

THE PSALM 83 WAR FALSE DOCTRINE EXPOSED! : PART 1

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Published On : August 27, 2012

Last Updated : August 27, 2012

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For some time now, I have been growing concerned regarding a particular doctrine which has been floating around on the Internet. This doctrine -- which I personally believe is a politically-motivated false doctrine -- concerns Psalm 83 in the Old Testament, which you can read in its entirety below:

"[A Song or Psalm of Asaph.] Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Selah. Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: Which perished at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O LORD. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is

JEHOVAH, art the most high over all the earth."
Psalms 83:1-18, KJV

The gist of the doctrine of which I speak is that Psalm 83 is a prophecy concerning a near-future war -- that is, in our own time -- which will occur between Israel and her Arab and Muslim enemies. I honestly do not know who originated this doctrine, but it is quite obvious to me that whoever created this deception, and then began to promote and propagate it on the web, is someone who is apparently in the pro-Israel camp. I don't know what is happening in other parts of the web, but my personal observation on Facebook -- which I use on a daily basis being as I have an account there -- is that a lot of pro-Israel Christians are rallying around Psalm 83, and are using it to justify their support for Israel, and a hoped for victory by Israel over her Arab and Muslim neighbors in this alleged near-future war.

My first problem with this coalescence around Psalm 83 by said Christians is that Jesus and His Apostles teach us that we Christians are not of this world, and we are not supposed to become entangled in the affairs of this life. This means that we are not supposed to become involved in the political affairs of this world, and we are most certainly not supposed to support any nations or governments, and much less support any of them in their violent wars against each other. Yes, we are supposed to obey their laws as much as possible -- please refer to Romans 13:1-8 -- but that is as far as it goes. If you personally doubt that this is so, then please carefully consider the truth that is contained in the following verses:

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."
John 15:19, KJV

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,"
2 Corinthians 6:17, KJV

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."
Colossians 3:1-2, KJV

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."
2 Timothy 2:4, KJV

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

Hebrews 11:13-16, KJV

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

James 4:4, KJV

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

1 John 2:15-16, KJV

"Some trust in chariots, and some in horses: but we will remember the name of the LORD our God."

Psalms 20:7, KJV

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

Psalms 37:11, KJV

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Isaiah 2:4, KJV

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

Micah 4:3, KJV

"Blessed are the meek: for they shall inherit the earth . . . Blessed are the peacemakers: for they shall be called the children of God . . . But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Matthew 5:5, 9, 44-45, KJV

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

Matthew 26:52, KJV

"If it be possible, as much as lieth in you, live peaceably with all men."

Romans 12:18, KJV

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)"

2 Corinthians 10:4, KJV

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot

obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

James 4:1-3, KJV

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

Revelation 13:10, KJV

So as you can plainly see, we Christians are not supposed to be friends with the world, and we are most certainly not supposed to engage in or support any of their hellish wars, no matter who is fighting them. That said, any person who rejects these points is clearly in denial of the previous verses, and has become deceived by their own free choice.

The tragedy of this situation is that there are many people both online and offline who are not very familiar with the Bible -- particularly not with the complex prophecies that it contains -- who upon hearing this Psalm 83 War doctrine, get all excited, and think that they are doing a good thing by sharing it with their friends, without really taking the time to validate the doctrine for themselves. To engage in this kind of activity is not only non-productive, but it is in fact contrary to what we are taught to do in the Bible, as we can see by the following verses:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

2 Timothy 2:15, KJV

"And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

Acts 17:10-11, KJV

"Beloved, believe not every spirit, but try [test or prove] the spirits whether they are of God: because many false prophets are gone out into the world."

1 John 4:1, KJV

Because some Christians -- I suspect many Christians -- make this mistake, and don't take the time to validate a doctrine before they actually begin to share it with their friends, it only makes the situation worse, because the deception and the false teaching is spread even further. I realize that some Christians do this out of ignorance, and not because they are really motivated by some malicious intent. We all receive joy out of sharing God's Word with other online Christians; but it is imperative that we make certain that it really is exactly that -- God's Word, and not our word, or someone else's word or erroneous, false doctrine.

I will be the first person to admit that acquiring the proper understanding and interpretation of some of the Old Testament prophecies is no easy task. Theologians have been debating about some prophecies for a lot longer than I have

been alive. Furthermore, in my own life, I have struggled with properly understanding some Old Testament prophecies for over forty years now, and I continue to struggle. This problem concerning properly understanding the Scriptures is nothing new. In reading the New Testament, we find a number of verses where the difficulty of this issue is discussed. Consider the following:

"Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."
1 Corinthians 8:1-2, KJV

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."
Hebrews 5:11-14, KJV

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:"
1 Peter 2:2, KJV

"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 [pervert, twist or distort], as they do also the other scriptures, unto their own destruction."
2 Peter 3:16, KJV

"For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."
Isaiah 55:8-9, KJV

"Which doeth great things past finding out; yea, and wonders without number."
Job 9:10, KJV

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"
Romans 11:33, KJV

The challenge to properly understand some of these ancient writings is due in large part to the fact that about 3,000 years have passed since some of these prophecies were first written. This is in fact the case with Psalm 83. The problem is made more difficult by the fact that we do not possess a clear, accurate, historical record of every single war that has ever been fought since ancient times. While a lot of historical records -- such as clay tablets, papyrus scrolls, stelae, jars and wall inscriptions -- have been preserved, they are by no means complete. Because of these two facts,

it is no easy task to separate those prophecies which have already been fulfilled, from those which yet remain to be fulfilled. But is this the case with Psalm 83?

What further complicates this issue is the fact that there are some unscrupulous individuals who will take certain Old Testament prophecies -- regardless of whether or not they have already been fulfilled -- and use them in our modern day in order to promote a particular hidden agenda, which may be political in nature. As I mentioned earlier, this is exactly what I believe has occurred with Psalm 83. The Psalm is being promoted by certain misguided Christians -- no doubt with the tacit encouragement and approval of the Zionist Jews -- as a reason to both support and justify an alleged war which will supposedly soon occur between Israel and her Muslim and Arab neighbors. But is this what Psalm 83 is really describing?

As far as I can tell, Psalm 83 is not a prophecy regarding a future war between Israel and her neighbors. Please carefully notice that I am not saying that there will be no future wars between Israel and her Arab and Muslim enemies. In fact, as I explain in other articles -- such as "From Armageddon to the New Earth" -- I am absolutely convinced that the years ahead will indeed be marked by war in the lands of the Middle East. So I am simply saying that Psalm 83 is not a prophecy about a future war.

Furthermore, in my view, Psalm 83 is not a prophecy at all. There are two words which are glaringly absent from Psalm 83 -- which are present in many other futuristic prophecies -- which would bestow upon it a prophetic ring. These words are "will" and "shall". Read it again and you will discover this for yourself. In contrast, if you read the Book of Isaiah or the Book of Ezekiel, for example, you will find the phrase "I will" from beginning to end. This phrase clearly confirms these two Books as being prophetic in nature. In fact, Psalm 83 primarily uses the present tense and the past tense. The past tense is clearly used to indicate that the conspiracy against Israel -- that is, a confederacy or alliance of other nations -- has already been discovered, and the present tense is used by Asaph to invoke Divine Retribution against Israel's enemies.

Some people may argue that the words "will" and "shall" are not necessarily found in every single futuristic prophecy. One good example is some of the Old Testament prophecies -- or Messianic Prophecies -- concerning the Birth, Life, Death and Resurrection of Jesus Christ. While this is indeed true, it is my hope that by the time you have completed reading this series, you will come to realize that what I am saying regarding Psalm 83 is in fact true.

To reiterate, Psalm 83 is not a forward-looking prophecy, or a prophecy of any kind. If it is anything, it is a desperate prayer by Asaph in which he asks God to stop the conspirators in their tracks. Stated another way, Asaph was desperately praying for a dangerous situation which had been discovered in the here and now; that is, in his own time. He was asking the Lord to stop the conspirators in the here and now; that is, in his own time. Look again at the tenses of the verbs. Psalm 83 reminds me of so many of King David's Psalms, where he likewise desperately asks the Lord to protect him from his

enemies. So tell me; do we consider David's prayers in those Psalms to be prophecies regarding the far future? Why then should we treat Asaph's prayer in Psalm 83 any differently?

Please stop and think about this for a moment. Does it make any sense whatsoever that an Israelite who lived almost three thousand years ago would pray a desperate prayer against an alliance of confederate nations which would exist not quite three thousand years in his future? Would he even know about it? Would he even care?

Let's be honest. Do you know of any Christians right now who have any interest in praying for a desperate situation which may possibly occur three thousand years into our own future? Obviously not. Most of us are more concerned about the here and now -- our own time -- and we concentrate our prayers on situations which we are confronting in the here and now. We face enough obstacles and challenges in our present lives, without having to worry about something which may occur three thousand years from now. In fact, as you may recall, the Lord specifically admonished us to not even worry about tomorrow, much less three thousand years from now, as we see by this verse:

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."
Matthew 6:34, KJV

The Apostle James likewise shares the following wise thoughts with us:

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."
James 4:14, KJV

So it was with Asaph, I believe. He was praying against the conspiratorial threat which Israel faced at that time -- a confederacy or alliance of nations -- and nothing more. We will discuss exactly who these nations were in a moment, by comparing them to their modern counterparts. But so that you can see that just as nations today sometimes form military coalitions, the ancient kings of the Middle East also formed alliances -- or confederacies -- when they engaged in war, consider the following Scriptural examples. In this first set of verses, the Patriarch Abraham was part of an alliance with Mamre and his relatives when they had to fight against a confederacy of Babylonian kings from the east:

"And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites in their mount Seir, unto Elparan, which is by

the wilderness. And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. 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 14:1-16, KJV

In another example which is found in the First Book of the Kings, we likewise discover that Syrian King Benhadad was in an alliance with thirty-two other kings when he engaged in war against Ahab, who was the king of the Northern Kingdom of Israel. This is the same Ahab who was married to evil Queen Jezebel -- the Baal worshipper -- who herself was responsible for the murder of many of the Lord's Prophets in Israel at that time:

"And Benhadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine . . . But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him."

1 Kings 20:1-3, 16b, KJV

As I mentioned earlier, this Psalm 83 War doctrine appears to be a recent development. Exactly how recent I honestly do not know, because I have not taken the time yet to fully explore its origin. But one thing of which I am certain, is that prior to our current time, theologians did not regard Psalm 83 as a prophecy about a future war which would occur between Israel and her Arab and Muslim neighbors. They in fact understood the Psalm exactly as I have described it for you; that is, as a desperate prayer by Asaph against a conspiracy which had been formulated by a confederacy of enemy nations, which had been discovered in Asaph's own time almost three thousand years ago.

According to some sources, this conspiracy was against King

Jehoshaphat of Judah. As you can see by the chart below which is based upon information that I obtained from the Scriptures, King Jehoshaphat was the seventh king to reign in Judah; that is, the Southern Kingdom of Israel. This, of course, occurred during the tumultuous period of the Divided Kingdom. In other words, one king ruled in northern Israel -- which was called Israel, Ephraim and Samaria -- while another king reigned in Judah and Benjamin to the south. Samaria -- which eventually became the capital of the Northern Kingdom -- was situated about thirty miles north of Jerusalem:

King -----	Length of Reign -----
Saul	40 years
David	40 years
Solomon	40 years
Rehoboam	17 years
Abijam	3 years
Asa	41 years
Jehoshaphat	25 years

	206 years

Earlier, I mentioned evil King Ahab. As I explain in a number of other articles where I discuss God's true Prophet Micaiah, such as "Have You Been Slain in the Spirit?", King Jehoshaphat and King Ahab ruled simultaneously. What we can learn from the Scriptures are the following facts:

1. King Jehoshaphat began reigning in Judah -- the Southern Kingdom -- during the fourth year that King Ahab ruled in the Northern Kingdom of Israel.
2. Despite the wars which occurred between the two kingdoms, Jehoshaphat chose to make peace with Ahab during his reign.
3. Due to Ahab being one of the most evil kings that Israel ever had, he was slain in battle as a result of the Lord's judgment against him.
4. Jehoshaphat ruled in Judah approximately eight more years after the death of Ahab in Samaria, for a total of twenty-five years in power.
5. The Prophet Elijah -- as well as Micaiah -- lived during the reign of these two kings, as did evil Queen Jezebel.

Following are some -- but not all -- of the verses from the First Book of the Kings which verify these points. Allow me to encourage you to begin reading in chapter fifteen of this Book, if you wish to acquire a more complete understanding of these amazing events:

"And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and

went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him."
1 Kings 16:29-33, KJV

"And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi."
1 Kings 22:41-42, KJV

"And Jehoshaphat made peace with the king of Israel."
1 Kings 22:44, KJV

"And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake."
1 Kings 22:34-38, KJV

"Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel."
1 Kings 22:51, KJV

Please go to part two for the continuation of this series.

