



*world is the enemy of God. Do ye think that the scripture saith in vain,  
The spirit that dwelleth in us lusteth to envy?*

(James 4:1-5)

Surely, there will be strivings among groups of people--this is the nature of group assessment of the need for increased property. Even among the chosen people of God; consideration of the fact of war was an early insertion into the forward mission of the children of Israel, as coming out of Egypt. We see that, here.

*And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.*

(Numbers 1:1-3)

In a later time, the tendency toward warfare was carried forward as a part of the fabric of the settled congregation of Israel. This occurred in the time when Israel's forward motion had ceased, for the sake of building a national presence in the world. This is in the time after the people of Israel had completed their forty year sojourn in the wilderness.

*And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.*

*Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.*

(Judges 2:19-23)

It is the time that is before the mixed multitude of Israel was reconstituted as a nation, abiding in the community of nations; while, still, Israel was placed under intense pressure to behave as a nation. This time period introduced the opportunity for either, cooperation with the other nations, or, significant suppression by more seasoned kingdoms.

*Now these are the nations which the LORD left, to prove Israel by them,*

*even as many of Israel as had not known all the wars of Canaan; Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.*

(Judges 3:1-4)

After additional time had passed, the acceptance of the continual possibility for warfare was enshrined in an amalgamation of two factions of the congregation of Israel. In that joining, the representatives of the common man, joined with the emerging elite of the children of Israel, to form a kind of confederation. It was done as according to this pattern.

*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.*

(Genesis 14:13-15)

The joining of the common people and the elite was accomplished through an intermediary. The intermediary delivered the people's desire, to the LORD. Wherefore; to the intermediary, the LORD sent this response, as a stern warning for Israel, about its desire for forming such an intra-national joint venture.

*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)

The warning was very important because; the main purpose of the joining was this: to provide a solid framework for warfare. Therefore, the people would be subject to strong interference by the lust of the flesh. Indeed, their response was a strong hint of their fleshly lust for power.

*Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.*

(1 Samuel 8:19-20)

This connection established a new principle in Israel, which we will refer to as being; a joint venture. Specifically, that internal confederation was constructed as this: a joint venture for lessening the possibility of collateral damage. From that beginning, there would be many other joint ventures involving the people of Israel. Among those venture some were not so positive; such as, this one, in which, a king was in great need of advice  
...

*And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) That they sent and called him.*

*And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.*

*And he said unto them, Depart yet for three days, then come again to me.*

*And the people departed.*

(1 Kings 12:1-5)

... But, the king set up a joint venture with a destructive collection of kingly advisors--as he surrendered to *the counsel of the young men* ...

*So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.*

*Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.*

(1 Kings 12:12-15)

. . . Wherefore the king entered a joint venture with a whirlwind of rejection.

On the other hand, the people formed a new joint venture, with another elite person of Israel.

*So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David.*

*So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.*

*Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.*

*So Israel rebelled against the house of David unto this day.*

(1 Kings 12:16-19)

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Also, among the joint ventures involving Israel, some of them would be productive--even when, they contained a certain measure of collateral damage. An example of such a productive joint venture is this one, in which, Joseph gives advice to Pharaoh . . .

*This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.*

*Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.*

*And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.*

(Genesis 41:28-32)

. . . For, in any widespread, longstanding famine, there will be some unforeseen loss, at an individual level. This is a burdensome thing, even though the group may understand the condition that; in a famine, there will always be deprivation of some sort. However; for the sake of the world of that day, the LORD had ordained that individual damage would be taken into consideration. Therefore, a message that called for preparation was sent through the LORD'S servant, Joseph; so that, the impact of the famine could be minimized . . .

*Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.*

(Genesis 41:33-36)

. . . And, that advice inspired Pharaoh to establish this joint venture . . .

*And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?*

*And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.*

*And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.*

*And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.*

*And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.*

(Genesis 41:37-44)

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