

# **Collateral Damage and the Heart of God**

## **Part Ten**

(Entwining Nations)

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### **Meditating on the Bible**

#### **Psalm 80:8-11**

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river.

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In addition to custodianship over Israel, Joshua was destined to link Israel with the other nations of the world. To set this in motion, the LORD instigated a candidate connection. The candidate connection is the type that would be formed in reaction to fear. The LORD gave Joshua some practice in being that kind of intercessor for a certain one of the other nations; starting here.

*And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; That they gathered themselves together, to fight with Joshua and with Israel, with one accord.*

*And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.*

(Joshua 9:1-5)

The candidate connection was not, just for a confederation. What is a confederation? Here is an example of an interaction in a confederation, as might be applied to international affairs.

*And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of*

*Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.*

(Genesis 14:13-16)

In this confederation, each one of the member parties was fully contained in its own capabilities and organizational structuring. In that case, there was no outside control on which the others depended. We see that relationship, here.

*And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand.*

*And he gave him tithes of all.*

*And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.*

*And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.*

(Genesis 14:17-24)

The candidate connection that was prepared for Joshua and Israel needed more of a custodial interface with the nations.

*And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.*

*And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?*

*And they said unto Joshua, We are thy servants.*

*And Joshua said unto them, Who are ye? and from whence come ye?*

(Joshua 9:6-8)

The interface was designed to press Israel into the position of being, as a king for other nations.

*And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.*

*This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.*

*And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.*

(Joshua 9:9-15)

The other nations needed to understand that; in Israel, the LORD was introducing a new kind of nation. So, the other nations were immersed in this preparation for instruction . . .

*Now it came to pass, when Adonizedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.*

*Therefore the five kings of the Amorites, the king of Jerusalem, the*

*king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.*

(Joshua 10:1-5)

After that preparation; the LORD pulled the other nations into additional training about Israel's portion in the introduction of the God of Abraham, Isaac and Jacob. The other nations besides the community of the men of Gibeon (*the kings which were on this side Jordan*) had an opportunity to experience the certification of the intercession of the representation of the LORD, as came to them in God's intercession through Joshua; as it was chronicled, thusly.

*And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.*

*So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.*

*Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.*

*And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.*

(Joshua 10:6-11)

But, Joshua, too, died. Also, when Joshua died; at that time, it seemed that the vines of Israel's intercession for the world would dry up. After the intercession of Joshua's service was ended; once again, the nation of Israel returned to an introverted atmosphere. After the intercession of Joshua's service was ended; the other nations of the world returned to a disconnected stature, as referring to, God with us. Such environments as this one were the result.

*And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before*

*you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.*

*And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the LORD.*

(Judges 2:1-5)

In keeping with God's promise to Abraham, Isaac and Jacob, the vine did not die: though, the vine did wither, significantly. Because the vine was maintained among the living portions of existence; in time, God breathed new life into it. The election of a king for Israel instilled new life in the vines. In the king of Israel, the world could see an attractive similarity to their own state. This similarity would cause the world to lean toward communion with Israel. This is how that appeared.

*And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you:*

*He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.*

*And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.*

*And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.*

*And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants.*

*And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.*

(1 Samuel 8:10-18)

If you have been tracking the vine types; you will see that, this is where the prophet vine (Samuel), and the king vine intersected. Specifically; that happened here . . .

*Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain*

*over his inheritance?*

*When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?*

*Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.*

*After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: And the spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.*

*And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.*

*And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.*

(1 Samuel 10:1-8)

As the prophet vine connected to the world, at large, this connection expanded. First, though; the king vine of Israel established a link to the kings of the nations. This started with king David--as can be seen in this commentary about one of king David's connections.

*And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.*

(1 Kings 5:1)

That kingly relationship was of great future benefit to Israel. As a result of the kingly relationship, Israel had access to necessary materials for developing enticements to entwine the nations in the knowledge of the glory of God, and understanding of the way of the LORD.

*And Solomon sent to Hiram, saying, Thou knowest how that David my*

*father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.*

*And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.*

(1 Kings 5:2-6)

Actually, that connection was attached in two kingly vines of Israel that had been extended into the world: one that was king David, and one that was king Solomon. Both of those vines were accepted as being ambassadors of the LORD; as, for interface with the world. Here is evidence of the certification of the connection to of the king Solomon vine (which is, too, a branch).

*And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.*

*And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.*

*So Hiram gave Solomon cedar trees and fir trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.*

(1 Kings 5:7-11)

Moreover, the connections to the kings were multi-faceted. Previously, we saw that, they were done in a contractual fashion. Here, we see that the connections of Israel, to the nations, were also in the fashion as of the men of Gibeon--in which, Israel sat as a king over other nations.

*And the navy also of Hiram, that brought gold from Ophir, brought in*

*from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.*

(1 Kings 10:11-12)

The generosity was reciprocated. This enhanced the impact of the peaceful time. We see this atmosphere in Israel's connection to another nation; the kingdom of Sheba.

*And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.*

(1 Kings 10:13)

Truly, Solomon sat as a king among kings, in the way of the LORD. The kingly position of Israel was evidenced by the rich bounty that came to its king, Solomon.

*Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, Beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country.*

(1 Kings 10:14-15)

These connections had varying strengths of influence on the other nations of the world. Because the Solomon vine was connected in an atmosphere of peace; therefore, the king Solomon connections were much more evident than the king David connections. Scripture provides powerful commentary about the power of the peace of Solomon's time. For instance; in the following event of history, the reach of that peace extended as a far connection, for beneficial world-capturing entanglement in the things of the LORD. Next, we will expand our knowledge of this beneficial entanglement, as introduced in this captivation of the queen of Sheba.

*And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.*

*And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.*



*And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.*

*And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.*

(1 Kings 10:1-10)

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**Next In**  
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**The Heart of God**  
(Worldly Entanglement)  
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