

## ~ALLIANCE (1958)

[Hebrew *cha-var'* means, be joined]

• Marriage Alliances

• Covenants

• Unwise Alliances With Other Nations

- A uniting together of different parties, families, individuals, or states, whether by marriage, mutual agreement, or legal compact. An alliance usually implies resultant mutual benefit or the joint pursuit of a desired purpose. The Hebrew word *cha-var'* literally means be joined but is used figuratively to mean be allied, to have partnership.
- And it is to have two shoulder pieces to **be joined** at its two extremities, and it must be joined. (**Exodus 28:7**)
- Will the throne causing adversities **be allied** with you while it is framing trouble by decree? (**Psalms 94:20**)
- And after this Jehoshaphat the king of Judah had **partnership** with Ahaziah the king of Israel, who acted wickedly. (**2 Chronicles 20:35**)
- The related *cha-ver'* denotes an ally or partner.
- Thus all the men of Israel were gathered against the city as one man, as **allies**. (**Judges 20:11**)
- A **partner** I am of all those who do fear you, and of those keeping your orders. (**Psalms 119:63**)
- Abraham entered into an early **alliance** with Mamre, Eshcol, and Aner of the Amorites. The nature of the **confederacy** is not stated, but they joined him in his march to rescue his nephew Lot from invading kings.
- After that a man who had escaped came and told Abram the Hebrew. He was then tabernacling among the big trees of Mamre the Amorite, the brother of Eshcol and brother of Aner, and they were **confederates** of Abram. (**Genesis 14:13**)
- Thus Abram got to hear that his brother had been taken captive. With that he mustered his trained men, three hundred and

eighteen slaves born in his household, and went in pursuit up to Dan. (**Genesis 14:14**)

- **And by night he resorted to dividing his forces, he and his slaves, against them, and thus he defeated them and kept in pursuit of them up to Hobah, which is north of Damascus. (**Genesis 14:15**)**
- **And he proceeded to recover all the goods, and he recovered also Lot his brother and his goods and also the women and the people. (**Genesis 14:16**)**
- **Then the king of Sodom went out to meet him after he returned from defeating Chedorlaomer and the kings that were with him, to the Low Plain of Shaveh, that is, the kings Low Plain. (**Genesis 14:17**)**
- **And Melchizedek king of Salem brought out bread and wine, and he was priest of the Most High God. (**Genesis 14:18**)**
- **Then he blessed him and said; Blessed be Abram of the Most High God, producer of heaven and earth. (**Genesis 14:19**)**
- **And blessed be the Most High God, who has delivered your oppressors into your hand! At that Abram gave him a tenth of everything. (**Genesis 14:20**)**
- **After that the king of Sodom said to Abram; Give me the souls, but take the goods for yourself. (**Genesis 14:21**)**
- **At this Abram said to the king of Sodom; I do lift up my hand in an oath to Yehowah the Most High God, Producer of heaven and earth. (**Genesis 14:22**)**
- **That, from a thread to a sandal lace, no, I shall take nothing from anything that is yours, in order, that you may not say; It was I who made Abram rich. (**Genesis 14:23**)**
- **Nothing for me! Only what the young men have already eaten, and the share of the men who went with me, Aner, Eshcol and Mamre, let them take their share. (**Genesis 14:24**)**
- **Abraham was then dwelling as an alien in land controlled by petty kingdoms, and in this case, some formal declaration in the form of a covenant may have been required of him as a prerequisite for**

**peaceful residence in their midst. However, Abraham avoided unnecessarily obligating himself to such political rulers, as is manifest by his statement to the king of Sodom at;**

- **After that the king of Sodom said to Abram; Give me the souls, but take the goods for yourself. (Genesis 14:21)**
- **At this Abram said to the king of Sodom; I do lift up my hand in an oath to Yehowah the Most High God, Producer of heaven and earth. (Genesis 14:22)**
- **That, from a thread to a sandal lace, no, I shall take nothing from anything that is yours, in order, that you may not say; It was I who made Abram rich. (Genesis 14:23)**
- **Nothing for me! Only what the young men have already eaten, and the share of the men who went with me, Aner, Eshcol and Mamre, let them take their share. (Genesis 14:24)**
- **Later, at Gerar, the Philistine king Abimelech reminded Abraham of his alien status and that he resided in the land of Philistia by Abimelech's consent, and he requested of him the swearing of an oath guaranteeing faithful conduct. Abraham acquiesced and later, following a water-rights dispute, made a covenant with Abimelech.**
- **Now Abraham moved camp from there to the land of the Negeb and took up dwelling between Kadesh and Shur and residing as an alien at Gerar. (Genesis 20:1)**
- **Further Abimelech said; Here my land is available to you. Dwell where it is good in your eyes. (Genesis 20:15)**
- **Now it came about at that time that Abimelech together with Phicol the chief of his army said to Abraham; God is with you in everything you are doing. (Genesis 21:22)**
- **So now swear to me here by God that you will not prove false to me and to my offspring and to my posterity, that, according to the loyal love with which I have dealt with you, you will deal with me and with the land in which you have been residing as an alien. (Genesis 21:23)**
- **So Abraham said; I shall swear. (Genesis 21:24)**

- **When Abraham criticized Abimelech severely as regards the well of water that the servants of Abimelech had seized by violence. (Genesis 21:25)**
- **Then Abimelech said; I do not know who did this thing, neither did you yourself tell it to me, and I myself have also not heard of it except today. (Genesis 21:26)**
- **With that Abraham took sheep and cattle and gave them to Abimelech, and both of them proceeded to conclude a covenant. (Genesis 21:27)**
- **When Abraham set seven female lambs of the flock by themselves. (Genesis 21:28)**
- **Abimelech went on to say to Abraham, What is the meaning here of these seven female lambs that you have set by themselves? (Genesis 21:29)**
- **Then he said; You are to accept the seven female lambs at my hand, that it may serve as a witness for me that I have dug this well. (Genesis 21:30)**
- **That is why he called that place Beersheba, because there both of them had taken an oath. (Genesis 21:31)**
- **So they concluded a covenant at Beersheba, after which Abimelech got up together with Phicol the chief of his army and they returned to the land of the Philistines. (Genesis 21:32)**
- **After that he planted a tamarisk tree at Beersheba and called there upon the name of Yehowah the indefinitely lasting God. (Genesis 21:33)**
- **And Abraham extended his residence as an alien in the land of the Philistines many days. (Genesis 21:34)**
- **Abraham's son Isaac also came to dwell in Gerar, although he was later asked by Abimelech to move out of the immediate vicinity, and he willingly complied. Disputes over water rights again occurred, but thereafter Abimelech and his chief associates approached Isaac requesting an **oath of obligation** and a covenant, doubtless as a renewal of that made with Abraham. Sworn statements were made by both parties guaranteeing reciprocal peaceful conduct.**

- **Finally Abimelech said to Isaac; Move from our neighborhood, because you have grown far stronger than we are. (Genesis 26:16)**
- **And the servants of Isaac went on digging in the torrent valley and so they found there a well of fresh water. (Genesis 26:19)**
- **And the shepherds of Gerar fell to quarreling with the shepherds of Isaac, saying; The water is ours! Hence he called the name of the well Esek, because they had contended with him. (Genesis 26:20)**
- **And they went digging another well, and they fell to quarreling over it also. Hence he called its name Sitnah. (Genesis 26:21)**
- **Later he moved away from there and dug another well, but they did not quarrel over it. Hence he called its name Rehoboth and said; It is because now Yehowah has given us ample room and has made us fruitful in the earth. (Genesis 26:22)**
- **Later on Abimelech came to him from Gerar with Ahuzzath his confidential friend and Phicol the chief of his army. (Genesis 26:26)**
- **At this Isaac said to them; Why have you come to me, seeing that you yourselves hated me and so sent me away from your neighborhood? (Genesis 26:27)**
- **To this they said; We have unmistakably seen that Yehowah has proved to be with you. Hence we said; Let, please, an **oath of obligation** occur between us, between us and you, and let us conclude a covenant with you. (Genesis 26:28)**
- **That you will do nothing bad toward us just as we have not touched you and just as we have done only good toward you in that we sent you away in peace. You now are the blessed of Yehowah. (Genesis 26:29)**
- **Then he made a feast for them and they ate and drank. (Genesis 26:30)**
- **Next morning they were early in rising and they made sworn statements one to the other. After that Isaac sent them away**