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THE PSALM 83 WAR FALSE DOCTRINE EXPOSED! : PART 2

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Published On : August 27, 2012

Last Updated : August 27, 2012

Origin Of Divided Kingdom, King Solomon Backslides From The Lord And Worships Heathen Gods, King Rehoboam Ignores Wise Counsel Of The Elders And People Of Israel Turn Against Him, God Controls Hearts In Order To Effectuate His Divine Will, Reign Of King David, Jehoshaphat's Time Period, Why Parallel Accounts In Books Of Samuel Kings And Chronicles, Excerpts

From Adam Clarke's Commentary On The Bible, Same Parties Are Mentioned In 2 Chronicles 20 And Psalm 83, Both Sources Also Mention Asaph, Excerpts From Treasure Of Scripture Knowledge, Names Of the Nations Who Conspired Against King Jehoshaphat, Nations Who Conspired Against Jehoshaphat Were Home To False Gods That Solomon Had Worshipped, Identities Of The Members Of The Confederacy, Birth Of Esau And Jacob, Jacob's Deceit, Edom Idumaea And Edomites, Abraham Sarah Hagar And Ishmael, Extent Of The Ishmaelites, Abraham And Keturah, The Hebrews

Before continuing our discussion regarding the Psalm 83 War doctrine, I would like to backtrack a bit in time for the sake of my readers who may not be familiar with the history of how the Divided Kingdom came about. In a word, while the Scriptures inform us that King David was a man after God's own heart -- even though he was a man of war -- and while the Bible also informs us that God blessed David's son and royal heir -- Solomon -- with great wisdom, and even allowed him to build the first Temple of the Lord, sadly, we also learn in the First Book of the Kings that in his old age, Solomon grew foolish and rebellious, and actually backslid from the Lord. The severity of Solomon's backslidden condition is revealed in the following verses:

"But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."
1 Kings 11:1-13, KJV

In the very next chapter of the First Book of the Kings, we

discover exactly what mechanism God used to fulfill the above prophecy. Upon King Solomon's death, his son Rehoboam rose to the throne of Israel. He would be the last king to rule over a united Israel for many centuries to come. In reading chapter twelve, we discover that the mechanism which God used to bring about His Divine Decree concerning Israel, was tragically the youthful foolishness of the young king, as is clearly revealed in the following verses:

"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. And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. 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. 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 12:1-19, KJV

Please notice in the previous verses that we are told that "the cause was from the LORD". In other words, God actually put it in Rehoboam's heart to make such a foolish mistake, because He had already decreed that the kingdom was to be rent from Rehoboam, due to his father Solomon's blatant sin of disobedience and backslidden condition. I am reminded of verses such as the following:

"The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will."
Proverbs 21:1, KJV

"And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said."
Exodus 7:13, KJV

"But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go . . . But the LORD hardened Pharaoh's heart, and he would not let them go."
Exodus 10:20, 27, KJV

"And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land."
Exodus 11:10, KJV

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."
Romans 9:17-18, KJV

"For it is God which worketh in you both to will and to do of his good pleasure."
Philippians 2:13, KJV

So as you can plainly see, God in fact controls our hearts, in order to effectuate His Divine Will and Purpose, whatever it may happen to be. This then is how we eventually arrive at the situation which existed during the reign of Judean King Jehoshaphat, whose reign began about sixty years after the schism which resulted in the Divided Kingdom. Based upon the evidence that we find in the Scriptures, it appears that this may have likewise been the time during which Psalm 83 was written.

As I began to explain in part one, prior to our current time, Bible scholars did not view Psalm 83 as a prophecy about a future war which would someday occur between Israel and her Arab and Muslim neighbors. They in fact understood the Psalm as a desperate prayer by Asaph, in which he asked God for His protection against a conspiracy which had been brewing against Israel, amongst a confederacy of enemy nations who hated the Jews. This conspiracy was discovered in Asaph's own time not quite three thousand years ago. I will be discussing why all of these nations hated Israel so much momentarily.

For those of you who may be wondering how I arrived at the figure of 3,000 years, it only requires simple math to figure it out. Bible scholars and historians generally agree that

King David lived from about 1040 BC to 970 BC, and that his forty-year combined reign in Hebron and Jerusalem occurred from about 1010 BC to 970 BC. These may not be exact figures, but they are close enough for our discussion. For those of you who may not be aware of these facts, following are some verses which verify what I have just stated:

"And the time that David was king in Hebron over the house of Judah was seven years and six months."
2 Samuel 2:11, KJV

"David was thirty years old when he began to reign, and he reigned forty years. Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah."
2 Samuel 5:4-5, KJV

"And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem."
1 Kings 2:11, KJV

"These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years."
1 Chronicles 3:4, KJV

"And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem."
1 Chronicles 29:27, KJV

Allow me to also explain that the reason why we find the same or similar information in these different Books -- 2 Samuel, 1 Kings and 1 Chronicles -- is because these Books contain parallel accounts of some of the very same historical events. They are simply written from different perspectives -- as well as for different reasons -- and some contain more information regarding a certain event than others. In fact, you will find some of the Psalms from the Book of Psalms in these Books as well. It is much like the four Gospels. They all speak of the life of Christ, but they are written from different points of view.

At any rate, if we deduct the one hundred years or so that passed between the end of David's reign, and the beginning of King Jehoshaphat's reign, we arrive at the approximate year of 870 BC. If we add our current year of 2012 to the 870 BC, this reveals that King Jehoshaphat's reign occurred about 2,882 years ago, at which time Psalm 83 was probably written.

There exist a number of theological sources which support the view that Psalm 83 was composed during Jehoshaphat's reign, and that it is a prayer regarding a dangerous situation which existed at the time of his reign. For example, Adam Clarke's Commentary on the Bible -- published in 1832 -- states the following concerning Psalm 83. I have taken the liberty of reformatting the original material, as well as spelling out the complete Book names, for the sake of readability and clarity:

----- Begin Quote -----

PSALM LXXXIII

The psalmist calls upon God for immediate help against a multitude of confederate enemies who had risen up against Judah, 1-5.

He mentions them by name, 6-8;

shows how they were to be punished, 9-17;

and that this was to be done for the glory of God, 18.

NOTES ON PSALM LXXXIII

The title, A Song or Psalm of Asaph, contains nothing particular. Among a multitude of conjectures relative to the time and occasion of this Psalm, that which refers it to the confederacy against Jehoshaphat, king of Judah, mentioned 2 Chronicles 20:1-30, is the most likely. The following reasons make it probable:

1. The children of Ammon, that is, the Ammonites and Moabites, were the principal movers in the war.

2. The Idumeans came to their assistance, 2 Chronicles 20:22; with certain Ammonites or Meonians, referred to here in Psalm 83:8, and in 2 Chronicles 20:1.

3. There were also in this confederacy many strangers of Syria, and from beyond the sea, most likely the Dead Sea, which seems to indicate the Assyrians, Hagaranes, and Ishmaelites, designed expressly here, Psalm 83:7-8.

4. In that transaction there was a prophet of the race of Asaph, named Jahaziel, who foretold to Jehoshaphat their total overthrow, 2 Chronicles 20:14, &c., and probably this Jahaziel is the same with Asaph, the author of this Psalm.

In the course of the notes we shall see other circumstances relative to the war of the Moabites and Ammonites against Jehoshaphat, which illustrates several particulars in this Psalm. See Calmet.

Verse 1. Keep not thou silence] A strong appeal to God just as the confederacy was discovered. Do not be inactive, do not be neuter. Thy honour and our existence are both at stake.

----- End Quote -----

If you take the time to read the twentieth chapter of the Second Book of Chronicles, you will quickly determine that it names some of the very same parties which are mentioned in Psalm 83; namely the Edomites -- or Mount Seir -- the Ammonites, and the Moabites. Furthermore, as the previous commentary explains, verse fourteen specifically names one of the sons of Asaph -- Jahaziel -- upon whom the Spirit of the Lord came, and who then proceeded to prophesy victory over this confederacy of nations, as we see here:

"Then upon Jahaziel the son of Zechariah, the son of Benaiah,

the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

2 Chronicles 20:14-15, KJV

This mention of Asaph's son Jahaziel likewise ties Psalm 83 to this chapter, and thus strongly supports the view that this is the situation that Asaph was praying about in the Psalm.

Another source which confirms the view that Psalm 83 concerns a conspiracy against the nation of Israel by a confederacy of nations at the time that King Jehoshaphat ruled Israel is the The Treasury of Scripture Knowledge. Originally published in 1836, The Treasury of Scripture Knowledge consisted largely of references that were taken from Thomas Scott's "Commentary" and the "Polyglot Bible", as well as with notes taken from the "Comprehensive Bible". In the following quote, please notice again that there is absolutely no mention of Psalm 83 being a prophecy regarding a war which would be fought in the distant future; that is, during our own time. While the author offers two views -- the confederacy against Jehoshaphat, as well as Babylonian King Nebuchadnezzar's sieges against Jerusalem -- it should be noted that in either case, he is still saying that Psalm 83 concerns a past historical event, and not a future war against Israel:

----- Begin Quote -----

1 A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the Church.

A.M. 3416. B.C. 588. A song. Some refer this Psalm to the confederacy against Jehoshaphat, and others to the destruction of Jerusalem by Nebuchadnezzar. of Asaph. or, for Asaph. Keep. 28:1 35:22 44:23 50:3 109:1-2 be not. Isaiah 42:14

----- End Quote -----

From reading Psalm 83, we can extract a list of some of the nations and peoples who joined this alliance or confederacy against King Jehoshaphat. They are the following:

Edom
the Ishmaelites
Moab
the Hagarenes
Geba
Ammon,
Amalek
the Philistines
the inhabitants of Tyre;
Assur
the children of Lot

Before I identify who these people were, allow me to make a related point. One of the interesting things that I find in Psalm 83, is the fact that some of the nations which joined

the confederacy against Israel, were home to the same false gods that King Solomon had worshipped in his old age. There is a bit of irony there, and perhaps a bit of God's Divine Justice as well. Solomon followed after the false gods, and the Lord turned around and used the very same nations which worshipped those gods against Israel.

So let us begin to identify who these nations and peoples were who joined the confederacy or alliance of nations that conspired against King Jehoshaphat. Rather than list them in chronological order above, I have listed them in the order in which their names appear in Psalm 83, and I will now identify them in that same order, with a few variations where needed.

Esau, Edom and the Edomites

As I explain in my 1997 series entitled "The Children of God and Politics", after twenty years of marriage, the Lord blessed Isaac and his wife, Rebekah, with twins, who they named Jacob and Esau. The Lord had prophesied that two very distinct nations would arise from Rebekah's womb, and that the descendants of Jacob would be much stronger than the descendants of Esau. As you may recall from the Bible story, from an early age, Rebekah had favored Jacob, while Isaac favored his elder son, Esau. Please note that while I refer to Esau as the elder son, they were really born only a few minutes apart. Although Esau was the elder son, he made the foolish mistake of selling his birthright to his younger conniving brother for a bowl of lentils and bread. Consider the following verses:

"And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like a hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

Genesis 25:21-34, KJV

But Jacob's conniving ways did not stop there. When Isaac his father was old and ready to pass on the blessing, Jacob and his mother schemed together to trick Isaac into thinking that Jacob was actually the elder brother who rightfully deserved the blessing. Being that Isaac's eyesight had already failed him, it didn't take much to pull off this scam. You can read this story in its entirety in Genesis 27:1-29.

The level of Jacob's deception is revealed in the fact that he lied to his father Isaac three times in order to convince him that he -- meaning Jacob -- was Esau, and thus secure the blessing of the Lord's inheritance for himself. To show you how seriously men took their words in those days, even after the treachery had been discovered by Isaac, and after Esau had wept bitterly and pleaded with his father, Isaac still could not take back his blessing from Jacob. It had to stand. Thus, just as the Lord had prophesied at their birth years before, Esau was forced to submit to his younger deceitful brother.

Because of this incident, Esau obviously became very bitter against his brother, and planned to kill him. Becoming aware of Esau's treacherous plans, Isaac and Rebekah decided that it would be best to send Jacob to Laban, who was Rebekah's brother who still lived in Haran. Haran was the place where Terah had first taken Abraham, Sarah and their nephew Lot after leaving Ur in the land of the Chaldees. You can read more about these events in Genesis 27:30-45. I also discuss them in my two-part article entitled "One From Beyond: Hebrew of Hebrews". Another reason why they sent Jacob to Laban was because, just as Abraham did not want his son Isaac to marry a pagan woman of Canaan, so too, Isaac was responsible for ensuring the purity of their lineage.

