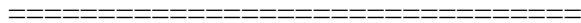


Collateral Damage and the Heart of God

Part Thirty-eight

(Joint Heir)



Meditating on the Bible

1 John 5:1-13

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

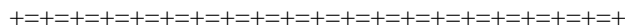
Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.



Previously, we reviewed a passage of Scripture that contains the following honorarium for mankind.

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

(Psalm 8:5)

Let us not be so quick in limiting our self to that honor, as being our upper boundary: there is a time when, we will rise above that status.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

(2 Corinthians 5:1-4)

Okay; so, no one wants to wait until they are dissolved. So; we want to achieve oneness, now. Yes, this, too, is possible. In fact, this is beyond possible; it is an ordinance that was put in reality at the Beginning. The preface to that ordinance is seen in this event.

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

(Genesis 3:22-24)

This is a key part of the kingdom of man's prime directive, as from the Beginning. Think about this: God could have put reality in order, such that; Adam never communed with the presumptive thinking of the serpent. In the realm of absolute fantasy; God could have prevented the serpent from having the knowledge to participate in this event.

Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

(Genesis 3:1-5)

Also, God could have voided this, Cain's introductory rebellious event, as not ever being a part of reality.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the LORD said unto Cain, Where is Abel thy brother?

And he said, I know not: Am I my brother's keeper?

(Genesis 4:8-9)

Then, this associated discord would not have its place in the history of man.

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.

And the LORD set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

(Genesis 4:10-16)

Moreover, God could have used an alternative solution that would have prevented this event from taking its place in history.

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let

us make brick, and burn them thoroughly.

And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

(Genesis 11:1-9)

But, God placed all these events in the ordinance for, what would come to be known as, history. I submit that; all these events were carrying us through an escalating awareness of our responsibility, in the lead-up for this event . . .

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them.

(Mark 16:9-13)

This is more than a group of skeptics: this is a group of sheep that were searching for edification. At that point, they were lost sheep--in search of a shepherd. In that spirit, they were educated sheep; in that, they knew they needed a shepherd. This is where we, too, begin our communion with, the call of the LORD as for our devotional life. The answer is in the blood of sacrifice; as the apostle taught . . .

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the

transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

(Hebrews 9:14-22)

To aid us in steeping our self in this, the one blood of, sacrifice as through service, we also needed this enlightenment.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 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.

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.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

(Mark 16:14-20)

Go ye into all the world: our direct road to oneness. *Go ye into all the world:* our guarantee of being in the Heart of God, and, too, sharing in His refinement of the world's reaction to collateral damage. We needed the upbraiding that Jesus gave, above. That light rebuke reset our vision, as moving it away from selfish consideration of our uniqueness.

We also needed to have that scolding from Jesus, in order to start us in the process of classifying our portion of collateral damage as being this: our way of reaching for Heaven, right here, on earth. As the apostle Paul said, here; first, for the Jew . . .

We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God.

(Galatians 2:15-19)

. . . Which, also envelopes the Gentiles, thusly . . .

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

(Galatians 2:20-21)

And, it is as the apostle Peter said . . .

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)

These ministries--Paul's and Peter's--are two diverse portions of the category of, servant of God that operate in the oneness that carries the world toward deeper immersion in the understanding of the Kingdom of God. Each one--Paul, and, Peter--testified to the oneness of the ministries, as being directed toward enhancing the joint heirs. On a personal level, the apostle Peter spoke of this oneness.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for

and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

(2 Peter 3:11-13)

Included in Peter's testimony is a certain serving of wisdom that is for both, edification for the committed joint heirs, and, enticement for others to join in the worship of God, as joint heirs.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

(2 Peter 3:14-18)

Peter spoke in the manner of the circumcision, as unto the orthodox Jews. To reach these adherents to circumcision required transformation of prior misunderstanding and incomplete understanding, both; as pertained to the true worship of the God of Abraham, Isaac and Jacob. Concurrently, in another ministerial arm of service; the apostle Paul spoke to those ones that had limited--sometimes, nonexistent--exposure to the way of the God of Abraham, Isaac and Jacob. Moreover, Paul's audience was further restricted in worship, in that; its members had a similarly low acquaintance with the Law and the prophets. Therefore, to open their eyes to being joint heirs required a new dispensation of the grace of God, as endowed in the apostle Paul.