- and they went from him in peace. ([Genesis 26:31](#))
- **And Laban proceeded to say; This heap is a witness between me and you today. That is why he called its name Galeed. ([Genesis 31:48](#))**
  - **And The Watchtower, because he said; Let Yehowah keep watch between me and you when we are situated unseen the one from the other. ([Genesis 31:49](#))**
  - **If you go to afflicting my daughters and if you go to taking wives in addition to my daughters, there is no man with us. See! God is a witness between me and you. ([Genesis 31:50](#))**
  - **And Laban went on to say to Jacob; Here is this heap and here is the pillar that I have erected between me and you. ([Genesis 31:51](#))**
  - **This heap is a witness, and the pillar is something that bears witness, that I will not pass this heap against you and that you will not pass this heap and this pillar against me for harm. ([Genesis 31:52](#))**
  - **Let the god of Abraham and the god of Nahor judge between us, the god of their father. But Jacob swore by the Dread of his father Isaac. ([Genesis 31:53](#))**
  - **The apostle Paul states that these early patriarchs publicly declared themselves strangers and temporary residents tenting in the land, awaiting a city having real foundations, whose builder and maker is God.**
  - **By faith Abraham, when he was called, obeyed in going out into a place he was destined to receive as an inheritance, and he went out, although not knowing where he was going. ([Hebrews 11:8](#))**
  - **By faith he resided as an alien in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. ([Hebrews 11:9](#))**
  - **For he was awaiting the city having real foundations, the builder and maker of which city is God. ([Hebrews 11:10](#))**
  - **In faith all these died, although they did not get the fulfillment of**

- the promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land. (**Hebrews 11:13**)
- For those who say such things give evidence that they are earnestly seeking a place of their own. (**Hebrews 11:14**)
  - And yet, if they had indeed kept remembering that place from which they had gone forth, they would have had opportunity to return. (**Hebrews 11:15**)
  - But now they are reaching out for a better place, that is, one belonging to heaven. Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them. (**Hebrews 11:16**)
  - **A different situation prevailed with the entry of the nation of Israel into Canaan, the Land of Promise. The Sovereign God had given Israel full right to the land in fulfillment of his promise to their forefathers. They were, therefore, not entering as alien residents, and Yehowah prohibited their making **alliances** with the pagan nations in the land.**
  - **And I will fix your boundary from the Red Sea to the sea of the Philistines and from the wilderness to the River, because I shall give into your hand the inhabitants of the land, and you will certainly drive them out from before yourself. (**Exodus 23:31**)**
  - **You are **not to conclude a covenant** with them or their gods. (**Exodus 23:32**)**
  - **They should not dwell in your land, that they may not cause you to sin against me. In case you should serve their gods, it would become a snare to you. (**Exodus 23:33**)**
  - **For your part keep what I am commanding you today. Here I am driving out from before you the Amorites and the Canaanites and the Hittites and the Perizzites and the Hivites and the Jebusites. (**Exodus 34:11**)**
  - **Watch yourself that you **do not conclude a covenant** with the inhabitants of the land to which you are going, for fear it may prove itself a snare in your midst. (**Exodus 34:12**)**

- But their altars you people are to pull down, and their sacred pillars you are to shatter, and their sacred poles you are to cut down. (**Exodus 34:13**)
- For you must not prostrate yourself to another god, because Yehowah, whose name is Jealous, he is a jealous God. (**Exodus 34:14**)
- For fear that **you may conclude a covenant** with the inhabitants of the land, as they will certainly have immoral intercourse with their gods and sacrifice to their gods, and someone will be certain to invite you, and you will certainly eat some of his sacrifice. (**Exodus 34:15**)
- Then you will have to take some of their daughters for your sons, and their daughters will be certain to have immoral intercourse with their gods and make your sons have immoral intercourse with their gods. (**Exodus 34:16**)
- They were to be subject only to God's Laws and statutes, not to those of the nations due for eviction.
- The way the land of Egypt does, in which you dwelt, you must not do, and the way the land of Canaan does, into which I am bringing you, you must not do, and in their statutes you must not walk. (**Leviticus 18:3**)
- My judicial decisions you should carry out, and my statutes you should keep so as to walk in them. I am Yehowah your God. (**Leviticus 18:4**)
- And you people must keep all my statutes and all my judicial decisions and do them, that the land to which I am bringing you to dwell in it may not vomit you out. (**Leviticus 20:22**)
- And you must not walk in the statutes of the nations whom I am sending out from before you, because they have done all these things and I abhor them. (**Leviticus 20:23**)
- Hence I said to you; You, for your part, will take possession of their ground, and I, for my part, shall give it to you to take possession of it, a land flowing with milk and honey. Yehowah your God I am, who have divided you off from the peoples. (**Leviticus 20:24**)



## •• Marriage Alliances

- They were particularly warned against forming **marriage alliances** with such nations. Such **alliances** would intimately involve them not only with pagan wives but with pagan relatives and their false religious practices and customs, and this would result in apostasy and a snare.
- And Yehowah your God will certainly abandon them to you, and you must defeat them. You should without fail devote them to destruction. You must **conclude no covenant** with them nor show them any favor. (**Deuteronomy 7:2**)
- And you must form no **marriage alliance** with them. Your daughter you must not give to his son, and his daughter you must not take for your son. (**Deuteronomy 7:3**)
- For he will turn your son from following me, and they will certainly serve other gods, and Yehowah's anger will indeed blaze against you, and he will certainly annihilate you in a hurry. (**Deuteronomy 7:4**)
- Then you will have to take some of their daughters for your sons, and their daughters will be certain to have immoral intercourse with their gods and make your sons have immoral intercourse with their gods. (**Exodus 34:16**)
- But if you should turn back at all and you do cleave to what is left of these nations, these that remain with you, and you do form **marriage alliances** with them and go in among them, and they among you. (**Joshua 23:12**)
- You should positively know that Yehowah your God will not continue to dispossess these nations on your account, and they must become to you as a trap and as a snare and as a scourge on your flanks and as thorns in your eyes until you have perished off this good ground that Yehowah your God has given you. (**Joshua 23:13**)
- The **Hebrew** verb *cha-than'*, meaning **form a marriage alliance**, is related to *cho-then'*, father-in-law, *cha-than'*, bridegroom, son-in-law, *cho-the'neth*, mother-in-law, and *chathun-nah'*, marriage.

- **Further, Saul commanded his servants; Speak to David secretly, saying; Look! The king has found delight in you, and all his servants themselves have fallen in love with you. So now form a **marriage alliance** with the king. (1 Samuel 18:22)**
- **And Moses became a shepherd of the flock of Jethro, the priest of Midian, whose son-in-law he was. While he was driving the flock to the west side of the wilderness, he came at length to the mountain of the true God, to Horeb. (Exodus 3:1)**
- **Finally Zipporah took a flint and cut off her sons foreskin and caused it to touch his feet and said; It is because you are a bridegroom of blood to me. (Exodus 4:25)**
- **Hence Lot went on out and began to speak to his sons-in-law who were to take his daughters, and he kept on saying, Get up! Get out of this place, because Yehowah is bringing the city to ruin! But in the eyes of his sons-in-law he seemed like a man who was joking. (Genesis 19:14)**
- **Cursed is the one who lies down with his mother-in-law. And all the people must say; Amen! (Deuteronomy 27:23)**
- **Go out and look, O you daughters of Zion, on King Solomon with the wreath that his mother wove for him on the day of his marriage and on the day of the rejoicing of his heart. (Song of Solomon 3:11)**
- **Abraham insisted that Isaac's wife not be taken from among the Canaanites.**
- **As I must have you swear by Yehowah, the God of the heavens and the God of the earth, that you will **not take a wife** for my son from the daughters of the Canaanites in among whom I am dwelling. (Genesis 24:3)**
- **But you will go to my country and to my relatives, and you **will certainly take a wife for my son, for Isaac.** (Genesis 24:4)**
- **Isaac gave similar instruction to Jacob.**
- **Consequently Isaac called Jacob and blessed him and commanded him and said to him; You **must not take a wife from****

**the daughters of Canaan. (Genesis 28:1)**

- **Now Dinah the daughter of Leah, whom she had borne to Jacob, used to go out to see the daughters of the land. (Genesis 34:1)**
- **And Shechem the son of Hamor the Hivite, a chieftain of the land, got to see her and then took her and lay down with her and violated her. (Genesis 34:2)**
- **And his soul began clinging to Dinah the daughter of Jacob, and he fell in love with the young woman and kept speaking persuasively to the young woman. (Genesis 34:3)**
- **Finally Shechem said to Hamor his father; Get me this young lady as a wife. (Genesis 34:4)**
- **And Jacob heard that he had defiled Dinah his daughter. And his sons happened to be with his herd in the field, and Jacob kept silent until they should come in. (Genesis 34:5)**
- **Later Hamor, Shechem's father, went out to Jacob to speak with him. (Genesis 34:6)**
- **And the sons of Jacob came in from the field as soon as they heard of it, and the men became hurt in their feelings and they grew very angry, because he had committed a disgraceful folly against Israel in lying down with Jacob's daughter, whereas nothing like that ought to be done. (Genesis 34:7)**
- **And Hamor proceeded to speak with them, saying; As for Shechem my son, his soul is attached to your daughter. Give her, please, to him as a wife. (Genesis 34:8)**
- **And form **marriage alliances** with us. Your daughters you are to give to us, and our daughters you are to take for yourselves. (Genesis 34:9)**
- **And with us you may dwell, and the land will become available for you. Dwell and carry on business in it and get settled in it. (Genesis 34:10)**
- **Then Shechem said to her father and to her brothers; Let me find favor in your eyes, and whatever you will say to me I shall give it. (Genesis 34:11)**