So how do these events relate to our current series? Quite simply, in later years, Esau also became known as Edom, and his descendants became known as the Edomites, who dwelt in the land of Edom. Please notice that in the previous verses, concerning Esau we are told "the first came out red, all over like a hairy garment". Edom in fact means "red", while Esau means "hairy". So Esau was apparently a red, hairy man. He was also one of the progenitors of the Arab nations. In later years, Edom was also referred to as Idumaea -- or Idumea -- and thus, its inhabitants -- the Edomites -- were also known as Idumaeans. In fact, King Herod and his descendants were Idumaeans as well, and puppets of Rome.

Edom was situated between southern Israel and the Arabian Petraea. Also known as Provincia Arabia or simply Arabia, the Arabian Petraea was a frontier province of the Roman Empire beginning in the Second Century. It consisted of the former Nabataean kingdom in modern Jordan, southern modern Syria, the Sinai Peninsula and northwestern Saudi Arabia. The rock city of Petra was the capital of Provincia Arabia. Arabia was bordered on the north by Syria, and on the west by Iudaea -- or Judea -- and Aegyptus -- or Egypt. If you examine the map below -- assuming that you are reading the online HTML version of this series on the Endtime Prophecy Net website -- you can see that Edom stretched from what is today known as southern Jordan, through southern Israel, and to the eastern region of the Sinai Peninsula.

[Map of Edom, Ammon and Moab goes here]

The Ishmaelites

As their name implies, the Ishmaelites were the descendants of Ishmael. As I also explain in "The Children of God and Politics", after having lived ten years in Canaan, and now in his mid-eighties, Abraham still did not have an heir, as his wife Sarah was barren. It was at that time that Sarah devised a plan whereby she would give Abraham her Egyptian handmaiden, Hagar, to be his wife. Abraham consented, and shortly thereafter, Hagar conceived a son. He was given the name of Ishmael.

Despite Sarah's good intentions of wanting to provide her husband Abraham with an heir, the Scriptures inform us that this resulted in friction between Sarah and Hagar, as Hagar despised Sarah her mistress. Sarah thus dealt with Hagar causing her to flee into the wilderness. While there, the Angel of the Lord appeared to her and told her to return and submit herself to Sarah. As a result of her obedience, God blessed Hagar and her descendants, beginning with her son, Ishmael, who became the father of the twelve princes of the Arab nations, as we see by the following verses:

"Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah: These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren."
Genesis 25:12-18, KJV

Earlier in this same chapter, we learn that sometime after Sarah died, Abraham took a second wife named Keturah, who bore him six sons, one of whom was Midian, as we see here:

"Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah. And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is

before Mamre; The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife."
Genesis 25:1-10, KJV

The Bible offers no clue regarding Keturah's background, or her ethnic origin. However, being as we know that Abraham and Isaac were both concerned with polluting their genetic pool, I would assume that she was probably Hebrew, as was Abraham himself, as we see by the following verse:

"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."
Genesis 14:13, KJV

But the question is, exactly what does it mean to be Hebrew? As I point out in the articles "The Book of Enoch: Truth or Heresy?" and "One From Beyond: Hebrew of Hebrews", the word "hebrew" -- which is actually pronounced ib-ree' -- means "one from beyond". This word is derived from the name Eber, or Heber, which means "the region beyond". The Hebrews were also known as Heberites. But exactly who was Heber?

Please go to part three for the continuation of this series.

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THE PSALM 83 WAR FALSE DOCTRINE EXPOSED! : PART 3

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Published On : August 27, 2012

Last Updated : August 27, 2012

Origin Of The Hebrews, Noah's Sons: Three Branches Of Human Family, Survivors Of The Flood, Descendants Of Noah Shem And Heber, Ur In The Land Of The Chaldees, One From Beyond, The Region Beyond, Ark Settles In Mountains Of Ararat, Friction Between Sarah And Hagar Leads To Abraham Sending Away Hagar And Ishmael, Ishmael Fathers Twelve Arab Nations, Egyptian Blood In Ishmaelites, Paran And Beersheba, Ishmaelites Join Forces With Midianites, Ishmaelites Seem To Disappear From History, Abraham Sends Away Keturah's Sons, Arabs Settle In Jordan And Saudi Arabia, Abraham's Demise, Esau Marries One Of The Daughters Of Ishmael, An Alliance Between Ishmael And Esau?, Seriousness Of Marriage In Old Days, The Midianites, Moses And Jethro Priest Of Midian, Moabites And Midianites Visit Balaam, Moses And Israelites War Against Midianites

Continuing our discussion from part two regarding the origin of the Hebrews, we first learn about Heber -- who was the father of the Hebrews -- in the following verses which reveal

the descendants of Noah's son Shem:

"These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu: And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years, and begat Serug: And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor: And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat Terah: And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees."
Genesis 11:10-28, KJV

If we simplify the previous genealogies, what we are left with is the following:

Noah
Shem
Arphaxad
Salah
Eber
Peleg
Reu
Serug
Nahor
Terah
Abraham (Abram)

Thus we see that by following the genealogies of the Book of Genesis, we can determine that while Abraham was a Hebrew -- having descended from Heber -- he was likewise a Semite as well, which was one of the three branches of the human race which survived the Flood. In other words, there were Semites, Hamites and Japhethites, as is revealed by these verses:

"And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth."
Genesis 5:32, KJV

"And Noah begat three sons, Shem, Ham, and Japheth."
Genesis 6:10, KJV

"And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood . . . In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the

three wives of his sons with them, into the ark . . . And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."
Genesis 7:7, 13, 21-23, KJV

"And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him:"
Genesis 8:15-18, KJV

"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan."
Genesis 9:18, KJV

"Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood."
Genesis 10:1, KJV

"Noah, Shem, Ham, and Japheth."
1 Chronicles 1:4, KJV

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."
1 Peter 3:20, KJV

If we look at it from this perspective, and consider that the word "hebrew" means "one from beyond", it may be correct to say that in an ethnic sense, "hebrew" isn't so much a racial term, as it is a descriptive term which describes a place of origin, just as the word "Texan" does not imply a particular race, but rather someone who is from the state of Texas. From the perspective of the Canaanites, the Patriarch Abraham was indeed a stranger from "the region beyond", because as the following verses reveal, his place of origin was actually Ur in the land of the Chaldees, which at that time was ruled by the Babylonian kings:

"And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she had no child. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they

came unto Haran, and dwelt there."
Genesis 11:28-31, KJV

"And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

Genesis 15:7, KJV

"Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;"

Nehemiah 9:7, KJV

While I have sometimes referred to Abraham as a Babylonian, that may not be a totally correct description. My reason for saying this is that, as we have seen, Heber means "the region beyond". Why would his father Salah give him that name? Does it imply that for several generations before Abraham was even born, his family of Semites had been traveling about, and had eventually settled in Ur of the Chaldees? Exactly where was this "region beyond"? One good possibility is either northern Iran, eastern Turkey, or Armenia. Why there of all places? Because following the Great Flood that occurred in the days of Noah and his three sons, the Ark came to rest in the mountains of Ararat, which are located in the area that I have just mentioned. In other words, Noah's family may have eventually migrated to the area that we know today as southern Iraq and Kuwait.

Before leaving the issue concerning the origin of the Hebrews behind, allow me to offer you one more interesting tidbit. If we turn to the third chapter of the Gospel of Luke and examine the genealogy of Jesus Christ, we find the following verse:

"Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe . . ."

Luke 3:35-36, KJV

Please take note of the fact that being as the New Testament was written in Koine Greek, the Patriarchs' Hebrew names are also written in Greek, and then transliterated here into our English language. Thus we have:

Saruch = Serug
Ragau = Reu
Phalec = Peleg
Heber = Eber
Sala = Salah
Cainan = Cainan
Arphaxad = Arphaxad
Sem = Shem
Noe = Noah

There is what appears to be one discrepancy which I do not know how to resolve. According to the genealogies in Luke, Arphaxad fathered Cainan, who in turn fathered Salah, who then fathered Heber. However, in the Book of Genesis we are informed that Arphaxad fathered Salah directly. There is no mention of Cainan whatsoever. Furthermore, the first chapter

of the first Book of Chronicles likewise omits Cainan, as we see by these verses. Please note that Shelah is the same as Salah, or Sala:

24 Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram; the same is Abraham.

If you are interested in exploring another mystery which may be concealed in the name "Heber" and the word "Hebrew", let me again suggest that you consider reading my article called "One From Beyond: Hebrew of Hebrews".

Returning to our discussion regarding the identities of the nations which are mentioned in Psalm 83, we last discussed Abraham's son Ishmael, and his descendants, the Ishmaelites. As I explained in part two, while Sarah gave Hagar to her husband Abraham so that he could have an heir, once the heir -- Ishmael -- was born, Hagar turned against Sarah. While Hagar returned to Abraham and Sarah after trying to run away with her son, the animosity between the two women apparently continued unabated, until it finally reached a level where Sarah asked Abraham to cast out Hagar and Ishmael. By this time, Sarah had already given birth to Isaac, and this fact no doubt affected her decision to rid herself of Hagar.

As you can see by the verses below, initially, the idea of sending away Hagar and Ishmael grieved Abraham; but notice how the Lord intervened in that situation, and informed him that He would bless Hagar, and make her son Ishmael a great nation. In fact, as we saw in part two, just as Jacob was blessed with twelve sons who became the founders of twelve tribes or nations of Israel, Ishmael likewise fathered twelve sons who also became the princes of twelve Arab nations:

"And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and

gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt."
Genesis 21:9-21, KJV

As you can see, upon reaching adulthood, we are told that Ishmael dwelt "in the wilderness of Paran", and he married an Egyptian woman. This demonstrates that the Ishmaelites were not only part Egyptian due to their grandmother Hagar being Egyptian, but also because their own mother was too. Concerning the wilderness of Paran, it was -- and is -- a part of southern Israel, and is located on Israel's eastern border. Today, Paran is a small "moshav" -- a communal farm settlement -- populated by Zionist Jews. It is located about sixty-two miles north of the Israeli port of Eilat on the northern tip of the Red Sea. The wilderness of Beersheba -- where Hagar fled with young Ishmael -- is known today as the city of Be'er Sheva. It is also located in southern Israel in the Negev Desert, and is Israel's seventh largest city.

Considering the passage of time, the many wars which were fought, and the assimilation of societies and cultures by more powerful ones, it should come as no surprise to us that by the time of King David, the Ishmaelites seem to disappear from the world stage of the Middle East as a separate and distinct group of people. In the Book of Judges there is a small piece of evidence which suggests that the Ishmaelites were either assimilated by -- or at the very least made an alliance with -- the Midianites. As we see by the following verses, when Gideon pursued the kings of the Midianites, he encountered certain Ishmaelites amongst them. These men were recognized as Ishmaelites due to their custom of wearing golden earrings:

"Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you. And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks. And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon."
Judges 8:22-28, KJV

Just as Abraham sent away Hagar and her young son Ishmael, the Book of Genesis also informs us that he did the very same thing with the sons who he fathered by his second wife Keturah, as well as by his concubines. His purpose in doing

this was to preserve Isaac, so that he could receive the full inheritance from his father, and no doubt to avoid problems with his jealous siblings as well. Consider these verses:

"And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country."
Genesis 25:5-6, KJV

Please notice that while Hagar and Ishmael traveled south and southeast into the Negev Desert, according to the above verses, Abraham's other sons moved "eastward, unto the east country". This would seem to suggest the land that is today a part of Jordan, and quite possibly Saudi Arabia as well.

In fact, the Book of Jubilees provides even more detail, and states that after Abraham provided for Ishmael and his sons, as well as for the sons of his second wife, Keturah, all of these joined forces and settled in the region "from Paran to the entering in of Babylon in all the land which is towards the East facing the desert." So this does seem to indicate that at the very least, they settled up to the borders of the deserts in Arabia, which today is known as Saudi Arabia due to the al-Saud dynasty being in power. Notice too that the Book of Jubilees specifically refers to them as Arabs:

"And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son. And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert. And these mingled with each other, and their name was called Arabs, and Ishmaelites."
Book of Jubilees 20:11-13

Despite the fact that Abraham sent away Hagar and her son Ishmael, as well as all of the sons of Keturah, the Bible informs us that upon Abraham's death, both of his sons -- Isaac and Ishmael -- attended his funeral service at the cave of Machpelah, as we see by these verses:

"And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife."
Genesis 25:7-10, KJV

While Isaac and Ishmael were apparently able to maintain a level of civility at the time of Abraham's death, in spite of the fact that Isaac had received the inheritance of his father, it wasn't before long that their descendants became enemies, and were still enemies many hundreds of years later at the time of King Jehoshaphat. We have already discussed a few of the reasons concerning why Esau would hold negative feelings against his brother Jacob, feelings which were no

doubt passed on to Esau's descendants, the Edomites. What I find interesting is the fact that after Isaac blessed Jacob and sent him on his way to Padanaram -- or modern Syria -- in order to find a wife amongst his next of kin, Esau his brother apparently made a political alliance with Ishmael's clan. This alliance seems to be indicated in the fact that Esau took one of Ishmael's daughters to be one of his wives, as we see here:

"When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; And that Jacob obeyed his father and his mother, and was gone to Padanaram; And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife."
Genesis 28:6-9, KJV

Now, there are two ways that we can look at the previous verses. Either Esau was simply hoping to please his father Isaac by marrying someone within their family -- Mahalath would have been Abraham's granddaughter -- or else Esau was already scheming against his brother Jacob, while Jacob was away in Padanaram. If we consider that Ishmael was sent away by Abraham, and Esau was likewise rejected by Isaac who was Abraham's son, doesn't it seem likely that Esau and his kin Ishmael would harbor some negative feelings and possibly share some common interests, such as causing trouble for the other side of the family? In other words, Esau and Ishmael were outsiders to the core of Abraham's family. While God did bless both of them, nevertheless, it was Isaac and Jacob who received the greater inheritance.

