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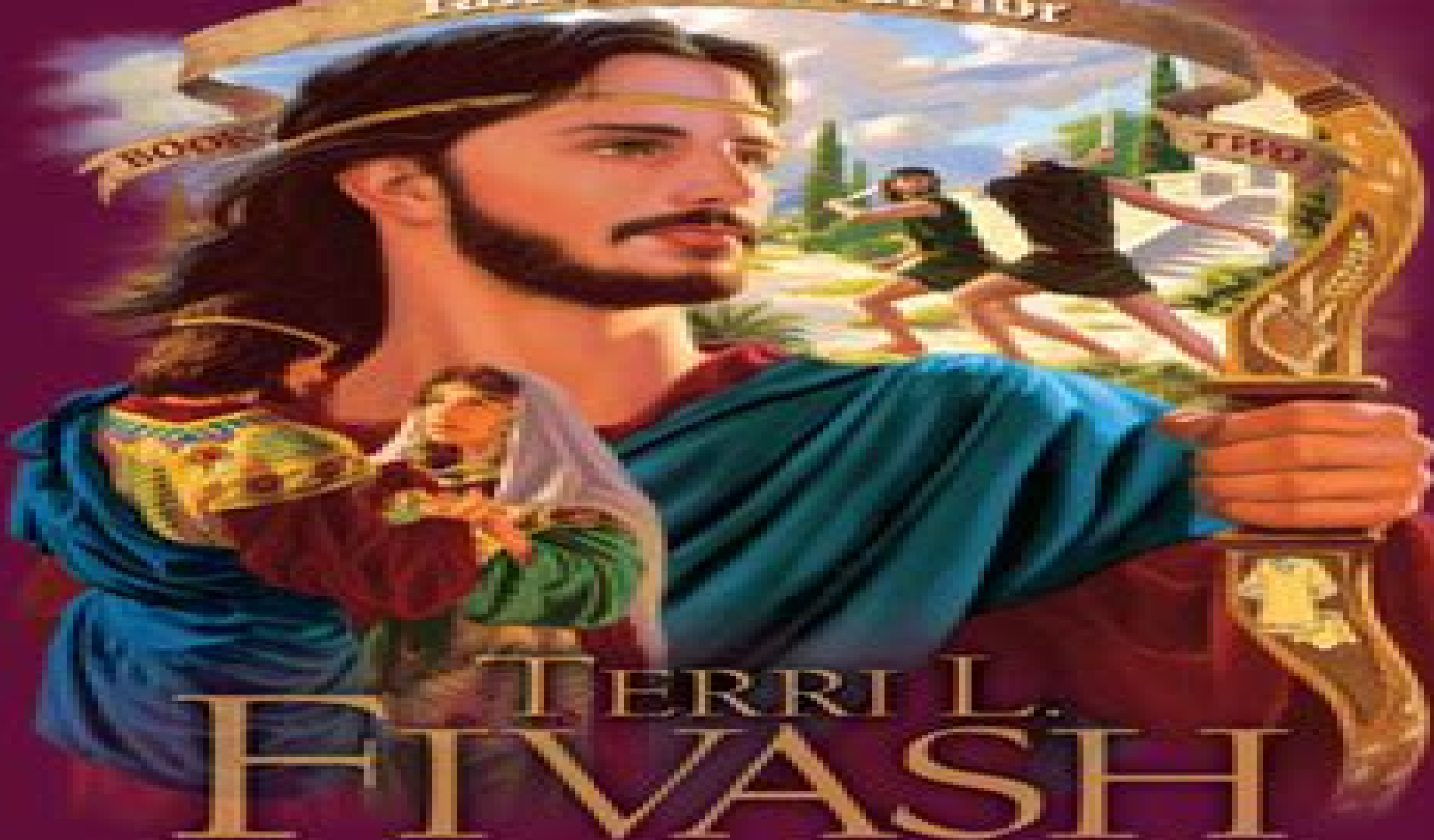
DAHVVEED

Yahweh's Warrior

BOOK

THE

TERRIL
FIVASH



Yahwehs Warrior Dahveed

Terri L. Fivash



Yahwehs Warrior Dahveed:

Dahveed Terri L. Fivash,2018-08-31 **Yahweh's Warrior** Terri L. Fivash,2009-11 He was Israels beloved champion Not only had he saved the kingdom but the lives of Hassar Jonathan and King Shaul as well Even so Shaul took away his freedom and then gave him the generals mantle A bittersweet reward indeed for Yahwehs chosen one But he wasnt ready yet to lead the armies of Israelor to accept his true status as Mashiah He needed timeand the hassars relentless training Roeh Shamuels steady guidance calmed his fears If you are to fulfill Yahwehs task you must accept the place He has for you and conduct yourself in such a manner as to bring honor to the One who gave it to you And so despite Abners blatant contempt and Shauls persistent censure regardless of his own failure or triumph in battle he chose unswerving loyalty to Yahweh No one would ever fully understand the consequences of such devotion No one but Jonathan **Dahveed** Terri L.