- **And all their means of maintenance and all their little children and their wives they carried off captive, so that they plundered all that was in the houses. (Genesis 34:29)**
- **Judah later married a Canaanite woman.**
- **And there Judah got to see a daughter of a certain Canaanite, and his name was Shua. So he took her and had relations with her. (Genesis 38:2)**
- **And Joseph's wife was an Egyptian.**
- **And before the year of the famine arrived there were born to Joseph two sons, whom Asenath the daughter of Potiphera the priest of On bore to him. (Genesis 41:50)**
- **Moses married Zipporah, a Midianite, evidently called a Cushite at;**
- **Now Miriam and Aaron began to speak against Moses on account of the Cushite wife whom he had taken, because it was a Cushite wife he had taken. (Numbers 12:1)**
- **Now the priest of Midian had seven daughters, and as usual they came and drew water and filled the gutters to water their fathers flock. (Exodus 2:16)**
- **After that Moses showed willingness to dwell with the man, and he gave Zipporah his daughter to Moses. (Exodus 2:21)**
- **These marriages, however, were contracted before the giving of the Law and hence could not be considered a violation of its requirements.**
- **In the battle with Midian, the Israelites preserved alive only virgins from among the women and girls.**
- **So Moses spoke to the people, saying; Equip men from among you for the army, that they may serve against Midian to execute Yehowah's vengeance upon Midian. (Numbers 31:3)**
- **And preserve alive for yourselves all the little one's among the women who have not known the act of lying with a male.**

**(Numbers 31:18)**

- **As for human souls from the women who had not known the act of lying with a male, all the souls were thirty-two thousand. (Numbers 31:35)**
- **The Law allowed for the taking of a wife from among such parentless female war captives.**
- **In case you go out to the battle against your enemies and Yehowah your God has given them into your hand and you have carried them away captive. (Deuteronomy 21:10)**
- **And you have seen among the captives a woman beautiful in form, and you have got attached to her and taken her for your wife. (Deuteronomy 21:11)**
- **You must then bring her into the midst of your house. She must now shave her head and attend to her nails. (Deuteronomy 21:12)**
- **And remove the mantle of her captivity from off her and dwell in your house and weep for her father and her mother a whole lunar month, and after that you should have relations with her, and you must take possession of her as your bride, and she must become your wife. (Deuteronomy 21:13)**
- **And it must occur that if you have found no delight in her, you must then send her away, agreeably to her own soul, but you must by no means sell her for money. You must not deal tyrannically with her after you have humiliated her. (Deuteronomy 21:14)**
- **Within the Promised Land itself God's warning concerning marriage **alliances** with pagans was often ignored, with resulting problems and apostasy.**
- **And the sons of Israel dwelt in among the Canaanites, the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. (Judges 3:5)**
- **And they proceeded to take their daughters as wives for themselves, and their own daughters they gave to their sons, and they took up serving their gods. (Judges 3:6)**

- **Marriage alliances** were sometimes arranged with a view to achieving certain ends, as when David was invited by King Saul to form a marriage alliance with him by taking his daughter Michal as wife.

- So Saul said; I shall give her to him that she may serve as a snare to him, and that the hand of the Philistines may come to be upon him. Accordingly Saul said to David; By one of the two women you will form a **marriage alliance** with me today. (1 Samuel 18:21)

- Further, Saul commanded his servants; Speak to David secretly, saying; Look! The king has found delight in you, and all his servants themselves have fallen in love with you. So now form a **marriage alliance** with the king. (1 Samuel 18:22)

- And the servants of Saul began to speak these words in the ears of David, but David said; Is it an easy thing in your eyes to form a **marriage alliance** with the king, when I am a man of little means and lightly esteemed? (1 Samuel 18:23)

- Then the servants of Saul reported to him, saying; It was with words like these that David spoke. (1 Samuel 18:24)

- At that Saul said; This is what you men will say to David; The king has delight, not in **marriage** money, but in a hundred foreskins of the Philistines, to avenge himself on the enemies of the king. But as for Saul, he had schemed to have David fall by the hand of the Philistines. (1 Samuel 18:25)

- So his servants reported these words to David, and the matter was to David's liking, to form a **marriage alliance** with the king, and the days had not yet expired. (1 Samuel 18:26)

- So David rose and he and his men went and struck down among the Philistines two hundred men, and David came bringing their foreskins and giving them in full number to the king, to form a **marriage alliance** with the king. In turn Saul gave him Michal his daughter as a wife. (1 Samuel 18:27)

- One of the six wives who later bore David sons at Hebron was the daughter of the king of Geshur.

- And his second was Chileab by Abigail the wife of Nabal the

Carmelite, and the third was Absalom the son of Maacah the daughter of Talmai the king of Geshur. (2 Samuel 3:3)

- And some consider this to be a **marriage alliance** entered into by David with a view to weakening the position of rival Ish-bosheth, since Geshur was a petty kingdom lying on the other side of Mahanaim, Ish-bosheth's capital. Early in his reign King Solomon formed a marriage alliance with Pharaoh, taking his daughter as wife.
- And Solomon proceeded to form a **marriage alliance** with Pharaoh the king of Egypt and to take Pharaoh's daughter and bring her to the City of David, until he finished building his own house and the house of Yehowah and Jerusalem's wall all around. (1 Kings 3:1)
- Pharaoh the king of Egypt himself had come up and then captured Gezer and burned it with fire, and the Canaanites dwelling in the city he had killed. So he gave it as a parting gift to his daughter, the wife of Solomon. (1 Kings 9:16)
- This **marriage**, along with others to Moabite, Ammonite, Edomite, Sidonian, and Hittite women, eventually caused Solomon to succumb to gross idolatry.
- And King Solomon himself loved many **foreign wives** along with the daughter of Pharaoh, Moabite, Ammonite, Edomite, Sidonian and Hittite women. (1 Kings 11:1)
- From the nations of whom Yehowah had said to the sons of Israel; You must not go in among them, and they themselves should not come in among you. Truly they will incline your heart to follow their gods. It was to them that Solomon clung to love them. (1 Kings 11:2)
- And he came to have seven hundred wives, princesses, and three hundred concubines, and his wives gradually inclined his heart. (1 Kings 11:3)
- And it came about in the time of Solomon's growing old that his wives themselves **had inclined his heart to follow other gods**, and his heart did not prove to be complete with Yehowah his God like the heart of David his father. (1 Kings 11:4)
- And Solomon began going after Ashtoreth the goddess of the

- Sidonians and after Milcom the disgusting thing of the Ammonites. (**1 Kings 11:5**)
- And Solomon began to do what was bad in the eyes of Yehowah, and he did not follow Yehowah fully like David his father. (**1 Kings 11:6**)
  - King Ahab's **marriage alliance** with the king of Sidon by marrying his daughter Jezebel brought similar disastrous results for the northern kingdom of Israel.
  - And it came about that, as if it were the most trivial thing for him to walk in the sins of Jeroboam the son of Nebat, he now **took as wife Jezebel** the daughter of Ethbaal the king of the Sidonians and began to go and serve Baal and to bow down to him. (**1 Kings 16:31**)
  - Further, he set up an altar to Baal at the house of Baal that he built in Samaria. (**1 Kings 16:32**)
  - And Ahab went on to make the sacred pole, and Ahab came to do more to offend Yehowah the God of Israel than all the kings of Israel that happened to be prior to him. (**1 Kings 16:33**)
  - King Jehoshaphat thereafter formed an **unwise marriage alliance** with the idolatrous house of Ahab, with lasting bad consequences for the kingdom of Judah.
  - And Jehoshaphat came to have riches and glory in abundance, but he formed a **marriage alliance** with Ahab. (**2 Chronicles 18:1**)
  - When Jehoram rose up over the kingdom of his father he proceeded to make his position strong, and so he killed all his brothers with the sword and also some of the princes of Israel. (**2 Chronicles 21:4**)
  - Thirty-two years old was Jehoram when he began to reign, and for eight years he reigned in Jerusalem. (**2 Chronicles 21:5**)
  - And he went on walking in the way of the kings of Israel, just as those of the house of Ahab had done, for Ahab's own daughter had become his wife, and he continued to do what was bad in Yehowah's eyes. (**2 Chronicles 21:6**)