Let us not forget that in those days, marriage was not just an act of finding a pretty girl and marrying her. A lot more was involved and at stake. This included dowries, political alliances, strategies against common enemies, etc. So while I cannot conclusively prove that this is why Esau chose to marry Ishmael's daughter Mahalath, the fact of the matter is that Psalm 83 indicates that by the time of King Jehoshaphat, the Edomites and the Ishmaelites were allies against Israel, who were descended from Jacob. This is why I suspect that the alliance between them may have been initiated when Esau chose to marry Mahalath.

The Midianites

Before identifying the next nation which we find mentioned in Psalm 83, allow me to comment on the Midianites. As you can probably guess, the Midianites -- who were defeated by Gideon -- were obviously the descendants of Midian. As we learned in part two, Midian was Abraham's son by his second wife Keturah. Thus again we can confirm that Abraham's other sons and their descendants -- through Hagar And Keturah -- eventually became the enemies of Jacob and his twelve sons, who became the leaders of the Twelve Tribes of Israel. What is interesting is the fact that when Moses fled from Egypt following his slaying of the Egyptian, he found refuge in the land of Midian. Not only that, but as we learn in the

Book of Exodus, Moses later married Zipporah, who was the daughter of Jethro. Also known as Jether and Reuel, Jethro was the high priest of Midian. Consider these verses:

"Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter."
Exodus 2:15-21, KJV

"Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb."
Exodus 3:1, KJV

"And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace."
Exodus 4:18, KJV

"When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent."
Exodus 18:1-7, KJV

As you can see, Moses had a very cordial relationship with Jethro in the land of Midian. However, it was not long after this, that as a result of their fear of the huge number of Israelites who filled the plains of Moab following their exodus from Egypt, the Moabites and the Midianites formed an alliance against the Israelites, as we see by these verses:

"And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall

this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak."
Numbers 22:1-7, KJV

If you are familiar with the previous story, then you will know that Balaam refused to curse the children of Israel, and in fact blessed them instead, as per the commandment of the Lord. Nine chapters later, we find the Lord commanding Moses and the children of Israel to wage war against the Midianites. This ongoing struggle continued on and off again until Gideon finally defeated the Midianites once and for all. Consider these verses:

"And the LORD spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both of men and of beasts."
Numbers 31:1-11, KJV

Please go to part four for the continuation of this series.

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Published On : August 27, 2012

Last Updated : August 27, 2012

Moabites And Ammonites, Terah Lot Abraham Sarah Nahor Milcah Leave Ur In The Land Of The Chaldees, They Settle In Haran In Padanaram, Isaac Marries Rebekah, Lot's Daughters Bare Moab And Benammi, Fear Mistrust And Jealousy Result In A Huge Gulf Developing Between Two Sides Of Abraham's Family, Israelites Disappear Into Egypt For Hundreds Of Years, Israelites Emerge As Great Nation And Army, God Told Moses To Leave Edom Ammon And Moab Alone, The Moabites And Midianites Forge An Alliance, Ammonites And Moabites Wage War Against Israelites, Centuries Old Feud Between The Two Sides Of Abraham's Family, Hagarites Or Hagarenes, Gebal And Inhabitants Of Tyre, Byblos And Bible

Moabites and Ammonites, Children of Lot

The next enemy nation which we find mentioned in Psalm 83 as having joined the alliance of nations that conspired against Israel was Moab. However, for genealogical reasons, I will be discussing Ammon and Moab together, being as they are both mentioned in Psalm 83. As I explain in such articles as "Job and the Land of Uz", the ancient nations of Ammon and Moab were populated by the descendants of half-brothers Moab and Benammi. Their mothers were the two daughters of Lot. You may recall from parts two and three that Lot was Abraham's nephew -- being the son of Abraham's deceased brother, Haran -- who Terah took with him when he chose to leave Ur in the land of the Chaldees.

To clarify, Terah, Lot, Abraham and Sarah left Ur in the land of the Chaldees, and headed northwestward to what later became known as Haran. This city was more than likely named in honor of Terah's son -- and Abraham's brother -- Haran. Although it is not stated clearly in the Scriptures, it can also be assumed that Nahor and his wife Milcah -- Nahor was Abraham's other brother -- left Ur with Terah, Lot, Abraham and Sarah as well, because we later find out that Milcah's youngest son -- Bethuel -- had a daughter named Rebekah -- as well as a son named Laban -- in Padanaram, which today is a part of Syria. Isaac later married Rebekah, and Jacob -- Isaac' son -- later worked for Laban in Padanaram for about twenty years in order to marry Laban's sisters Rachel and Leah. Consider the following verses:

"And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother."
Genesis 22:20-23, KJV

"And Rebekah had a brother, and his name was Laban: and

Laban ran out unto the man, unto the well."
Genesis 24:29, KJV

"And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian."
Genesis 25:20, KJV

All of the aforementioned historical events are discussed in considerable detail in the article "The Children of God and Politics". Abraham and Lot later chose to split up due to the size of their herds. Just prior to God's fiery destruction of the evil cities of Sodom and Gomorrah, due to the insistence of two Angels, Lot and his two daughters fled to a cave in the mountains which overlooked the plains. Their mother died along the way because she was disobedient, turned backwards, and was immediately turned into a pillar of salt. This desire for the things of the world is so repulsive to the Lord, that thousands of years later, Jesus even referred to the incident when He warned His listeners to not have second thoughts, or to look back, when He returned for them, as we see by these verses:

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."
Luke 17:26-37, KJV

So as I explained in part one, Jesus and His Apostles teach us that we Christians are not of this world, and we are not supposed to become entangled in the affairs of this life, or be enticed by or desire its many delicacies. Following are some additional verses concerning this same topic of falling away from the Lord, or backsliding:

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his

own vomit again; and the sow that was washed to her wallowing in the mire."
2 Peter 2:20-22, KJV

"The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself."
Proverbs 14:14, KJV

"Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:"
Jeremiah 3:14, KJV

"Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return."
Jeremiah 8:5, KJV

"If we believe not, yet he abideth faithful: he cannot deny himself."
2 Timothy 2:13, KJV

If you would like to learn more about this subject, you may wish to consider reading such articles as "Beholding the Evil and the Good" and "Backsliding, Divine Chastisement and the Divine Agreement".

Continuing our story concerning Lot and his two daughters, with the world they knew seeming to come to a fiery end, and Lot growing old, his two daughters were concerned that they might possibly be left without children, being as they had no husbands. So after purposely getting Lot drunk on two nights, they both engaged in sexual relations with him. By our modern standards, their conduct would be viewed as a clear case of incest. However, according to Jewish customs and laws at that time, it was viewed as a legal right and necessity in order to continue a family line. As I explained earlier, both women became pregnant, and brothers Moab and Benammi were born nine months later. Following is the story as it is found in the Book of Genesis:

"And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by

their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day."
Genesis 19:29-38, KJV

In part three we learned that the other side of Abraham's family viewed the recently liberated Israelites as a threat to their very existence. During the hundreds of years that Jacob's side of the family spent in bondage in Egypt, the other side of Abraham's family -- the descendants of Esau, Ishmael and the sons of Keturah -- formed nations of their own, with territories of their own. Now, the descendants of Jacob -- a vast and powerful army of more than one million strong -- were on the march, and nothing seemed capable of stopping them. Word had traveled of the miracles that their powerful God had done for them, and now the Israelites were encroaching on their territories. As we read in the Book of Deuteronomy:

"This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee."
Deuteronomy 2:25, KJV

Fear, mistrust, jealousy and probably poor communication, resulted in a huge gulf growing between the two sides of Abraham's family. What eventually became the Arab side, probably never imagined that Jacob's side of the family would one day suddenly emerge out of the nation of their captivity -- Egypt -- as a great army, and threaten their very existence. In fact, even after the Israelites were liberated from Egypt, they were swallowed up by the desert for another forty years, and seemed to have disappeared.

No doubt, the Arab side of Abraham's family assumed that the descendants of Jacob had perished in the desert. So imagine their shock when the great Israelite army advanced to their very doorsteps, and asked for safe passage through their land. Imagine some of the questions which must have passed through their minds: What are they going to do? Where are they going to go? Are they a threat to us? Will they try to steal our land? Such is human nature. We imagine the worst, instead of the best.

What is interesting about this is the fact that when Moses and the Israelites first began their conquest of Canaan, the Lord specifically told Moses to leave Edom alone, because He had given that land to Esau's descendants for an inheritance. In similar fashion, the Lord told Moses to leave Ammon and Moab alone as well, because He had given that land to Lot's descendants for an inheritance, as we see by these verses:

"And the LORD spake unto me, saying, Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have

given mount Seir unto Esau for a possession . . . And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession . . . And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession."
Deuteronomy 2:2-5, 9, 19, KJV

However, as we saw in part three, as had occurred with the Edomites, the Ishmaelites and the Midianites -- who were all directly related to Abraham and his progeny -- even though Lot was one of Abraham's nephews by way of his brother Haran, Lot's descendants -- the Ammonites and the Moabites -- also became the enemies of the Israelites with time. As we have seen, the Israelites were the chosen side of Abraham's family through Isaac and Jacob, who received the family inheritance, while all of the other sons were blessed and then sent away.

After having forged their own nations during the hundreds of years that the descendants of Jacob were absent from events in Canaan and land eastward, they were not about to surrender their territories so easily. So, just as Abraham had done in years past when he fought against the Babylonian kings, they formed alliances. Thus "Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field." So the Moabites and the Midianites apparently formed an alliance in order to protect themselves. It appears that from that point forward, the Moabites became the on-again and off-again enemies of the Israelites, as we can see by the following sample verses:

"And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees. So the children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab. But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. And he brought the present unto Eglon king of Moab: and Eglon was a very fat man. And when he had made an end to offer the present, he sent away the people that bare the present. But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him. And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them. When he was gone out, his servants

came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber. And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth. And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them. And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years."
Judges 3:12-30, KJV

"And he [King David] smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts."
2 Samuel 8:2, KJV

"Then Moab rebelled against Israel after the death of Ahab."
2 Kings 1:1, KJV

"But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him. And he said, Thus saith the LORD, Make this valley full of ditches. For thus saith the LORD, Ye

shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about it, and smote it. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land."
2 Kings 3:5-27, KJV

"And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year."
2 Kings 13:20, KJV

"Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets."
2 Kings 23:36-24:2, KJV

"And he smote Moab; and the Moabites became David's servants, and brought gifts."
1 Chronicles 18:2, KJV

The story was no different with the Ammonites, who were the descendants of Benammi, who was the half-brother of Moab. As had occurred with the Moabites, the Ammonites felt threatened by the Israelites, and were a constant thorn in their side, as we can determine by the following verses:

"Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee. Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said unto the messengers that came, Thus shall ye say unto the men of Jabeshgilead, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad. Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you. And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together."

1 Samuel 11:1-11, KJV

"It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is Engedi . . . And now, behold, the children of Ammon and Moab and mount Seir [the Edomites], whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit . . . And when he [King Jehoshaphat] had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir [the Edomites], which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir [the Edomites], utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir [the Edomites], every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the

earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much . . . And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about."

2 Chronicles 20:1-2, 10-11, 21-25, 29-30, KJV

In short, as I mention in "The Children of God and Politics" and "Job and the Land of Uz", from the times of the wars of the ancient Israelites to the situation which exists in the Middle East today, what we are really witnessing amounts to nothing more than an extended family feud between both sides of the Patriarch Abraham's family. While it is beneath the Zionist Jews to acknowledge their biological connection to the Arabs who they now hate, this is in fact Biblical fact, as we are now seeing.

The Hagarites or Hagarenes

The next enemy nation that we find listed in Psalm 83 is the Hagarenes, who are also known as Hagarites, or Hagriles. It is commonly accepted that they were descended from Abraham's concubine Hagar and her son Ishmael, which would make them Ishmaelites, and thus Arabs. During the reign of King Saul, the first Book of Chronicles informs us that the two tribes of Reuben and Gad, along with half of the tribe of Manasseh, waged war against the Hagarenes, which resulted in a serious military defeat for the Hagarenes. This defeat would help to explain why the remnant of the Hagarenes would hold a grudge against the Israelites, and would join the confederacy of nations that conspired against Israel in Psalm 83. Consider the following verses:

"And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead . . . The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him. And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity."

