred with Elijah; at a certain time, the LORD delivered the catalyst for outreach to the nations, as coming from within Israel. Also, the catalyst was needed for the dwindling spirit of the nation of Israel itself. Among the effects of the catalyst, in the extension of the spirit that is in the church at Jerusalem, is the one that started to transform the heart of the designated captain of the people of that church, of that day: Peter. Scripture tells us about that; in this place . . .

*There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.*  
*And when he looked on him, he was afraid, and said, What is it, Lord?*  
*And he said unto him, Thy prayers and thine alms are come up for a*



*memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.*

*And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; And when he had declared all these things unto them, he sent them to Joppa.*

(Acts 10:1-8)

This event was pointing to the time of expansion of the core of worship. Or, maybe, I should call it: the time of growth around the core of worship. The growth that was coming was not just a duplication of the substance of the core: indeed, the core is of such a nature that it cannot be replaced. For instance; in the core, there are only certain ones that were elected to stand in permanent places for the twelve tribes of Israel . . .

*And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

(Matthew 19:28)

Also, in the core, there is one that was initially called to stand in a uniquely crafted place, as by the LORD, for the remainder of the world; in that portion which was outside of the consolidated set of tribes of Israel . . .

*And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.*

*And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias.*

*And he said, Behold, I am here, Lord.*

*And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.*

*Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name.*

*But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*

*For I will show him how great things he must suffer for my name's sake.*

(Acts 9:8-16)

As pertains to the Gentiles; in the greater part of it, the growth was the responsibility of the apostle Paul

*Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.*

(Galatians 2:1-2)

To augment the potency of the in reach to the Gentiles, the apostle Paul was accompanied by a group that went out from Jerusalem to stand in the presence of the Gentile.

*But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.*

(Galatians 2:3-5)

This group was ordained as being the force that produced additional growth from its self, as the core.

*But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 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 2:6-10)

In an earlier time, the core of the outreach in the house of Jacob had been given a spokesman (*Peter to the apostleship of the circumcision*). This spokesman received the

assignment, to provide for growth in the body of the core; as we see, here . . .

*And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren*  
(Luke 22:31-32)

At a certain time, Peter and the other disciples of the core demonstrated that, there was a need for further refinement in its training. This would be provided during their service they performed, as in growing the core. For that time, the Lord Jesus Christ pointed the way to the addition that would be made to the core.

*And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.*

*Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*

*And Thomas answered and said unto him, My LORD and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

(John 20:26-29)

Wherefore; this core's growth was not the end of the matter; there was a need for education for these other sheep of the Lord Jesus Christ: *they that have not seen*. The core still had to do the work of bringing to fruition the words of Jesus Christ, as it added many other educated sheep to the core. This is a continuing growth of capability, which spreads out to those of us that are the continuation of the core of serving the Gospel's message, progressively to the world, from the plate of the life of Jesus Christ, the Son of God. This is an ever-growing entity, as was revealed to Daniel, as shared with a certain king of the Old Testament, here . . .

*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

(Daniel 2:34-35)

We will discover more of this work, as done in fulfillment of the prayer of Jesus Christ, the Son of God.

*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.*

*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 17:20-24)

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**Next In**  
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**The Heart of God**  
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