- Twenty-two years old was Ahaziah when he began to reign, and for one year he reigned in Jerusalem. And his mother's name was Athaliah the granddaughter of Omri. (**2 Chronicles 22:2**)
- He himself also walked in the ways of the house of Ahab, for his mother herself became his counselor in doing wickedly. (**2 Chronicles 22:3**)
- And he went on doing what was bad in Yehowah's eyes, the same as the house of Ahab, for they themselves became counselors to him after the death of his father, to his ruination. (**2 Chronicles 22:4**)
- Following the exile, Ezra was shocked to find that even the priests and Levites had made **marriage alliances** with the Canaanites and others, a situation that was promptly corrected.
- And as soon as these things were finished, the princes approached me, saying; The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands as regards their detestable things, namely, the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites. (**Ezra 9:1**)
- For they have **accepted some of their daughters** for themselves and for their sons, and they, the holy seed, have become mingled with the peoples of the lands, and the hand of the princes and the deputy rulers has proved to be foremost in this unfaithfulness. (**Ezra 9:2**)
- Now as soon as I heard of this thing I ripped apart my garment and my sleeveless coat, and I began to pull out some of the hair of my head and of my beard, and I kept sitting stunned. (**Ezra 9:3**)
- And now your daughters do not you people give to their sons, neither their daughters do you accept for your sons, and to time indefinite you must not work for their peace and their prosperity, in order, that you may grow strong and certainly eat the good of the land and indeed take possession of it for your sons to time indefinite. (**Ezra 9:12**)
- And after all that has come upon us for our bad deeds and our

great guiltiness, for you yourself, O our God, have underestimated our error, and you have given us those who have escaped such as these. ([Ezra 9:13](#))

- Shall we go breaking your commandments again and forming **marriage alliances** with the peoples of these detestable things? Will you not get incensed at us to the limit so that there will be none remaining and none escaping? ([Ezra 9:14](#))
- Now as soon as Ezra had prayed and he had made confession while weeping and lying prostrate before the house of the true God, those of Israel collected themselves together to him, a very large congregation, men and women and children, for the people had wept profusely. ([Ezra 10:1](#))
- Then Shecaniah the son of Jehiel of the sons of Elam answered and said to Ezra; We, we have acted unfaithfully against our God, so that we gave a dwelling to foreign wives from the peoples of the land. Yet now there exists a hope for Israel concerning this. ([Ezra 10:2](#))
- And now let us conclude a covenant with our God to put away all the wives and those born from them according to the counsel of Yehowah and of those trembling at the commandment of our God, that it may be done according to the law. ([Ezra 10:3](#))
- Get up, for the matter devolves upon you, and we are with you. Be strong and act. ([Ezra 10:4](#))
- At that Ezra rose and had the chiefs of the priests, the Levites and all Israel take an oath to do according to this word. Accordingly they took an oath. ([Ezra 10:5](#))
- At length Ezra the priest rose and said to them; You yourselves have acted unfaithfully in that you gave a dwelling to foreign wives so as to add to the guiltiness of Israel. ([Ezra 10:10](#))
- And now make confession to Yehowah the God of your forefathers and do his pleasure and separate yourselves from the peoples of the land and from the foreign wives. ([Ezra 10:11](#))
- To this all the congregation answered and said with a loud voice, Exactly according to your word it devolves upon us to do. ([Ezra 10:12](#))

- **However, the people are many, and it is the season of showers of rain, and it is not possible to stand outside, and the business will not take one day or two, for we have rebelled to a great extent in this matter. (Ezra 10:13)**
- **So, please, let our princes act representatively for all the congregation, and, as for all in our cities who have given a dwelling to foreign wives, let them come at the times appointed and along with them the older men of each individual city and its judges, until we have turned back the burning anger of our God from us, on account of this matter. (Ezra 10:14)**
- **These all had **accepted foreign wives**, and they proceeded to send away wives along with sons. (Ezra 10:44)**
- **Yet, in Nehemiah's time Tobiah the Ammonite again used **marriage alliances** to develop strong relations with the priestly family in Jerusalem and foster a strong faction of **allies** among the nobles of Judah, to the point that, in defiance of the Law.**
- **No Ammonite or Moabite may come into the congregation of Yehowah. Even to the tenth generation none of theirs may come into the congregation of Yehowah to time indefinite. (Deuteronomy 23:3)**
- **The priest Eliashib made a dining hall in the temple courtyard for this Ammonite. Nehemiah, however, indignantly threw all of Tobiah's furniture outside.**
- **For many in Judah were sworn to him, for a son-in-law he was to Shecaniah the son of Arah. And Jehohanan his son had himself taken the daughter of Meshullam the son of Berechiah. (Nehemiah 6:18)**
- **Now before this, Eliashib the priest in charge of a dining hall of the house of our God was a relative of Tobiah. (Nehemiah 13:4)**
- **And he proceeded to make for him a large dining hall, where previously they were regularly putting the grain offering, the frankincense and the utensils and the tenth of the grain, the new wine and the oil, to which the Levites and the singers and the gatekeepers are entitled, and the contribution for the priests. (Nehemiah 13:5)**

- And during all this time I did not happen to be in Jerusalem, for in the thirty-second year of Artaxerxes the king of Babylon I came to the king, and sometime later I asked leave of absence from the king. (**Nehemiah 13:6**)
- Then I came to Jerusalem and got to notice the badness that Eliashib had committed for Tobiah by making for him a hall in the courtyard of the house of the true God. (**Nehemiah 13:7**)
- And it seemed very bad to me. So I threw all the furniture of Tobiah's house outside the dining hall. (**Nehemiah 13:8**)
- After that I said the word and they cleansed the dining halls, and I proceeded to put back there the utensils of the house of the true God, with the grain offering and the frankincense. (**Nehemiah 13:9**)
- And I began to find fault with them and call down evil upon them and strike some men of them and pull out their hair and make them swear by God; You should not give your daughters to their sons, and you should not accept any of their daughters for your sons or yourselves. (**Nehemiah 13:25**)
- Was it not because of these that Solomon the king of Israel sinned? And among the many nations there proved to be no king like him, and loved of his God he happened to be, so that God constituted him king over all Israel. Even him the foreign wives caused to sin. (**Nehemiah 13:26**)
- And is it not something unheard of for you to commit all this great badness in acting unfaithfully against our God by giving a dwelling to foreign wives? (**Nehemiah 13:27**)

**See Also MARRIAGE**

### •• Covenants

- Other **alliances** aside from **marriage alliances** were made, and these were generally in the form of a **covenant**. The **covenant** made with the Gibeonites was, of course, entered into by Israel, because of a deception.
- And the inhabitants of Gibeon heard what Joshua had done to

### Jericho and Ai. (Joshua 9:3)

- So they, even of their own accord, acted with shrewdness and went and stocked themselves with provisions and took worn-out sacks for their asses, and wine skin-bottles worn out and burst and tied up. (Joshua 9:4)
- And worn-out and patched sandals on their feet, and worn-out garments upon themselves, and all the bread of their provisions proved to be dry and crumby. (Joshua 9:5)
- Then they went to Joshua at the camp at Gilgal and said to him and the men of Israel; It is from a distant land that we have come. And now **Conclude a covenant** with us. (Joshua 9:6)
- At this the men of Israel said to the Hivites; Perhaps it is in our vicinity that you are dwelling. So how could we **conclude a covenant** with you? (Joshua 9:7)
- In turn they said to Joshua; We are your servants. (Joshua 9:8)

**Then Joshua said to them; Who are you, and where do you come from?**

- At this they said to him; It is from a very distant land that your servants have come in regard to the name of Yehowah your God, because we have heard of his fame and of all that he did in Egypt. (Joshua 9:9)
- And of all that he did to the two kings of the Amorites who were on the other side of the Jordan, namely, Sihon the king of Heshbon and Og the king of Bashan, who was in Ashtaroth. (Joshua 9:10)
- Hence our older men and all the inhabitants of our land said this to us; Take provisions in your hands for the journey and go to meet them, and you must say to them; We are your servants. And now **conclude a covenant** with us. (Joshua 9:11)
- This bread of ours, it was hot when we took it as our provisions out of our houses on the day of our going out to come here to you, and now, look! It is dry and has become crumby. (Joshua 9:12)
- And these are the wine skin-bottles that we filled new, and, look!