1 Chronicles 5:10, 18-22, KJV

Gebal and Inhabitants of Tyre

There appears to be some confusion regarding the precise

identity of Gebal in the Scriptures. In the seventh verse of Psalm 83, the Brown, Driver, Briggs, Gesenius Hebrew Aramaic English Lexicon defines Gebal as a mountainous area that was located to the south of the Dead Sea. This would seem to put it either in or right next to Edom, which suggests that the people of Gebal may have had an alliance with the Edomites. However, in the twenty-eighth chapter of the Book of Ezekiel, where the Prophet prophesies against Tyrus, -- or Tyre -- another Gebal is mentioned, as we see by the following verse:

"The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise."
Ezekiel 27:9, KJV

According to the same Brown, Driver, Briggs, Gesenius Hebrew Aramaic English Lexicon, this Gebal was a maritime town of Phoenicia that was situated near Tyre. Today, Gebal is known as Jubayl, Lebanon. It is located about twenty-six miles to the north of Beirut. However, to the ancient Greeks, Gebal was known as Byblos. As I point out in other articles, Byblos -- or Gebal -- is well known to many Bible researchers due to the fact that papyrus -- which the Greeks called "byblos" -- was exported to the Aegean area through the port of Byblos. Furthermore, our English word "Bible" is directly derived from this very same word, meaning "the papyrus book". Gebal -- or Byblos -- is believed to have been founded around 5000 BC by Cronus, as the first city in Phoenicia. It is believed by many people to be the oldest continuously-inhabited city in the world.

Please go to part five for the continuation of this series.

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THE PSALM 83 WAR FALSE DOCTRINE EXPOSED! : PART 5

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Published On : August 27, 2012

Last Updated : August 27, 2012

Which Gebal?, Origin Of Jabal, Cain Flees, Theories Regarding Location Of Garden Of Eden, The Inhabitants Of Tyre Or Tyrus, Jews And Arabs Are Notorious For Holding Long-Term Grudges, Israeli-Palestinian Conflict, Sunni-Shi'ite Tensions In The Middle East, Phoenician King Hiram King David And Solomon, King Solomon Employed Slave Labor To Build The First Temple, King David Foolishly Takes A Census Of Israel, King Hiram's Displeasure And Land Of Cabul, Ongoing Confrontations With Amalekites, Philistines: David And Goliath And The Giants, Theory: A Philistine-Palestinian Connection, Wikipedia Info, Assur: Assyrians And Syria, Promised Land Conquest, Hamath

Continuing our discussion from part four, concerning which of the two Gebals Psalm 83 is really referring to, I am not certain. One reason why it is difficult to ascertain which of the two is the correct Gebal in Psalm 83, is because the word has many different spelling variations. These include jabal, jabel, jebal, jebel, jbel, djebel, jibal, etc. The actual Arabic word seems to be "jah-bahl", which signifies a mountain, hill or slope, which could be indicative of the area below the Dead Sea. The difficulty is increased by the fact that these different words have been used to name a wide variety of mountains, places and people.

The Bible offers evidence which suggests that the name of the city may possibly be derived from Jabal -- or Yabal -- who was a descendant of Abel's wicked brother Cain. Jabal was the son of Lamech and Adah, the brother of Jubal, and the half-brother of Tubal-cain, who was born to Lamech by his second wife Naamah. As we can see by the verses below, "he was the father of such as dwell in tents, and of such as have cattle:

"And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah."
Genesis 4:19-22, KJV

In light of these verses, it would seem fitting to find both tent dwellers and cattle herders in the region that is south of the Dead Sea. Let us not forget that the region has not always been as arid and sparse in vegetation as it is today. In fact, prior to the destruction of Sodom and Gomorrah, the Book of Genesis informs us that the area around the Dead Sea was well-watered, and absolutely beautiful; so much so that when the Patriarch Abraham gave his nephew Lot a choice as to where he wanted to take his herds, Lot chose the Jordan River Valley. Consider this verse:

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar."
Genesis 13:10, KJV

However, allow me to point out that, to my knowledge, there is no definitive proof that Gebal was named after Jabal. As I said a moment ago, the word "jabal" and its variations is used extensively by Arab-speaking peoples in the naming of places throughout the Middle East. As you may know, there are various theories regarding where Eden and the Garden of Eden may have been situated, and thus, where Cain and his descendants may have settled after Cain murdered his brother Abel and fled eastward from Eden, as we see by this verse:

"And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden."
Genesis 4:16, KJV

The two most popular theories include southern Iraq near the Persian Gulf, and the eastern portion of Turkey, near Mount Ararat and the headwaters of the Euphrates River. However, I recently became familiar with another theory which appears to be popular with some Jews and Christians. It posits that the land of Eden may have been Canaan itself, and that the actual Garden of Eden may have been situated on the summit of Mount Moriah. As you may know, this is where Abraham was going to sacrifice his son Isaac, where the two Temples stood at one time, and where the Dome of the Rock and the al-Aqsa Mosque have been standing in the Haram Ash-Sharif -- that is, the Noble Sanctuary -- since the late 7th Century. It may very well be the most controversial religious site in the entire world.

If there is any truth to this latter theory regarding Canaan actually being Eden, then if Cain dwelled "on the east of Eden" as the Book of Genesis informs us, then it does raise the possibility that his descendant Jabal could have settled to the south of the Dead Sea at Gebal. But again, it is just an unprovable theory.

While the Hebrew lexicon indicates the Gebal that was located to the south of the Dead Sea for the verse in Psalm 83, if we consider the fact that the inhabitants of Tyre are listed as one of the conspirators in the alliance that was organized against Israel, in my view, this leaves open the possibility that Psalm 83 could still be referring to the Gebal that was located in Phoenicia to the north of Israel.

This is because the maritime city of Tyre -- or Tyrus, as it was referred to by the Greeks -- is likewise a coastal city that was located in Phoenicia. Similar to Gebal, it is a very ancient city which is believed to be a little more than half as old as Gebal, or Jubayl/Byblos. Today, this city is still known as Tyre, Lebanon. It is located about fifty miles to the south of Beirut. I discuss the history of this city -- as well as God's prophecy against it -- in the article entitled "Satan: King of Tyrus, King of Empires".

Why would the inhabitants of Tyre choose to participate in the conspiracy against Israel? I can think of a good reason. As I explain in the series "The Fruits of Disobedience", as well as in "The International Jew and the Protocols of Zion", the Phoenicians had a score to settle with the Israelites. If there is one thing that you should know about the people of the Middle East, it is that they are notoriously famous for holding grudges. The problem, as I briefly mentioned in part four, is that they don't just hold grudges for hours or days. In fact, they don't even hold them for weeks or months or years or even decades. They literally hold them for many centuries and millennia, and that is why the Israeli-Arab conflict -- and the mutual hatred -- rages unabated today.

If you doubt that this is true for both Jew and Arab alike, then just consider how politics are run in the Middle East today. How long have the Israelis and the Palestinians been squabbling over the specifics regarding a Palestinian State? It has been literally decades now, and there is still not a viable solution in sight. They barely even want to talk to each other; and when they do sit down to talk, accusations tend to fly from both sides of the fence. Pride, deep-seated

hatred, egos, and fear and mistrust of each other continue to get in the way. It has been in their blood for a very long time, and it is extremely difficult to exorcise the demons.

Another prime example is the current tense situation that we find in Iraq. As you may know, former Iraqi dictator Saddam Hussein was a member of the Sunni Muslim sect. As a result, he kept the Shi'ite Muslims oppressed. By the way, in case you were not aware of it, the Sunni Shi'ite schism likewise involves a centuries old argument regarding who is actually the rightful heir and descendant of their prophet Muhammad. Now that the Shi'ites have gained the upper hand and are in power in Iraq, their long-held grudge against the Sunnis is on display, and it is the Sunnis who are feeling the wrath and prejudice of the Shi'ites, as the Shi'ites take revenge for the years that they were oppressed by Saddam Hussein.

In fact, as I mention in the article "Arab Spring and the Birth of the Beast and the Islamic Empire", even before the last of the American troops had pulled out of Iraq, Prime Minister Nouri al-Maliki -- a Shi'ite -- had already begun to throw around his weight, make accusations against his political opponents, and arrest people. But this conflict between the Sunnis and the Shi'ites is not just limited to Iraq. As you may know, the entire Middle East is divided up between Sunni-dominated nations, and Shi'ite dominated ones.

But to continue my explanation regarding why the Phoenicians would conspire against the Jews, according to the First Book of the Kings, a deep friendship existed between King David and King Hiram of Phoenicia, which likewise extended to King Solomon. As a result of their alliance, Phoenicia was allowed to rule itself as an "independent" nation. In fact, the Bible informs us that Hiram helped both David and Solomon with some of their construction projects. This included an elegant house of cedar that David built, the original Temple that was built some years later by Solomon, and other projects which required the cedar trees from Lebanon. Consider the following verses:

"And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house."

2 Samuel 5:11, KJV

"And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work."

1 Kings 7:13-14, KJV

Concerning the parentage of Hiram, the previous verses seems to indicate that he may have been part Israelite, and part Phoenician. You will notice that in the previous paragraph, I placed the word "independent" in quotation marks. This is because in reality, while he was the king of Tyre, and thus the king of Phoenicia, the following verses plainly reveal that the Phoenicians were really under the dominion of, and subservient to, King Solomon. Furthermore, the Phoenicians were made to engage in forced labor -- basically slavery -- so that Solomon could complete his construction projects:

"And Hiram sent to the king sixscore talents of gold. And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer . . . And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion."

1 Kings 9:14-15, 19, KJV

In the previous verses, the word "levy" is not referring to a tax. It is derived from the Hebrew words "mac" and "mic". The Brown, Driver, Briggs, Gesenius Hebrew Aramaic English Lexicon clearly reveals that these words mean slave gangs, forced service and serfdom:

----- Begin Quote -----

- 1) gang or body of forced labourers, task-workers, labour band or gang, forced service, task-work, serfdom, tributary, tribute, levy, taskmasters, discomfited
 - 1a) labour-band, labour-gang, slave gang
 - 1b) gang-overseers
 - 1c) forced service, serfdom, tribute, enforced payment

----- End Quote -----

Surprising, isn't it? We have a world-famous movie such as Cecil B. DeMille's 1956 classic "The Ten Commandments", in which Mr. DeMille walks out onto the stage before the film begins, and discusses the evils of slavery, and yet, one of Israel's most famous kings practiced slavery. In fact, the previous verses inform us that these slave gangs were used "to build the house of the LORD". Sadly, Solomon was by no means alone in using slave labor.

As further proof that at the very least, the southern part of Phoenicia fell under King Solomon's dominion, consider the fact that years earlier when King David foolishly told Joab and his captains to take a census of Israel and Judah, they also went to Zidon -- or Sidon -- and Tyre in Phoenicia as well, as we see by the following verses:

"And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer: Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Danjaan,

and about to Zidon, And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beersheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men. And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly."

2 Samuel 24:1-10, KJV

As a part of their arrangement, King Solomon provided Hiram with a yearly ration of wheat and oil which Hiram used to feed his personal household. Furthermore, after Hiram had provided Solomon with both slaves and materials for twenty years, when the first Temple and the king's cedar house were finally completed, Solomon rewarded Hiram with twenty cities that were located in the poor region of Galilee in northern Israel. However, as the following verses reveal, Hiram was greatly offended by the poor quality of the cities which he had been given. In fact, he viewed Solomon's gesture as a slap in the face. Consider this:

"And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day."

1 Kings 9:10-13, KJV

Within the previous verses there is a hidden insult which will not be readily apparent to the English reader. The name "Cabul" is derived from the Hebrew word "kabuwl". Pronounced kaw-bool', this word means "binding". But if we delve deeper into its origin, we discover that "kabuwl" is derived from the Hebrew root "kebel". Pronounced keh'-bel, it signifies bonds or fetters. In other words, the implication seems to be that upon realizing that he and his people had been used and manipulated by King Solomon for all of those years, in his displeasure, Hiram was contemptuously insinuating that Solomon had paid the Phoenicians as if they were cheap slave labor; which they obviously were in Solomon's eyes.

While King Solomon and King Hiram continued their amiable relationship despite Hiram's displeasure, as we discover in later prophecies, the situation did eventually deteriorate between Israel and Lebanon -- or Phoenicia -- to the point that the Lord prophesied the destruction of Tyre, or Tyrus, through the mouth of the Prophet Ezekiel, as I mentioned earlier.