At a general level, the apostle Paul declared all mankind's eligibility for holding its head up high, as one blood.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of

God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

(Romans 8:12-17)

And, too, the apostle Paul provided edification, and enticement; which is of this sort .

..

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

(Romans 8:18-23)

This is not new doctrine, as emerging only in the time of Christ. Nor is this; a principle that waited for the ministry of the Lord Jesus Christ, as it was openly revealed on earth. This is doctrine that has been demonstrated in an ancient category of servants of the LORD, as identified by the prophet Isaiah . . .

For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

(Isaiah 64:4-5)

This is the type of inquisitiveness that was in the Beginning outreach of mankind. It is this inquisitiveness . . .

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

(Genesis 3:6)

That, Beginning inquisitiveness, needed to submit itself to the LORD. At this certain

time, it did.

And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos:

then began men to call upon the name of the LORD.

(Genesis 4:25-26)

Now, it is our time to turn that inquisitiveness into a new kind of collateral; as we, too, *call upon the name of the LORD*. This new collateral--inquisitiveness--is secured by the full Faith and Grace of the LORD God, the Father. Jesus Christ, as being the Son of God and the Son of man, delivered the assurance of the Father's securitization of that collateral.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

(Matthew 7:7-11)

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For those who are students of investment, we present a case study of securitization of living, human spiritual collateral, as developed according to Matthew 7:7-11, included above. The case study is referred to as: the prodigal son. This is a common path to appreciation of the power of being an heir; as, even through arrogance. The lesson begins in the revealing of a common arrogance that is in mankind: the, do it my way, pout of the child in the blessing of sufficiency, such as is given by the Spirit . . .

*And he said,*

*A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me.*

*And he divided unto them his living.*

(Luke 15:11-12)

. . . This has its associated consequence; such as, may be the result of unseasoned interaction with the world, outside.

*And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous*

*living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.*

(Luke 15:13-16)

Surely, the world had not treated this son as being one of its family members. Surely, this son deserved his catastrophic recompense; didn't he? However; just as surely, this son had a family, elsewhere. Just as surely, this family still lived, with a father, too. In our application of the lesson that comes from the prodigal son; our family is the community of saints, and, the Father is God. Wherefore we are eligible for the following form of recovery of a settled state of mind.

*And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.*

*And he arose, and came to his father.*

(Luke 15:17-20a)

Also, as unto the Father, we are eligible for the following recovery of familial connectedness.

*But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

*And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*

*But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found.*

*And they began to be merry.*

(Luke 15:20b-24)

The lesson would not be complete, if we did not consider the other heirs. In consideration of the other heirs of the Father, we need to recall this, as pertains to that which the prodigal son had done: he *wasted his substance with riotous living*. In light of that behavior, it seems reasonable that, these words of the prodigal should be fulfilled: *make me as one of thy hired servants*. Maybe, too, this designation should be his new place as in relation to all the faithful heirs. Maybe, even; this reaction of the father's other son, which is in the following Scripture, is the one that should prevail.

*Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.*

*And he was angry, and would not go in: therefore came his father out, and intreated him.*

*And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.*

(Luke 15:25-30)

Anger of the faithful ones seems to be an appropriate reason to discard the wayward one. But, that is not possible, in the LORD; for, once a son of God is born; that child will always be a son. And, too: once one is a child of God; then, one is always a joint heir with the true and faithful Son.

*And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.*

(Luke 15:31-32)

Now, in Christ, as being joint heirs; we are, all, under the Father's Spirit that captured the soul of king Solomon, and preserved it, thusly . . .

*I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.*

(2 Samuel 7:14-15)

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The whole category of, all mankind, is the one blood that is like the wayward son. For too long, we have squandered our theological wealth; by wasting it on, satisfaction of greedy philosophical principles of the world. We must regain our, oneness as in one blood in God, as joint heirs with Christ. Let us return our collateral to the Heart of God; wherein, there is no possibility of damage . . .

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have

crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

(1 Corinthians 2:7-16)

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## **1 Corinthians 15:19-25**

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.

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**Collateral Damage and  
The Heart of God  
-- END OF SERIES --**

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