- They have burst, and these garments and sandals of ours, they have worn out because of the great length of the journey. **(Joshua 9:13)**
- Upon that the men took some of their provisions, and at the mouth of Yehowah they did not inquire. **(Joshua 9:14)**
  - Nevertheless, once made, the **covenant** was thereafter respected so that Israel was willing to fight to protect the Gibeonites.
  - At this all the chieftains said to all the assembly; We, for our part, have **sworn to them** by Yehowah the God of Israel, and now we are not allowed to hurt them. **(Joshua 9:19)**
  - This is what we shall do to them while letting them live, that no indignation may come upon us over **the oath that we have sworn to them**. **(Joshua 9:20)**
  - So the chieftains said to them; Let them live and let them become gatherers of wood and drawers of water for all the assembly, just as the chieftains have **promised** them. **(Joshua 9:21)**
  - Upon that the men of Gibeon sent to Joshua at the camp at Gilgal, saying; Do not let your hand relax from your slaves. Come up to us quickly and do save us and help us, for all the kings of the Amorites inhabiting the mountainous region have collected together against us. **(Joshua 10:6)**
  - So Joshua went on up from Gilgal, he and all the people of war with him and all the valiant mighty men. **(Joshua 10:7)**
  - A **personal alliance by covenant** existed between Jonathan and David.
  - And Jonathan and David proceeded to **conclude a covenant**, because of his loving him as his own soul. **(1 Samuel 18:3)**
  - In turn Jonathan said to David; Just come, and let us go out into the field. So both of them went out into the field. **(1 Samuel 20:11)**
  - And Jonathan went on to say to David; Yehowah the God of Israel be a witness that I shall sound out my father about this

- time tomorrow, or the third day, and if he is well-disposed toward David, shall I not then send to you and certainly disclose it to your ear? (**1 Samuel 20:12**)
- So may Yehowah do to Jonathan and so may he add to it, if, in case it should seem good to my father to do evil against you, I do not indeed disclose it to your ear and send you away, and you do not certainly go in peace. And may Yehowah prove to be with you, just as he proved to be with my father. (**1 Samuel 20:13**)
  - And will you not, if I shall be still alive, yes, will you not exercise the loving-kindness of Yehowah toward me, that I may not die? (**1 Samuel 20:14**)
  - And you will not cut off your own loving-kindness from being with my household to time indefinite. Nor, when Yehowah cuts off the enemies of David, every one from the surface of the ground. (**1 Samuel 20:15**)
  - Will the name of Jonathan be cut off from the house of David. And Yehowah must require it at the hand of David's enemies. (**1 Samuel 20:16**)
  - So Jonathan swore again to David because of his love for him, for as he loved his own soul he loved him. (**1 Samuel 20:17**)
  - **A relationship that Saul condemned as a conspiracy.**
  - For you have conspired, all of you, against me, and there is no one disclosing it to my ear when my own son concludes a covenant with the son of Jesse, and there is no one of you having sympathy for me and disclosing to my ear that my own son has raised up my own servant against me as a liar in ambush the way it is this day. (**1 Samuel 22:8**)
  - **King Hiram of Tyre showed friendship toward David when David succeeded Saul as king, and Hiram became a lover of David.**
  - And Hiram the king of Tyre proceeded to send messengers to David, and also cedar trees and workers in wood and workers in stone for walls, and they began to build a house for David. (**2 Samuel 5:11**)
  - And Hiram the king of Tyre proceeded to send his servants to

- Solomon, for he had heard that it was he that they had anointed as king in place of his father, for a lover of David Hiram had always proved to be. (1 Kings 5:1)**
- **Friendly relations continued, and on Solomon's accession to the throne a contract was made with King Hiram that called for the supplying of much of the material needed for the temple construction.**
  - **In turn Solomon sent to Hiram, saying; (1 Kings 5:2)**
  - **You yourself well know that David my father was not able to build a house to the name of Yehowah his God because of the warfare with which they surrounded him, until Yehowah put them under the soles of his feet. (1 Kings 5:3)**
  - **And now Yehowah my God has given me rest all around. There is no resister, and there is nothing bad happening. (1 Kings 5:4)**
  - **And here I am thinking of building a house to the name of Yehowah my God, just as Yehowah promised to David my father, saying; Your son whom I shall put upon your throne in place of you, he is the one that will build the house to my name. (1 Kings 5:5)**
  - **And now command that they cut for me cedars from Lebanon, and my servants themselves will prove to be with your servants, and the wages of your servants I shall give to you according to all that you may say; for you yourself well know that there is among us no one knowing how to cut trees like the Sidonians. (1 Kings 5:6)**
  - **And it came about that as soon as Hiram heard the words of Solomon, he began to rejoice greatly, and he went on to say; Blessed is Yehowah today in that he has given David a wise son over this numerous people! (1 Kings 5:7)**
  - **Accordingly Hiram sent to Solomon, saying; I have heard what you sent to me. For my part, I shall do all your delight in the matter of timbers of cedar trees and timbers of juniper trees. (1 Kings 5:8)**
  - **My servants themselves will bring them down out of Lebanon to the sea, and I, for my part, shall put them in log rafts to go by sea clear to the place that you will send me notice of. And I shall**



- certainly have them broken up there, and you, for your part, will carry them. And you, for your part, will do my delight by giving the food for my household. (**1 Kings 5:9**)
- So Hiram became a giver of timbers of cedar trees and timbers of juniper trees to Solomon according to all his delight. (**1 Kings 5:10**)
  - And Solomon, for his part, gave Hiram twenty thousand cor measures of wheat as food supplies for his household and twenty cor measures of beaten-out oil. That was what Solomon kept giving Hiram year by year. (**1 Kings 5:11**)
  - And Yehowah, for his part, gave Solomon wisdom, just as he had promised him, and there came to be peace between Hiram and Solomon, and both of them proceeded to conclude a covenant. (**1 Kings 5:12**)
  - And King Solomon kept bringing up those conscripted for forced labor out of all Israel, and those conscripted for forced labor amounted to thirty thousand men. (**1 Kings 5:13**)
  - And he would send them to Lebanon in shifts of ten thousand a month. For a month they would continue in Lebanon, for two months at their homes, and Adoniram was over those conscripted for forced labor. (**1 Kings 5:14**)
  - And Solomon came to have seventy thousand burden bearers and eighty thousand cutters in the mountain. (**1 Kings 5:15**)
  - Besides Solomon's princely deputies who were over the work, three thousand three hundred foremen over the people who were active in the work. (**1 Kings 5:16**)
  - Accordingly the king commanded that they should quarry great stones, expensive stones, to lay the foundation of the house with hewn stones. (**1 Kings 5:17**)
  - So Solomon's builders and Hiram's builders and the Gebalites did the cutting, and they kept preparing the timbers and the stones to build the house. (**1 Kings 5:18**)

- Under this contract thousands of Israelite laborers were allowed entry into Lebanon and its forests. Hiram even addressed Solomon as **my brother**.
- So he said; What sort of cities are these that you have given me, my brother? And they came to be called the Land of Cabul down to this day. (**1 Kings 9:13**)
- Tyre furnished seamen for Solomon's fleet of ships operating out of Ezion-geber.
- And there was a fleet of ships that King Solomon made in Ezion-geber, which is by Eloth, upon the shore of the Red Sea in the land of Edom. (**1 Kings 9:26**)
- And Hiram kept sending in the fleet of ships his own servants, seamen, having a knowledge of the sea, along with the servants of Solomon. (**1 Kings 9:27**)
- When the kingdom of Tyre later turned against Israel and handed over Israelite exiles to Edom, it was accused of having violated **the covenant of brothers**.
- This is what Yehowah has said; On account of three revolts of Tyre, and on account of four, I shall not turn it back, on account of their handing over a complete body of exiles to Edom, and because they did not remember the **covenant of brothers**. (**Amos 1:9**)

## •• Unwise Alliances With Other Nations

- Though God's prophets gave strong warnings against the forming of **alliances** with other nations, in times of danger or under the pressure of ambition the kings of Judah and Israel frequently ignored such warnings. The end results were never good, as the following examples show.
- Those who are setting out **to go down to Egypt** and who have not inquired of my own mouth, **to take shelter** in the stronghold of Pharaoh and **to take refuge in the shadow of Egypt!** (**Isaiah 30:2**)
- And the **stronghold of Pharaoh** must become even for you men a reason for shame, and the refuge in the shadow of Egypt a cause for humiliation. (**Isaiah 30:3**)

- For his princes have come to be in Zoan itself, and his own envoys reach even Hanes. (**Isaiah 30:4**)
- Every one will certainly become ashamed of a people that bring no benefit to one, that are of no help and bring no benefit, but are a reason for shame and also a cause for reproach. (**Isaiah 30:5**)
- The pronouncement against the beasts of the south. Through the land of distress and hard conditions, of the lion and the leopard growling, of the viper and the flying fiery snake, on the shoulders of full-grown asses they carry their resources, and on the humps of camels their supplies. In behalf of the people they will prove of no benefit. (**Isaiah 30:6**)
- And the Egyptians are mere vanity, and they will help simply for nothing. Therefore I have called this one; Rahab, they are for sitting still. (**Isaiah 30:7**)
- Even the sons of Noph and Tahpanes themselves kept feeding on you at the crown of the head. (**Jeremiah 2:16**)
- Is not this what you proceeded to do to yourself by your leaving Yehowah your God during the time of his walking you in the way? (**Jeremiah 2:17**)
- And now what concern should you have for the way of Egypt in order to drink the waters of Shihor? And what concern should you have for the way of Assyria in order to drink the waters of the River? (**Jeremiah 2:18**)
- Your badness should correct you, and your own acts of unfaithfulness should reprove you. Know, then, and see that your leaving Yehowah your God is something bad and bitter, and no dread of me has resulted to you, is the utterance of the Sovereign Lord, Yehowah of armies. (**Jeremiah 2:19**)
- Why do you treat as very insignificant the changing of your way? Of Egypt, too, you will become ashamed, just as you became ashamed of Assyria. (**Jeremiah 2:36**)
- For this cause also you will go forth with your hands upon your head, because Yehowah has rejected the objects of your

confidence, and you will have no success with them. (**Jeremiah 2:37**)