Similar to the other nations which surrounded the Promised Land of Canaan, which had felt threatened by the Israelites,

and which were then conquered and subdued by them, and forced into slave labor, forced to pay taxes to the Israelite kings, and who also lost many men, women and young children to the Israelite armies, the Phoenicians probably arrived at a point where they said enough was enough. Thus, when the opportunity arose to do something about it, and to change their fate, they joined the alliance of nations that is mentioned in Psalm 83.

The Amalekites

The next nation of people who are mentioned in Psalm 83 are the Amalekites. As their name implies, the Amalekites were the descendants of Amalek, who was the grandson of Esau. They dwelt in southern Canaan, which was later to be called Israel and Palestine. Some years after the Israelites were freed from the bonds of slavery in Egypt, the trouble with the Amalekites began. As the Israelites slowly marched on their way to what we know today as the northwestern border of Jordan, where they would cross over and attack Jericho, they encountered the Amalekites, who apparently conducted a sneak attack from the rear.

While under the leadership of Moses, Joshua and his men were successful in defeating the Amalekites, the following verses reveal that this was not a permanent victory. In fact, the Lord says through Moses "war with Amalek from generation to generation". Thus we see that hundreds of years later, the Amalekites are still posing a problem for King Saul:

"Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovahnissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation."
Exodus 17:8-16, KJV

"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."
Deuteronomy 25:17-19, KJV

"And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword."
1 Samuel 15:5-8, KJV

Based on the previous verses, it is easy to see then why the remnant of the Amalekites would seek revenge against the Jews by joining the conspiracy and alliance against Israel, which Asaph was praying against in Psalm 83.

The Philistines

Let us now turn our attention to one of the most notorious enemies of the ancient Israelites; that is, the Philistines. It goes without saying that one of the main reasons why the Philistines are so familiar to Christians and non-Christians alike, is due to the famous confrontation which occurred in the days of King Saul, between a young lad named David, and a boastful Philistine giant named Goliath. As I explain in the series "Nephilim: The Giants of Genesis", Goliath was not the only giant who dwelt amongst the Philistines. It is evident that there were others, including his own brothers. In fact, it is possible that the Philistines themselves were a race of giants. Please refer to the aforementioned series for more details.

The Philistines dwelt primarily on the Mediterranean coast of Canaan; although they were sometimes found in other areas of Palestine as well. As I explain in the article entitled "The Philistine - Palestinian Connection", historical and Biblical evidence leads me to believe that the modern Palestinians may possibly be descended from the Philistines, and not from the Edomites, as some people have proposed. Personally, I find it rather interesting that the Palestinians occupy some of the very same regions as the Philistines did thousands of years ago; namely the Gaza Strip and Hebron. Following is a short excerpt from the Wikipedia website:

----- Begin Quote -----

The Philistines were a people who lived in the southern coast of Canaan at the beginning of the Iron Age (circa 1175 BC), most probably from the Aegean region. According to the Bible, they ruled the five city-states (the "Philistine Pentapolis") of Gaza, Askelon, Ashdod, Ekron and Gath, from the Wadi Gaza in the south to the Yarkon River in the north, but with no fixed border to the east. The Bible paints them as the Kingdom of Israel's most dangerous enemy. Originating somewhere in the Aegean, their population was around 25,000 in the 12th century BC, rising to a peak of 30,000 in the 11th century BC, of which the Aegean element was not more than half the total, and perhaps much less."

----- End Quote -----

Below is a map where you can see the five main city-states which were ruled by the Philistines.

[place Philistine map here]

Being as I discuss the many conflicts and wars which occurred between the ancient Israelites and the Philistines in a few other articles -- such as "The Fruits of Disobedience" -- I won't be devoting more space to them in this current series. Suffice it to say that the Philistines had plenty of personal motivation to join the alliance and confederacy of nations which conspired against Israel in Psalm 83.

Assur - The Assyrians

The final nation which is mentioned in Asaph's psalm -- that is, Psalm 83 -- as having joined the confederacy of nations which were secretly plotting against Israel is Assur. God's Word informs us that Assur was the second son of Noah's son Shem, as we can determine by the following set of verses:

"Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood . . . Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."
Genesis 10:1, 21-22, KJV

"The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech."
1 Chronicles 1:17, KJV

As I explain in such articles as "The Seven Heads", Assur's descendants eventually founded the Assyrian Empire. At their peak, the Assyrians controlled much of the Levant. The Levant refers to the geographical region that is located to the east of the Mediterranean Sea between Turkey -- or Anatolia -- and Egypt. From a modern perspective, it includes most of Lebanon, Syria, Jordan, Israel, the Palestinian territories, Cyprus, and sometimes parts of Turkey and Iraq as well. In a word, it roughly corresponds to the historic area which was known as Greater Syria.

As occurs with all earthly empires, with time, the Assyrians were dominated by their neighbors to the south; that is, the Babylonians. In fact, the Assyrians and the Babylonians were of the same ethnic stock and shared the same religion as well. Once the Assyrians were subdued by their Babylonian brethren, the territory which they controlled obviously began to shrink until what is recognized as Syria eventually remained. As we saw earlier in this series, and as I explain in more detail in other articles, similar to the Philistines, the kings of Syria -- from Damascus, Hamath, Zobah etc. -- were constantly at war with the kings of Israel, particularly with the kings of the Northern Kingdom which ruled from Samaria.

As with the other nations we have discussed which are named in Psalm 83, the animosity between the Syrians and the Jews dates back thousands of years. In fact, when Moses sent out

spies to search the land before them, the Scriptures inform us that they went as far as Hamath in north-central Syria. Not only that, but as the following verses reveal, a large chunk of Syria was targeted and plotted out to be divided amongst the conquering tribes of Israel. Just prior to the Patriarch Joshua's death, the area around Hamath had yet to be conquered:

"So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath."
Numbers 13:21, KJV

"And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:) . . . And this shall be your north border: from the great sea ye shall point out for you mount Hor: From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border."
Numbers 34:1-2, 7-9, KJV

"Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed. This is the land that yet remaineth . . . And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath. All the inhabitants of the hill country from Lebanon unto Misrephothmaim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee."
Joshua 13:1-2, 5-6, KJV

In the years following the deaths of Moses and Joshua, when the Judges ruled Israel, we discover that the region around Hamath had not yet been conquered. In fact, as I explain in the four-part series "Do You Want Love and Light, or Rod and Wrath?", the Lord had purposely allowed this to happen, as a means to keep the Israelites on their toes, and in obedience to His Will, as we can determine by the following verses:

"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, KJV

As a point of reference, please note that the modern Syrian city of Hama is built on the ruins of ancient Hamath. If you have been paying close attention to the news, then you will

know that a lot of fighting has been going on there between the government forces of Syrian dictator Bashar al-Assad and those forces which seek to oust him from power. As any map will reveal, Hama -- which is the provincial capital of the Hama Governorate -- is located on the banks of the Orontes River in west-central Syria. It is situated one hundred and thirty-two miles north of Damascus, and about twenty-nine miles north of Homs, which is another city where a lot of fighting has been occurring. Hama is the fourth-largest city in Syria after Aleppo, Damascus and Homs.

Please go to part six for the continuation of this series.

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THE PSALM 83 WAR FALSE DOCTRINE EXPOSED! : PART 6

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Published On : August 27, 2012

Last Updated : August 27, 2012

King David's Conquest Of Damascus Hamath And Zobal In Syria, Continuous Border Wars Before Empires Nations And Kingdoms, Top Of The Mountain Isn't Always So Peaceful, The Spirit Of Competition Is The Spirit Of The World, Border Skirmishes In Northeastern Israel, Jeroboam Recovers Damascus And Hamath, Ministry Of The Prophet Jonah, Jewish Rebellion: Vessels Of Wrath And Rods Of Chastisement, Israelite Apostasy Leads To Assyrian Conquest Of Northern Kingdom Of Israel And Ten Lost Tribes Are Deported To Assyrian-Held Lands, Israelites Were Invaders And Aggressors, Millennia-Long Sibling Rivalries, Psalm 83 As Viewed From Perspective Of Threatened Nations, First Diaspora: Shalmaneser And Assyrians Conquer Northern Kingdom Of Israel, Ten Lost Tribes Deported, Second Diaspora Occurs As Babylonians Destroy Jerusalem And Solomon's Temple And Deport The Jews To Babylon, Cooperate Or Be Invaded And Conquered, Third Diaspora 70 AD : Vespasian And Titus Invade Jerusalem And Destroy Temple, The Jews Are Again Dispersed, Fear Of Discovery And Retribution, The Axe Will Always Fall, Psalm 83 War Doctrine Is False And Is Promoted By Misguided Christians And Zionist Jews, Twisting And Misinterpreting Old Testament Prophecies, Pro-Israel Anti-Iran Psychological Warfare In The Mass Media, Hollywood's Version Of The Jews

Continuing our discussion concerning the Syrians and Hamath, at least three hundred and seventy years after the death of Joshua, and following the period of the Judges, we find King David conquering the Syrians. In the following set of verses, due to the ambiguity of the word "he" in the phrase "he went to recover his border at the river Euphrates", it is somewhat difficult to ascertain if King David sought to recover the northern border of the kingdom of Israel from the Syrian king

Hadadezer, or if the Syrian king Hadadezer sought to recover the border of his kingdom from King David. In these verses, Zobah is a Syrian kingdom -- or region -- that was located near or next to Hamath:

"David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots. And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. And from Bethah, and from Berothai, cities of Hadadezer, king David took exceeding much brass. When Toi king of Hamath heard that David had smitten all the host of Hadadezer, Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass: Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued; Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men." 2 Samuel 8:3-13, KJV

The same holds true in the following set of verses as well. It is a bit difficult to know for certain if the phrase "as he went to stablish his dominion by the river Euphrates" is referring to King David doing this, or King Hadarezer doing this. As a matter of clarification, please note that these verses are referring to the part of the Euphrates River that flows through northeastern Syria, and not to the part that flows through the length of modern-day Iraq, which at that time had not yet become the dominant Babylonian Empire:

"Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. And he smote Moab; and the Moabites became David's servants, and brought gifts. And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots. And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syriadamascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went. And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass. Now when Tou king of

Hamath heard how David had smitten all the host of Hadarezer king of Zobah; He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass. Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. Moreover Abishai the son of Zeruah slew of the Edomites in the valley of salt eighteen thousand. And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went."
1 Chronicles 18:1-13, KJV

Regardless of how we choose to interpret the previous two sets of verses, the main point to consider is that there were constant border skirmishes between the Israelites and the Syrians; and these wars and threats of war were still occurring between these two parties at the time that Asaph wrote Psalm 83 about one hundred years later. As I have mentioned before, whenever one is on top of the mountain, it is not always necessarily a peaceful place to be, due to the fact that one's enemies are constantly endeavoring to pull him down, so that they can occupy that coveted position. We see the same thing happening in the world today as well, in the political world, in the business world, in the world of sports, etc. The spirit of competition is the spirit of the world.

As the previous verses reveal, one point which becomes very evident as we study the Scriptures, is that just as still occurs in our current time, ancient borders were constantly switching back and forth as empires, nations, kingdoms and kings waged wars against each other and raided each other's territories, as they endeavored to expand their sphere of power and influence. As I mentioned a moment ago, following the collapse of the United Kingdom which occurred after the reign of David's son, Solomon, this very same area in the extreme northeastern part of Israel continued to be a source of trouble for the kings of Judah and Samaria. It seems that another border change occurred about seventy years after the reign of King Jehoshaphat, who, as I mentioned in part one, reigned about one hundred years after King David. Allow me to emphasize again that it is commonly held that Psalm 83 describes events -- and a threat -- which actually occurred during Jehoshaphat's reign, and there is really no reason to think otherwise.

However, in the latter case, that region of Syria was not recovered by a Judean king. It was regained by Jeroboam, who was the son of Joash, and the king of the Northern Kingdom of Israel. Furthermore, the Scriptures seem to indicate that Jeroboam did not recapture the two cities of Damascus and Hamath and the region to the sea for the king of Judah, who at that time was Amaziah. Rather, Jeroboam recovered them for himself; that is, to keep them as a part of his own kingdom. These events would have occurred about two hundred years after the time of King David. Consider the following verses, and notice that we are told that Jeroboam did this "for Israel", and not for Judah, which was the Southern Kingdom:

"In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher. For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash. Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?"
2 Kings 14:23-28, KJV

Once again, there is a degree of ambiguity in the previous verses. You will notice that they say "Damascus and Hamath, which belonged to Judah, for Israel". While it is clear that Jeroboam restored this area to the Northern Kingdom, what is not clear is if he recovered it from the Assyrians, or from the king of Judah; that is, Amaziah. Considering that Israel had already been divided into northern and southern kingdoms, it does not make much sense that Damascus and Hamath would still pertain to the Southern Kingdom. Thus, my impression is that what is really being implied here is "which [formerly] belonged to Judah". That Jeroboam took these lands from the Assyrians to the north makes a lot more sense; particularly when we see exactly how the Assyrians eventually responded to these acts of aggression which were being perpetrated by the kings of the Northern Kingdom of Israel; which I will discuss momentarily.

One other point which is worthy of note is that the writer states that the Prophet Jonah -- who prophesied against the Assyrians for forty days -- prophesied that Jeroboam would restore this region to the Northern Kingdom. However, if we read the Book of Jonah, we discover that there is no mention of this war whatsoever. Therefore, we can conclude that the writer of the Second Book of the Kings is revealing something that is not included in the Book of Jonah, and that Jonah did more than just prophesy against the city of Nineveh.

As I amply point out in the series entitled "The Fruits of Disobedience", despite God's patience with, and great Mercy on the ancient Israelites, they just never seemed to learn their lesson for very long. No matter how many times God delivered them from their enemies, they just kept falling back into their sinful, rebellious ways again and again. I have made it abundantly clear in a number of my articles -- as I have in this one as well -- that God used these foreign powers and nations as His "vessels of wrath", and His "rods of chastisement", to keep the Jews in line. Whenever they would fall into apostasy, the Lord would send them problems through their enemies; whether it was the Midianites, the Philistines, the Edomites, or some other nation.

It isn't surprising then that about ninety-four years after the reign of Judean king Amaziah -- at which time Jeroboam regained Damascus, Hamath and the surrounding region -- that the Israelites were once again worshipping the foreign gods. Thus, the Lord was forced to deal with them. The Israelites already knew that they were backslidden from the Lord. They knew that if they kept mocking the Lord, that He would not ignore their rebellion forever. One reason why they were so aware of their sins, is because the Prophet Isaiah warned them for years regarding what was about to happen to them. Please note that I am referring to the Northern Kingdom of Israel.

As you can imagine, the Assyrians -- note that Assyria was still the dominant power at that time, and not Babylonia -- had an axe to grind, due to the events which we have already discussed. In other words, they were tired of the Israelites continuously trying to grab territory from the southwestern corner of their empire. So how did the Assyrians respond?

As I point out in other articles, not only did the Assyrians -- under the leadership of Shalmaneser V -- regain the cities which they had lost, but they went even further and conquered the Northern Kingdom of Israel, deported the so-called "Ten Lost Tribes" to some of their own controlled territories, and imported foreigners into the Northern Kingdom. These events occurred during the reign of Judean king Ahaz, who ruled the Southern Kingdom of Judah just prior to good king Hezekiah. Consider the following verses:

"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree: And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: For they served idols, whereof the LORD had said unto them, Ye shall not do this thing. Yet the LORD testified against Israel, and against Judah, by all the

prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof."

2 Kings 17:1-24, KJV

Considering the volume of Scriptural evidence which I have now provided, it should be clear to you why the Syrians would choose to join the military confederacy which was conspiring against Israel in Psalm 83. As with the other nations which we have examined, they viewed the Israelites as the invaders and the aggressors. As we have already learned, for more than four hundred years, the Jews literally disappeared from sight while they were in bondage in Egypt. Then, once God liberated them through the hand of Moses, they very aggressively began their campaign to conquer the land of Canaan and the outlying areas. They interrupted what had been the status quo for many hundreds of years, stepped on a lot of toes, and engendered fear in the surrounding nations.

One related point that is worth mentioning here is that while the Assyrians were descended from Shem's second son, Asshur, Abraham's family -- and thus the Israelites -- were descended from Shem's third son, Arphaxad. So what we can see in both Biblical history and secular history, is that since the very first conflict which occurred in the Book of Genesis between the first two siblings -- that is, Cain and Abel -- there have been continual rivalries between different brothers and their descendants. In fact, as I have mentioned before, the

current situation in the lands of the Middle East is really one, long, drawn-out family feud between the different sides of the Patriarch Abraham's family. The intervention by some foreign powers -- particularly the British and the French -- which carved up the Middle East as they pleased, may have only aggravated the problem further.

With our discussion of the Syrians, we have now examined to a limited degree, the various parties who posed a threat to Israel, and who Asaph prayed against in Psalm 83. We have also come to understand some of the reasons why they would hold hostile attitudes towards the Jews of Judah, as well as towards the Israelites of the Northern Kingdom. To reiterate, for the most part, the Israelites were the aggressors since the time of Moses and Joshua. They had territorial conquest on their minds for literally hundreds of years. Obviously, I cannot possibly discuss every single conflict, hostility and war which may have occurred between Israel and these other kingdoms. To do so would require a great deal of time, and would extend this already lengthy series into a book-length tome.

While some of you who are reading this series -- particularly those of you who are Christians and pro-Israel supporters -- may view what the ancient Israelites did, and what the modern Jews continue to do, as their "Divine Right", in our attempt to understand the context of Psalm 83, we simply cannot adopt that position. We need to view the situation which existed at that time from the perspective of those nations who had lost something to the Israelites, and who felt threatened by the Israelites. Once you do this, you will come to understand why the conspiracy existed in the first place. You will hopefully also come to understand why Psalm 83 deals specifically with a situation which existed at that time -- that is, during the time of King Jehoshaphat and Asaph -- and that it is not a prophecy, and has nothing to do with a war in the Middle East at some point in our own near future.

What should also hopefully be apparent to you, is that the fears which Asaph expressed in Psalm 83, became a reality in a matter of decades, and reached their maximum fulfillment about two hundred years after the reign of King Jehoshaphat, when Assyrian forces under the leadership of King Shalmaneser regained the cities which the Syrians had lost, conquered the Northern Kingdom of Israel, deported the "Ten Lost Tribes" to Syrian controlled territories, and imported foreigners into the Northern Kingdom, as a way to weaken the local populace. Historically-speaking, this event is referred to as the First Diaspora. As I mentioned earlier, this invasion is also what the Prophet Isaiah foresaw coming, as a result of the sins of his people.

To add to this point, I should also mention that about one hundred and fifty years later, the Southern Kingdom of Judah suffered a very similar fate -- and for very similar reasons such as gross idolatry -- when the armies of Babylonian King Nebuchadnezzar invaded Israel, destroyed Jerusalem and the Temple which had been built by Solomon, and carried off many thousands of Jews to Babylon. I discuss these events in more detail in other articles, so I will limit their mention here. This dispersion of the Jews from Jerusalem and Judah by the Babylonians is referred to as the Second Diaspora. The final

siege and conquest -- and the destruction of Jerusalem and the Temple -- occurred around 587 BC.

Exactly how each of the parties who are mentioned in Psalm 83 carried out their roles is difficult to say, due to a lack of specifics in both the Scriptures and in the secular historical record. However, there are several points which are worthy of our consideration. The first of these points is survival. When a world power -- in this case, the Assyrian and the Babylonian Empires -- embarks on territorial expansion, minor players -- such as the nations which are mentioned in Psalm 83 -- have a choice. Either they can acquiesce to the demands of the major player -- meaning become puppet states, pay tribute and maybe contribute soldiers and supplies to their armies -- or else they can resist, and be invaded and conquered themselves.

If we consider how much the different Psalm 83 nations hated the Israelites, it makes perfect sense that they would take advantage of a major world power coming along, and would side with that power in order to wreak revenge on the Jews. This could be what the conspiracy was all about. If you are at all familiar with the events surrounding the 70 AD destruction of Jerusalem and the Temple, this is exactly what occurred. The Romans did not go it alone. While Vespasian and Titus were obviously the major players in that conflict -- that is, the First Jewish-Roman War -- they were joined by local allies, as well as by the armies of King Herod Agrippa II, who had fled from Jerusalem when the unrest intensified there. This was in fact the Third Diaspora, which resulted in the Jews being dispersed yet again. They just never seem to learn.

In both cases when the Assyrians and the Babylonians invaded and conquered Israel and Judah, it is probable that the enemy nations which are mentioned in Psalm 83, were quick to take advantage of the situation. In other words, they acted like vultures and scavenged on the remains of what had been Israel and Judah. So again, those things which Asaph feared in Psalm 83 were no doubt realized. I am reminded of something which the Patriarch Job said in the Book which is named after him:

"For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."
Job 3:25, KJV

Whether we are speaking of a nation, or of an individual, or even of a child, the simple truth of the matter is that the reason why we fear, is because we know in our hearts that we are doing something wrong, and we fear discovery, as well as eventual retribution. The Apostles Peter and Paul both say the very same thing when they write the following:

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."
Hebrews 10:26-27, KJV

"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of

the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."

Romans 13:2-5, KJV

As I mentioned earlier, the Israelites knew that they were in rebellion against the Lord, and they were aware of the fact that the axe of God's Judgments would fall sooner or later, as it always does. Yet they persisted in their sins until the Lord let His anger be felt in a very powerful way; on three different occasions, in fact: the Assyrians, the Babylonians and the Romans.

To reiterate, everything we have examined strongly suggests that Psalm 83 actually describes past historic events which have already transpired, and that it is not a prophecy about a near-future war which will occur in the Middle East between the state of Israel and her Arab and Muslim enemies, as some Zionist-leaning Christians have proposed. As such, I remain personally convinced by the Scriptural evidence which I have presented to you, that the Psalm 83 War doctrine is nothing short of a false doctrine. My impression is that it has been promoted in different areas of the Internet by some misguided Christians, quite possibly with the tacit approval of certain Zionist Jews themselves.

The evidence I have seen suggests that these Christians have patched together different verses from different Prophetic Books in the Old Testament, in order to convince people that Psalm 83 is a near-future prophecy. The misguided Christians who commit this mistake have taken some of these prophecies out of their proper historical context, in order to weave together their futuristic interpretation, and it is wrong to do this. In short, I simply do not believe that these people even know what they are talking about. They are in way over their heads, and they are leading people astray. Let me again remind my readers of the following verses:

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

1 Timothy 1:5-7, KJV

"And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."

1 Corinthians 8:2, KJV

"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."

2 Peter 3:15-16, KJV

If we consider the psychological war which is currently being

waged in the mass media by both the Israelis and pro-Israel supporters, as a result of the threat -- real or imagined -- from Iran, it becomes even more apparent why these misguided Christians would promote this Psalm 83 War false doctrine, in which Israel will supposedly prevail over her enemies. But the point remains that I am personally convinced that these people are wrong. You may or may not agree with my assessment.

While some modern Christians -- particularly Christians who reside in the United States of America -- are enamored with Israel and are very pro-Israel, and continue to view the Jews as God's "Chosen People" who apparently can do no wrong, and who have the right to do as they please, I suspect that their perception of the Jews is skewed in large part by the modern entertainment industry, as well as by other forms of the mass media. Given that Hollywood -- or unHolywood as I prefer to call it -- is controlled by powerful Jews, it should come as no surprise to us that it produces a lot of movies which all promote a very pro-Israel position.

Sadly, for a lot of Christians -- at least for Christians who reside in the USA -- their knowledge of the Jews' history can probably be summed up in glorious movie extravaganzas such as "The Ten Commandments", "Ben Hur" and 1995's "Moses", which starred British actor Ben Kingsley. Quite a few movies and TV mini-series have also been produced which explore the lives of the early Patriarchs, as well as some of the Prophets, and a few of the more famous kings such as David and Solomon. But have you ever wondered why there is so much cinematographic silence following the lives of the early Patriarchs and the liberator Moses? This is a question which I will address as we continue this series in part seven.

Please go to part seven for the conclusion of this series.

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THE PSALM 83 WAR FALSE DOCTRINE EXPOSED! : PART 7

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Published On : August 27, 2012

Last Updated : August 27, 2012

Jews As Portrayed In Entertainment Industry, Unbalanced Mass Media Coverage, Extremely Dark Violent Side Of Old Testament Jewish History, Israelites Were Aggressors For Hundreds Of Years, In Thy Seed Shall All The Nations Of The Earth, King David And Solomon Abused Hiram And Phoenicians, Israelites Used Enforced Slave Labor And Demanded Tribute, Israelites Were Treacherous Violent Ruthless Bloodthirsty And Vengeful, Vile King Herod Kills Children, Evil Queen Athaliah's Deeds, Ancient Israelites Committed Ethnic Cleansing And Genocide, Young Girls Of Subdued Nations Were Given To Israelite Men,

Enemy Nations Had Legitimate Complaints Against Israel In Psalm 83, Israelites Created The Hostile Environment Around Them Through Their Aggression, Forceful Creation Of Israel In 1948, Arabs Forced Out Of Palestine Or Became Second Class Citizens In Israel, Gideon Defeats Midianites, Kings Zebah And Zalmunna Are Killed, Asaph Wrote About Events In His Own Time Or Previous Times, Psalm 83 War Doctrine Is False, Promoted By Pro-Israel Christians And The Zionists, Don't You Be Tossed To And Fro By Every Wind Of Doctrine

As I concluded in part six, as far as the history of the Jews is concerned, the entertainment industry -- both Hollywood and the television industry -- has produced a number of big screen movie extravaganzas -- most of which I have personally viewed -- and quite a few made-for-TV movies and mini-series. These movies and television shows explore the lives of the Patriarchs, as well as some of the Prophets, and a few of the more famous kings such as David and Solomon. Of course, Jesus is a popular subject as well. However, have you ever wondered why there is so much cinematographic silence following the lives of the early Patriarchs and the liberator Moses?