- And Ephraim got to see his sickness, and Judah his ulcer. And Ephraim proceeded to go to Assyria and send to a great king. But that one himself was unable to give healing to you people, and he could not take from you an ulcer with any cure. (**Hosea 5:13**)
- Israel must be swallowed down. Now they must come to be among the nations, like a vessel in which there is no delight. (**Hosea 8:8**)
- For they themselves have gone up to Assyria, as a zebra isolated to itself. In Ephraim's case, they have hired lovers. (**Hosea 8:9**)
- Also, although they keep hiring them among the nations, I shall now collect them together, and they will be a little while in severe pains because of the burden of king and princes. (**Hosea 8:10**)
- Ephraim is feeding on wind and chasing after the east wind all day long. Lying and despoiling are what he multiplies. And a **covenant** with Assyria they conclude, and to Egypt oil itself is brought. (**Hosea 12:1**)
- King Asa of Judah used the royal treasures to buy King Ben-hadad I of Syria out of a **covenant** with King Baasha of Israel.
- At that Asa took all the silver and the gold that were left in the treasures of the house of Yehowah and the treasures of the house of the king and put them in the hand of his servants, and King Asa now sent them to Ben-hadad the son of Tabrimmon the son of Hezion, the king of Syria, who was dwelling in Damascus, saying; (**1 Kings 15:18**)
- There is a covenant between me and you, between my father and your father. Here I have sent you a present of silver and gold. Come, do break your **covenant** with Baasha the king of Israel, that he may withdraw from me. (**1 Kings 15:19**)
- Accordingly Ben-hadad listened to King Asa and sent the chiefs of the military forces that were his against the cities of Israel and went striking down Ijon and Dan and Abel-beth-maacah and all Chinnereth, as far as all the land of Naphtali. (**1 Kings 15:20**)

- **As a result of this leaning on Syria instead of on Yehowah, Asa was rebuked by the prophet Hanani with the words; You have acted foolishly respecting this, for from now on there will exist wars against you.**
- **And at that time Hanani the seer came to Asa the king of Judah and then said to him; Because you leaned upon the king of Syria and did not lean upon Yehowah your God, for that reason the military force of the king of Syria has escaped out of your hand. (2 Chronicles 16:7)**
- **Did not the Ethiopians and the Libyans themselves happen to be a very great military force in multitude, in chariots and in horsemen, and because of your leaning upon Yehowah did he not give them into your hand? (2 Chronicles 16:8)**
- **For, as regards Yehowah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him. You have acted foolishly respecting this, for from now on there will exist wars against you. (2 Chronicles 16:9)**
- **King Ahab of Israel later made a covenant with defeated Ben-hadad II and received similar condemnation from a prophet of God.**
- **Ben-hadad now said to him; The cities that my father took from your father I shall return, and streets you will assign to yourself in Damascus the same as my father assigned in Samaria. And as for me, in a covenant I shall send you away. With that he concluded a covenant with him and sent him away. (1 Kings 20:34)**
- **He now said to him; This is what Yehowah has said; For the reason that you have let go out of your hand the man devoted to me for destruction, your soul must take the place of his soul, and your people the place of his people. (1 Kings 20:42)**
- **Jehoshaphat allied himself with Ahab in an unsuccessful attack against Syria and was thereafter asked by the prophet Jehu.**
- **Is it to the wicked that help is to be given, and is it for those hating Yehowah that you should have love? And for this there is indignation against you from the person of Yehowah.(2**

## **Chronicles 19:2)**

- So years later he went down to Ahab at Samaria, and Ahab proceeded to sacrifice sheep and cattle in abundance for him and for the people that were with him. And he began to allure him to go up against Ramoth-gilead. (**2 Chronicles 18:2**)
- And Ahab the king of Israel went on to say to Jehoshaphat the king of Judah; Will you go with me to Ramoth-gilead? At this he said to him; I am the same as you are, and my people are like your people and with you in the war. (**2 Chronicles 18:3**)
- Jehu the son of Hanani the visionary now went out before him and said to King Jehoshaphat; Is it to the wicked that help is to be given, and is it for those hating Yehowah that you should have love? And for this there is indignation against you from the person of Yehowah. (**2 Chronicles 19:2**)
- Later Jehoshaphat made a commercial shipbuilding **partnership** with wicked King Ahaziah of Israel, but prophetic condemnation was fulfilled when the ships were wrecked.
- And after this Jehoshaphat the king of Judah had partnership with Ahaziah the king of Israel, who acted wickedly. (**2 Chronicles 20:35**)
- So he made him a **partner** with himself in making ships to go to Tarshish and they made ships in Ezion-geber. (**2 Chronicles 20:36**)
- However, Eliezer the son of Dodavahu of Maresha spoke prophetically against Jehoshaphat, saying; Inasmuch as you have had **partnership** with Ahaziah, Yehowah will certainly break down your works. Accordingly the ships were wrecked, and they did not retain strength to go to Tarshish. (**2 Chronicles 20:37**)
- Obeying divine counsel, Amaziah of Judah wisely decided against the use of mercenary troops from Israel though it meant a loss of 100 talents of silver (\$660,600) paid to them as a fee.
- Further, he hired from Israel a hundred thousand valiant, mighty men for a hundred silver talents. (**2 Chronicles 25:6**)
- And a certain man of the true God came to him, saying; O king,

- do not let the army of Israel come with you, for Yehowah is not with Israel, that is, all the sons of Ephraim. (2 Chronicles 25:7)
- But come you yourself, act, be courageous for the war. The true God could cause you to stumble before an enemy, for there exists power with God to help and to cause stumbling. (2 Chronicles 25:8)
  - At this Amaziah said to the man of the true God; But what is there to do about the hundred talents that I have given to the troops of Israel? To this the man of the true God said; There exists with Yehowah the means to give you much more than this. (2 Chronicles 25:9)
  - Accordingly Amaziah separated them, namely, the troops that had come to him from Ephraim, to go to their own place. However, their anger got very hot against Judah, so that they returned to their own place in the heat of anger. (2 Chronicles 25:10)
  - In the **Eighth Century B.C.E.** as Assyria began to rise as a dominant world power, its menacing shadow drove lesser kingdoms into many **alliances** and conspiracies.
  - Be injurious, O you peoples, and be shattered to pieces, and give ear, all you in distant parts of the earth! Gird yourselves, and be shattered to pieces! Gird yourselves, and be shattered to pieces! (Isaiah 8:9)
  - Plan out a scheme, and it will be broken up! Speak any word, and it will not stand, for God is with us! (Isaiah 8:10)
  - For this is what Yehowah has said to me with strongness of the hand, that he may make me turn aside from walking in the way of this people, saying; (Isaiah 8:11)
  - You men must not say; A conspiracy! respecting all that of which this people keep saying; A conspiracy! And the object of their fear you men must not fear, nor must you tremble at it. (Isaiah 8:12)
  - Yehowah of armies, he is the One whom you should treat as holy, and he should be the object of your fear, and he should be the One causing you to tremble. (Isaiah 8:13)

- **A buildup of new weapons of warfare among the nations also caused increased fear.**
- **And Uzziah continued to prepare for them, for the entire army, shields and lances and helmets and coats of mail and bows and slingstones. (2 Chronicles 26:14)**
- **Further, he made in Jerusalem engines of war, the invention of engineers, that they might come to be upon the towers and upon the corners, to shoot arrows and great stones. Consequently his fame went out to a great distance, for he was helped wonderfully until he was strong. (2 Chronicles 26:15)**
- **Menahem of Israel bribed the attacking Pul or Tiglath-pileser III of Assyria.**
- **In the thirty-ninth year of Azariah the king of Judah, Menahem the son of Gadi became king over Israel for ten years in Samaria. (2 Kings 15:17)**
- **And he continued to do what was bad in Yehowah's eyes. He did not depart from all the sins of Jeroboam the son of Nebat, with which he caused Israel to sin, all his days. (2 Kings 15:18)**
- **Pul the king of Assyria came into the land. Consequently Menahem gave Pul a thousand talents of silver, that his hands might prove to be with him to strengthen the kingdom in his own hand. (2 Kings 15:19)**
- **So Menahem brought forth the silver at the expense of Israel, at the expense of all the valiant, mighty men, to give to the king of Assyria fifty silver shekels for each man. At that the king of Assyria turned back, and he did not stay there in the land. (2 Kings 15:20)**
- **Rezin of Syria and Pekah of Israel formed a conspiratorial **alliance** against Ahaz of Judah, who, in turn, used the royal treasures and those from the temple to buy protection from Assyrian Tiglath-pileser III, resulting in the fall of Syrian Damascus.**
- **It was then that Rezin the king of Syria and Pekah the son of Remaliah the king of Israel proceeded to come up against Jerusalem in war and laid siege against Ahaz, but they were not**



able to fight. (2 Kings 16:5)