Perhaps from reading this series, you have already begun to realize that this part of Jewish history is not so pretty. In fact, depending on one's point of view, it may be considered downright distasteful, disgusting, repulsive and embarrassing; particularly if one happens to be a pro-Israel Christian who is endeavoring to explain this dark part of Jewish history to non-believers. As the previous paragraphs reveal, and as the following paragraphs will clarify even more for you, extreme violence in the form of war, murder and assassinations, ethnic cleansing, genocide, patricide, matricide and infanticide have been in the Jewish blood for literally thousands of years. Of course, there are also the child sacrifices which were offered to the false god Molech as well.

While it has become common practice for the modern mass media -- whether it is a news report, or perhaps a movie -- to very often present the Jews as the victims who are always forced by their enemies to go on the defense -- consider the ongoing feud with Iran, or how the Jewish-controlled press doggedly paints the Palestinians as the only aggressors, even though the total number of Palestinian casualties over the years far exceeds the number of Israeli deaths -- the Bible presents a very different picture of this ancient warrior race.

The truth of the matter -- as I mentioned in part six -- is that for the most part, the Israelites were the aggressors since the time of Moses and Joshua. Once God liberated them from Egyptian bondage, the descendants of Abraham embarked on a very aggressive campaign to conquer the land of Canaan and the outlying areas. Territorial conquest was on their minds for literally hundreds of years after that. Whether or not you personally accept this as being a part of God's Divine Plan for the Israelites, so that they could possess the land of Canaan, I will leave to you to determine. That is not the focus of this series.

However, if you are interested in my opinion concerning this controversial subject, I invite you to read my article "God

of Peace, God of War". In addition, the following paragraphs may possibly alter your opinion concerning this issue. As you read this information, please consider this important question: Is this what God really meant when He said the following to Abraham?:

"And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"
Genesis 18:17-18, KJV

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."
Genesis 22:18, KJV

"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;"
Genesis 26:4, KJV

In part five of this series, I pointed out to you how both King David and King Solomon took advantage of King Hiram and the Phoenicians in order to complete some major construction projects in Israel. This included King David's cedar house, the original Temple, and a number of other projects that used Phoenician labor for over twenty years, as well as the cedar trees from Lebanon. As I have already explained, this was not voluntary labor. It was in fact forced labor; that is, slave gangs. Furthermore, when it came time for Solomon to pay King Hiram, he gave him twenty low-quality cities in Galilee which offended and angered Hiram.

Following are some additional verses of Scripture which also reveal that upon subduing a nation, it was common practice for the Israelites to implement a system of enforced, cheap slave labor, as well as to demand tribute from the nations which they subdued. Please take note of the fact that in the verses, the words "presents" and "gifts" find their origin in the Hebrew word "minchah". Pronounced min-khaw', this word refers to some kind of tribute or offering; that is, a tax. This tribute usually took the form of gold, silver, flocks or crops. As we learned in part five, concerning King Solomon, in the verses below, the word "tribute" finds its origin in the Hebrew words "mac" and "mic". These words imply forced laborers, serfdom or enforced payment:

"And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day."
1 Kings 9:20-21, KJV

"As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day."
2 Chronicles 8:7-8, KJV

"And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats."

2 Chronicles 17:10-11, KJV

"And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly."

2 Chronicles 26:8, KJV

If there is one thing that you will learn from some of these Old Testament stories, it is that the ancient Israelites were a very treacherous, violent, ruthless, bloodthirsty, vengeful and unforgiving lot. Many of you are no doubt familiar with the fact that upon learning of the birth of the Christ child, evil King Herod ordered that all male children two years and younger in age were to be killed. I discuss these events in more detail in the article entitled "Birth of Jesus and the Star of Bethlehem", if you wish to consider reading it.

You see, from the Jewish perspective, Herod was not really doing anything out of the ordinary. Since the times of the Old Testament period, it was common practice for a king or queen to slay all potential adversaries, even in their own courts and in their own homes. There are stories in the Old Testament where kings or queens killed their own children in order to protect their position of power. In other cases, they would kill the entire family of the previous king, in order to prevent that king's family from challenging their position. This is the true history of the Jew, and it is really sick and disgusting.

I'm reminded in particular of one very evil woman by the name of Athaliah, who was wife and queen to wicked King Jehoram, and the mother of Ahaziah. Ahaziah only ruled from Jerusalem for one year. Following Ahaziah's execution -- which was a judgment from the Lord due to his wickedness -- we read the following regarding Athaliah's wicked and bloody deeds:

"But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land . . . Then they brought out the king's son [Joash], and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king. Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded

with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason. Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD. So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there . . . And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword."
2 Chronicles 22:10-12, 23:11-15, 21, KJV

In case you didn't quite understand the previous verses, let me clarify a few points for you. Jehoram and Athaliah were married, and were king and queen over Jerusalem and Judah. Two of their children were Ahaziah -- a son -- and a sister named Jehoshabeath, who also happened to be married to the high priest, Jehoiada. Athaliah apparently favored her son Ahaziah. However, upon his brief reign and death, she went on a killing spree and arranged to have all of the remaining royal offspring murdered, so that she alone could sit upon the throne in Jerusalem. However, wise Jehoshabeath took it upon herself to hide her brother's young son -- Joash -- in the Temple for a period of six years. During that time, the high priest Jehoiada secretly worked against evil Athaliah, until Joash was finally declared the new king. In the end, Athaliah -- and anyone who was loyal to her -- were finally executed. Such was ancient Jewish politics. Murder was in their blood.

Obviously, many hundreds of years later, wicked King Herod was no different. Murder was in his blood as well. In fact, the historical record states that by his orders, his wife Mariamne was executed, as were two of his sons. Furthermore, he had his previous wife, Doris, and her young son Antipater banished, so that he could marry Mariamne, win favor with the Jews -- he was actually an Idumaeen, or Edomite -- and also manipulate his way to the Jewish throne.

As detestable as the previous stories are, the way in which the ancient Israelites treated their enemies was even worse. As I amply explain in the series "God of Peace, God of War", the fact of the matter is that the Old Testament makes it very clear that in addition to enslaving their enemies, and forcing them to pay tribute, the Israelites often engaged in the wholesale slaughter of men, women and children. On some occasions, however, they were permitted to keep the younger girls for themselves. These horrendous acts are evidenced by verses such as the following:

"Then Sihon came out against us, he and all his people, to fight at Jahaz. And the LORD our God delivered him before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took."
Deuteronomy 2:32-35, KJV

"So the LORD our God delivered into our hands Og also, the

king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. But all the cattle, and the spoil of the cities, we took for a prey to ourselves."
Deuteronomy 3:3-7, KJV

"And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both of men and of beasts . . . Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves."
Numbers 31:9-11, 17-18, KJV

"And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom; [For six months did Joab remain there with all Israel, until he had cut off every male in Edom:]"
1 Kings 11:14-16, KJV

In our modern times, if one country were to attack another nation, and murder all of its men, women and children, and likewise destroy all of its cities -- as the Israelites did -- there would no doubt be a global uproar and international condemnation. Such a barbarous country would be accused of ethnic cleansing and genocide within the blink of an eye. The United Nations Security Council, NATO and other world bodies would be forced to take action sooner or later, just as they are currently doing with the Arab country of Syria, and its rogue president, Bashar al-Assad, who has been slaughtering his own countrymen who are opposed to his repressive regime.

The previous Biblical examples prove once again that despite how modern Christians may view the conquest of the Promised Land -- then known as Canaan -- the countries which formed an alliance and conspired against Israel in Psalm 83 obviously had very legitimate complaints. Their men, women and children were being murdered in cold blood so that their races were in effect being wiped out. Those who remained were enslaved, or else they were forced to pay tribute to Israel. Young girls who were not outright killed were given to the Israelite men. Thus, through their own violent actions and oppression, the Israelites were in fact responsible for creating the hostile environment which surrounded them, as described in Psalm 83.

The irony of this situation is that today, thousands of years later, a very similar situation exists in the Middle East. As I briefly mentioned in part six, following the Third Diaspora which occurred as a result of the Romans' destruction of Jerusalem and the Temple in 70 AD by Titus

and his legions, the Jews were dispersed from Israel for many centuries. Very few Jews -- who numbered in the low thousands -- remained in Palestine after that period. Then, just as the Israelites seemed to come out of nowhere after their liberation from Egypt millennia before, a new Jewish nation was forcefully created in 1948 in Palestine, on land which at that time had been occupied by the Arabs for many centuries.

It is an established, historical fact that with the creation of the modern state of Israel in 1948, the Arabs were either forced off of their lands -- as were the Canaanite nations millennia before -- or else they and their descendants were eventually forced to become second class citizens in Israel, who have fewer rights and privileges than the Jews. This is what has created the current bitterness between the Israelis and the Palestinians. It was instigated by Jewish aggression, even if the Arabs ultimately did choose to respond with war, as well as with violent acts of terrorism. Their response was to the aggression which had been initiated by the Jews, and it is just the latest episode in a feud which has endured for millennia, ever since Isaac became the seed of promise.

As I mentioned earlier in this series, one of the reasons why we know that Psalm 83 is not a prophecy concerning the future is because futuristic words such as "shall" and "will" are to be found nowhere in it. Asaph writes completely in the present and past tenses. After identifying the nations and peoples who have formed a confederacy against Judean King Jehoshaphat, he petitions the Lord to destroy the enemies of Israel. He says "Do unto them as . . .", and then Asaph proceeds to refer to some of Israel's former enemies who were defeated in the past.

One example which Asaph mentions are Zebah and Zalmunna. Who were these people? Earlier, I mentioned how Gideon defeated the Midianites, thus bringing the Midianite threat to an end. As we discover in the same narrative that I shared with you earlier, Zebah and Zalmunna were in fact the kings of the Midianites who were killed by Gideon, as we can determine by the following verses:

"Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword. And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. And Gideon the son of Joash returned from battle before the sun was up, And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men. And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary? And he took the elders of the city, and thorns of the wilderness and briers, and with them he taugth the men of Succoth. And he beat down the tower of Penuel, and slew the men of the city. Then said he unto Zebah and Zalmunna, What manner of men were they whom ye

slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king. And he said, They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you. And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth. Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks."
Judges 8:10-21, KJV

So once again we see that Asaph was obviously writing about and praying about specific events which occurred during his own time, or which occurred prior to his time. To reiterate a point which I have made throughout this series, contrary to the misguided claims of modern, pro-Israel Christians, he was not prophesying about some far future event -- three thousand years into his own future -- in which Israel would once again face off against her hated enemies. This is a blatantly false doctrine, in my view. It is in fact a politically-motivated Zionist doctrine, which some foolish, naive Christians in the United States -- and I assume elsewhere as well -- have been manipulated into supporting and promoting by their misguided and pro-Israel Christian leaders, who only seem to know how to parrot the will of Israel.

You will recall that in part one I mentioned how some of our Christian brethren will sometimes share certain information, and false doctrines -- such as this Psalm 83 War doctrine -- out of ignorance, or simply because they have not taken the time to really study the Scriptures in order to validate the truthfulness and accuracy of what they have read or heard. We all get excited when we learn something new from God's Word, and we want to shout it out to all of our online friends; but this can be both damaging to the Body of Christ -- as well as quite embarrassing to the conveyor of the message -- when it turns out that the information or doctrine is false. If such people are guilty of anything, it is probably that they don't take heed to the wisdom that is found in the following verse:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;"
Ephesians 4:14, KJV

With these words I will bring this series to its conclusion. I trust that you have found it informative, and that it has been a blessing in your life. I also hope that you have come to realize that the Psalm 83 War doctrine is false, and that it should not be trusted or accepted as Scriptural truth. If you have been blessed by this series, and if you happen to have an account with Facebook, Twitter or Google+, I would really appreciate if you would take the time to click on the corresponding link that is found on this page. Thanks so much, and may God bless you abundantly!

For additional information, you may want to refer to the list of reading resources below which were also mentioned in this series, or which are related to this series, and which are likewise located on the Endtime Prophecy Net web server:

Accusations of Antisemitism: My Personal Response
Arab Spring and the Birth of the Beast and the Islamic Empire
Backsliding, Divine Chastisement and the Divine Agreement
Beholding the Evil and the Good
Do You Want Love and Light, or Rod and Wrath?
From Armageddon to the New Earth
God of Peace, God of War
Job and the Land of Uz
Nephilim: The Giants of Genesis
One From Beyond: Hebrew of Hebrews
Satan: King of Tyrus, King of Empires
The Book of Enoch: Truth or Heresy?
The Children of God and Politics
The Fruits of Disobedience
The International Jew and the Protocols of Zion

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