- At that time Rezin the king of Syria restored Elath to Edom, after which he cleared out the Jews from Elath, and the Edomites, for their part, entered Elath and kept dwelling there down to this day. (2 Kings 16:6)
- So Ahaz sent messengers to Tiglath-pileser the king of Assyria, saying, **I am your servant and your son**. Come up and save me out of the palm of the king of Syria and out of the palm of the king of Israel, who are rising up against me. (2 Kings 16:7)
- Accordingly Ahaz took the silver and the gold that was to be found at the house of Yehowah and in the treasures of the king's house and sent the king of Assyria a bribe. (2 Kings 16:8)
- At that the king of Assyria listened to him and the king of Assyria went up to Damascus and captured it and led its people into exile at Kir, and Rezin he put to death. (2 Kings 16:9)
- At that time King Ahaz sent to the kings of Assyria for them to help him. (2 Chronicles 28:16)
- Hoshea of Israel made a conspiratorial **alliance** with King So of Egypt in the false hope of throwing off the Assyrian yoke imposed by Shalmaneser V, with the consequent fall of Israel in **740 B.C.E.**
- It was against him that Shalmaneser the king of Assyria came up, and Hoshea came to be his servant and began to pay tribute to him. (2 Kings 17:3)
- However, the king of Assyria got to find conspiracy in Hoshea's case, in that he had sent messengers to So the king of Egypt and did not bring the tribute up to the king of Assyria as in former years. Hence the king of Assyria shut him up and kept him bound in the house of detention. (2 Kings 17:4)
- And the king of Assyria proceeded to come up against all the land and to come up to Samaria and lay siege against it for three years. (2 Kings 17:5)
- In the ninth year of Hoshea, the king of Assyria captured Samaria and then led Israel into exile in Assyria and kept them dwelling in Halah and in Habor at the river Gozan and in the cities of the

**Medes. (2 Kings 17:6)**

- **Faithful Hezekiah of Judah, however, though falsely accused of trusting in Egypt, relied solely on Yehowah and was saved from the Assyrian Sennacherib's attack.**
- **Accordingly Rabshakeh said to them; Please, say to Hezekiah, This is what the great king, the king of Assyria, has said; What is this confidence in which you have trusted? (2 Kings 18:19)**
- **You have said; But it is the word of lips, there are counsel and mightiness for the war. Now in whom have you put your trust, that you have rebelled against me? (2 Kings 18:20)**
- **Now, look! You have put your trust in the support of this crushed reed, Egypt, which, if a man should brace himself upon it, would certainly enter into his palm and pierce it. That is the way Pharaoh the king of Egypt is to all those putting their trust in him. (2 Kings 18:21)**
- **And in case you men should say to me; It is Yehowah our God in whom we have put our trust, is he not the one whose high places and whose altars Hezekiah has removed, while he says to Judah and Jerusalem, Before this altar you should bow down in Jerusalem? (2 Kings 18:22)**
- **Until I come and I actually take you to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of oil-olive trees and honey, and keep living that you may not die. And do not listen to Hezekiah, for he allures you, saying; Yehowah himself will deliver us. (2 Kings 18:32)**
- **Have the gods of the nations at all delivered each one his own land out of the hand of the king of Assyria? (2 Kings 18:33)**
- **Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they delivered Samaria out of my hand? (2 Kings 18:34)**
- **Who are there among all the gods of the lands that have delivered their land out of my hand, so that Yehowah should deliver Jerusalem out of my hand? (2 Kings 18:35)**
- **Then Hezekiah took the letters out of the hand of the messengers**

- and read them, after which Hezekiah went up to the house of Yehowah and spread it out before Yehowah. ([2 Kings 19:14](#))
- **And Hezekiah began to pray before Yehowah and say; O Yehowah the God of Israel, sitting upon the cherubs, you alone are the true God of all the kingdoms of the earth. You yourself have made the heavens and the earth. ([2 Kings 19:15](#))**
  - **Incline your ear, O Yehowah, and hear. Open your eyes, O Yehowah, and see, and hear the words of Sennacherib that he has sent to taunt the living God. ([2 Kings 19:16](#))**
  - **It is a fact, O Yehowah, the kings of Assyria have devastated the nations and their land. ([2 Kings 19:17](#))**
  - **And they have consigned their gods to the fire, because they were no gods, but the workmanship of man's hands, wood and stone, so that they destroyed them. ([2 Kings 19:18](#))**
  - **And now, O Yehowah our God, save us, please, out of his hand, that all the kingdoms of the earth may know that you, O Yehowah, are God alone. ([2 Kings 19:19](#))**
  - **Because your exciting yourself against me and your roaring have come up into my ears. And I shall certainly put my hook in your nose and my bridle between your lips, and I shall indeed lead you back by the way by which you have come. ([2 Kings 19:28](#))**
  - **That is why this is what Yehowah has said concerning the king of Assyria; He will not come into this city nor will he shoot an arrow there nor confront it with a shield nor cast up a siege rampart against it. ([2 Kings 19:32](#))**
  - **By the way by which he proceeded to come, he will return, and into this city he will not come, is the utterance of Yehowah. ([2 Kings 19:33](#))**
  - **And I shall certainly defend this city to save it for my own sake and for the sake of David my servant. ([2 Kings 19:34](#))**
  - **And it came about on that night that the angel of Yehowah proceeded to go out and strike down a hundred and eighty-five thousand in the camp of the Assyrians. When people rose up early in the morning, why, there all of them were dead carcasses.**

**(2 Kings 19:35)**

- Therefore Sennacherib the king of Assyria pulled away and went and returned, and he took up dwelling in Nineveh. **(2 Kings 19:36)**
- Woe to those going down to Egypt for assistance, those who rely on mere horses, and who put their trust in war chariots, because they are numerous, and in steeds, because they are very mighty, but who have not looked to the Holy One of Israel and have not searched for Yehowah himself. **(Isaiah 31:1)**
- And he is also wise and will bring in what is calamitous, and he has not called back his own words, and he will certainly rise up against the house of evildoers and against the assistance of those practicing what is hurtful. **(Isaiah 31:2)**
- The Egyptians, though, are earthling men, and not God, and their horses are flesh, and not spirit. And Yehowah himself will stretch out his hand, and he that is offering help will have to stumble, and he that is being helped will have to fall, and at the same time they will all of them come to an end. **(Isaiah 31:3)**
- In its closing years, the kingdom of Judah fluctuated between Egypt and Babylon, prostituting itself to both powers.
- And you went **prostituting** yourself to the sons of Egypt, your neighbors great of flesh, and you continued making your prostitution abound in order to offend me. **(Ezekiel 16:26)**
- And, look! I shall certainly stretch out my hand against you and I shall diminish your allowance and give you to the soulful desire of the women hating you, the daughters of the Philistines, the women humiliated on account of your way as regards loose conduct. **(Ezekiel 16:27)**
- And you went on to **prostitute** yourself to the sons of Assyria because there was no satisfying of you, and you kept prostituting yourself with them and also did not get satisfaction. **(Ezekiel 16:28)**
- So you kept making your **prostitution** abound toward the land of Canaan, toward the Chaldeans, and even in this you did not get satisfaction. **(Ezekiel 16:29)**

- **And she kept adding to her acts of **prostitution** when she got to see the men in carvings upon the wall, images of Chaldeans carved in vermillion. (**Ezekiel 23:14**)**
- **It came under the dominance of Egypt during Jehoiakim's reign**
- **Furthermore, Pharaoh Nechoh made Eliakim the son of Josiah king in place of Josiah his father and changed his name to Jehoiakim, and Jehoahaz he took and then brought to Egypt, where he eventually died. (**2 Kings 23:34**)**
- **But was soon made subject to Babylon.**
- **Furthermore, Pharaoh Nechoh made Eliakim the son of Josiah king in place of Josiah his father and changed his name to Jehoiakim, and Jehoahaz he took and then brought to Egypt, where he eventually died. (**2 Kings 23:34**)**
- **Furthermore, Pharaoh Nechoh made Eliakim the son of Josiah king in place of Josiah his father and changed his name to Jehoiakim, and Jehoahaz he took and then brought to Egypt, where he eventually died. (**2 Kings 23:34**)**
- **At length Jehoiachin the king of Judah went out to the king of Babylon, he with his mother and his servants and his princes and his court officials, and the king of Babylon got to take him in the eighth year of his being king. (**2 Kings 24:12**)**
- **Then he brought out from there all the treasures of the house of Yehowah and the treasures of the king's house, and went on to cut to pieces all the gold utensils that Solomon the king of Israel had made in the temple of Yehowah, just as Yehowah had spoken. (**2 Kings 24:13**)**
- **And he took into exile all Jerusalem and all the princes and all the valiant, mighty men, ten thousand he was taking into exile, and also every craftsman and builder of bulwarks. No one had been left behind except the lowly class of the people of the land. (**2 Kings 24:14**)**
- **Thus he took Jehoiachin into exile to Babylon, and the king's mother and the king's wives and his court officials and the foremost men of the land he led away as exiled people from**

## **Jerusalem to Babylon. (2 Kings 24:15)**

- **As for all the valiant men, seven thousand, and the craftsmen and the builders of bulwarks, a thousand, all the mighty men carrying on war, the king of Babylon proceeded to bring them as exiled people to Babylon. (2 Kings 24:16)**
- **Further, the king of Babylon made Mattaniah his uncle king in place of him. Then he changed his name to Zedekiah. (2 Kings 24:17)**
- **The last king, Zedekiah, made a futile attempt to free Judah from Babylon by a vain **alliance** with Egypt. Destruction of Jerusalem resulted.**
- **For on account of the anger of Yehowah it took place in Jerusalem and in Judah, until he had cast them out of his sight. And Zedekiah began to rebel against the king of Babylon. (2 Kings 24:20)**
- **And the word of Yehowah continued to occur to me, saying; (Ezekiel 17:1)**
- **Son of man, propound a riddle and compose a proverbial saying toward the house of Israel. (Ezekiel 17:2)**
- **And you must say; This is what the Sovereign Lord Yehowah has said, The great eagle, having great wings, with long pinions, full of plumage, which had color variety, came to Lebanon and proceeded to take the treetop of the cedar. (Ezekiel 17:3)**
- **He plucked off the very top of its young shoots and came bringing it to the land of Canaan, in a city of traders he placed it. (Ezekiel 17:4)**
- **Furthermore, he took some of the seed of the land and put it in a field for seed. As a willow by vast waters, as a willow tree he placed it. (Ezekiel 17:5)**
- **And it began to sprout and gradually became a luxuriantly growing vine low in height, inclined to turn its foliage inward, and as for its roots, they gradually came to be under it. And it finally became a vine and produced shoots and sent forth branches. (Ezekiel 17:6)**

- **And there came to be another great eagle, having great wings, and having large pinions, and, look! This very vine stretched its roots hungrily toward him. And its foliage it thrust out to him in order for him to irrigate it, away from the garden beds where it was planted. (Ezekiel 17:7)**
- **To a good field, by vast waters, it was already transplanted, in order to produce boughs and to bear fruit, to become a majestic vine. (Ezekiel 17:8)**
- **Say; This is what the Sovereign Lord Yehowah has said; Will it have success? Will not someone tear out its very roots and make its very fruit scaly? And must not all its freshly plucked sprouts become dry? It will become dry. Neither by a great arm nor by a multitudinous people will it have to be lifted up from its roots. (Ezekiel 17:9)**
- **And, look! Although transplanted, will it have success? Will it not dry up completely, even as when the east wind touches it? In the garden beds of its sprout it will dry up. (Ezekiel 17:10)**
- **And the word of Yehowah continued to occur to me, saying; (Ezekiel 17:11)**
- **Say, please, to the rebellious house, Do you people actually not know what these things mean? Say; Look! The king of Babylon came to Jerusalem and proceeded to take its king and its princes and bring them to himself at Babylon. (Ezekiel 17:12)**
- **Furthermore, he took one of the royal seed and concluded a **covenant** with him and brought him into an **oath**, and the foremost men of the land he took away. (Ezekiel 17:13)**
- **In order, that the kingdom might become low, unable to lift itself up, that by keeping his **covenant** it might stand. (Ezekiel 17:14)**
- **But he finally rebelled against him in sending his messengers to Egypt, for it to give him horses and a multitudinous people. Will he have success? Will he escape, he who is doing these things, and who has **broken a covenant**? And will he actually escape? (Ezekiel 17:15)**

- They had failed to accept Isaiah's inspired advice. By coming back and resting you people will be saved. Your mightiness will prove to be simply in keeping undisturbed and in trustfulness.
- For this is what the Sovereign Lord Yehowah, the Holy One of Israel, has said; By coming back and resting you people will be saved. Your mightiness will prove to be simply in keeping undisturbed and in trustfulness. But you were not willing. **(Isaiah 30:15)**
- And you proceeded to say; No, but on horses we shall flee! That is why you will flee. And on swift horses we shall ride! That is why those pursuing you will show themselves swift. **(Isaiah 30:16)**
- A thousand will tremble on account of the rebuke of one, on account of the rebuke of five you will flee until you will have remained over like a mast on the top of a mountain and like a signal on a hill. **(Isaiah 30:17)**
- During the Maccabean period many treaties and **alliances** were made with the Syrians and the Romans for political advantage, but freedom from bondage did not result for Israel. In a later period the religious Sadducees were especially prominent in favoring political collaboration as a means toward ultimate national independence. Neither they nor the Pharisees accepted the Kingdom message proclaimed by Christ Jesus but allied themselves with Rome, declaring: **We have no king but Caesar.**
- For this reason Pilate kept on seeking how to release him. But the Jews shouted, saying; If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar. **(John 19:12)**
- Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called The Stone Pavement, but, in Hebrew, Gabbatha. **(John 19:13)**
- Now it was preparation of the Passover, it was about the sixth hour. And he said to the Jews; See! Your king! **(John 19:14)**
- However, they shouted; Take him away! Take him away! Impale him! Pilate said to them; Shall I impale your king? The chief priests answered; **We have no king but Caesar.** **(John**



**19:15)**

- Their **religio-political alliance** with Rome, however, ended in the disastrous destruction of Jerusalem in **70 C.E.**
- And when he got nearby, he viewed the city and wept over it. (**Luke 19:41**)
- Saying; If you, even you, had discerned in this day the things having to do with peace, but now they have been hid from your eyes. (**Luke 19:42**)
- Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side. (**Luke 19:43**)
- And they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected. (**Luke 19:44**)
- Furthermore, when you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. (**Luke 21:20**)
- Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her. (**Luke 21:21**)
- Because these are days for meting out justice, that all the things written may be fulfilled. (**Luke 21:22**)
- Woe to the pregnant women and the one's suckling a baby in those days! For there will be great necessity upon the land and wrath on this people. (**Luke 21:23**)
- And they will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled. (**Luke 21:24**)
- Political and **religious alliances** are indicated in the symbolisms of;

- **And one of the seven angels that had the seven bowls came and spoke with me, saying; Come, I will show you the judgment upon the great harlot who sits on many waters. (Revelation 17:1)**
- **With whom the **kings of the earth committed fornication**, whereas those who inhabit the earth were made drunk with the wine of her fornication. (Revelation 17:2)**
- **And there are seven kings. Five have fallen, one is, the other has not yet arrived, but when he does arrive he must remain a short while. (Revelation 17:10)**
- **And the wild beast that was but is not, it is also itself an eighth king, but springs from the seven, and it goes off into destruction. (Revelation 17:11)**
- **And the **ten horns that you saw mean ten kings**, who have not yet received a kingdom, but they do receive authority as kings one hour with the wild beast. (Revelation 17:12)**
- **These have one thought, and so they give their power and authority to the wild beast. (Revelation 17:13)**
- **These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also, those called and chosen and faithful with him will do so. (Revelation 17:14)**
- **And he says to me; The waters that you saw, where the harlot is sitting, mean peoples and crowds and nations and tongues. (Revelation 17:15)**
- **And the ten horns that you saw, and the wild beast, these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire. (Revelation 17:16)**
- **For God put it into their hearts to carry out his thought, even to carry out their one thought by giving their kingdom to the wild beast, until the words of God will have been accomplished. (Revelation 17:17)**
- **And the woman whom you saw means the great city that has a**

kingdom over the kings of the earth. (**Revelation 17:18**)

- **And by the symbolisms of,**
- For because of the wine of the **anger of her fornication** all the nations have fallen victim, and the kings of the earth committed fornication with her, and the traveling merchants of the earth became rich due to the power of her shameless luxury. (**Revelation 18:3**)
- From what source are there wars and from what source are there fights among you? Are they not from this source, namely, from your cravings for sensual pleasure that carry on a conflict in your members? (**James 4:1**)
- You desire, and yet you do not have. You go on murdering and coveting, and yet you are not able to obtain. You go on fighting and waging war. You do not have because of your not asking. (**James 4:2**)
- You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend it upon your cravings for sensual pleasure. (**James 4:3**)
- **Adulteresses**, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God. (**James 4:4**)
- **Thus, throughout the Scriptural record the principle stated by Paul is stressed:**
- Do not become **unevenly yoked with unbelievers**. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? (**2 Corinthians 6:14**)
- Further, what **harmony is there between Christ and Belial**? Or what portion does a faithful person have with an unbeliever? (**2 Corinthians 6:15**)
- And what **agreement** does God's temple have with idols? For we are a temple of a living God. Just as God said; I shall reside among them and walk among them, and I shall be their God, and they will be my people. (**2 Corinthians 6:16**)

- **Therefore get out from among them, and separate yourselves, says Yehowah, and **quit touching the unclean thing**, and I will take you in. (2 Corinthians 6:17)**