Fivash,2011-11-30 **Dahveed: Yahweh's chosen** Terri L. Fivash,2009 He was unwanted unclaimed unimportant Until the prophet demanded his presence at the feast of the new moon and secretly anointed him king of Israel There was no one to confide in no outlet for the burning questionshis secret was safe with no one But the Habiru guessed and swore their allegiance to him The final words of a dying warrior seared into his soul Yahweh has given you much Take only what comes from His hand He will place you where you need to be so that you will be able to do the task given to you He would cling to these words for strength time and again as Yahweh led him first into the court of the troubled king then onto the battlefield to face the giant Goliathall the while binding his life and loyalty to the prince whose throne he must someday take

Yahweh Is A Warrior Millard Lind,1980-11-08 Millard C Lind s classic study of warfare in ancient Israel Israel saw God alone as delivering his people without the need of human warriors Yahweh Fighting from Heaven Martin Klingbeil,1999

Yahweh is a Warrior, God is Love? Hamish Galloway,1985 **Yahweh as Warrior in the Old Testament** Michael Anthony Jones,1980 **The Old Testament Motif of Yahweh the Divine Warrior in Matthew Chapters 8-9** Michael Donald Crouch,2007 **Yahweh as Warrior** Eric Arnold Seibert,1996 Yahweh's Coming of Age Jason

Bembry,2011-06-30 In the Judeo Christian tradition the deity Yahweh is often portrayed as an old man One of the epithets used of Yahweh in the Hebrew Bible the Ancient of Days is a source for this depiction of God as elderly However when we look closely at the early traditions of biblical Israel we see a different picture God is relatively youthful a warrior who defends his people This book is an examination of the question How did God become old To answer this question Bembry examines the way that aging and elderly human beings are portrayed in the Hebrew Bible Then he makes a similar foray into the texts written in Ugaritic a language quite close to ancient Hebrew which provide a window into the ancient culture just north of Israel during the Late Bronze Age He finds that Israel s God shared attributes with the Ugaritic deities Baal and El One prominent aspect of the similar attributes was that Yahweh s depiction as a youthful warrior paralleled the way Baal was portrayed The transformation from young deity to Ancient of Days took place at the intersection of two trajectories in the

traditions of Israel One trajectory is reflected in the way that apocalyptic traditions found in the book of Daniel recast the old Canaanite mythic imagery seen in the Ugaritic and early biblical texts This trajectory allows Yahweh to take on qualities such as old age that were not associated with him during most of Israel s history but were associated with El in the Canaanite traditions The second trajectory a depiction of Israel s God as elderly is connected with the development of the idea of Yahweh as father The more comfortable the biblical tradents became with portraying Yahweh as a father a metaphor that was not embraced in the early traditions the easier it became for the people of Israel to think of Yahweh as occupying a stage of the human life cycle These two trajectories came together in the 2nd century B C E the chronological backdrop for Daniel 7 and found expression in a new epithet for Yahweh Ancient of Days

The Old Testament Motif of Yahweh the Divine Warrior in Matthew Chapters 8-9 Michael Donald Crouch,2007 **God is a Warrior** Tremper Longman,Daniel G. Reid,1995 The image of God as a divine warrior pervades Scripture Tremper Longman and Daniel Reed demonstrate that the metaphor of God as warrior is one of the essential metaphors for understanding salvation in both the Old and New Testaments *Yahweh Fighting from Heaven* Martin Gerhard Klingbeil,1995 Put on the Armour of God Thomas R. Neufeld,1997-04-01 Isaiah 59 portrays a deity in armour warring against rebellious human foes In this historical investigation Yoder Neufeld maps the transformation of an ancient tradition into a creative new reading in which God s people put on God s armour and go to battle against God s heavenly foes as in Ephesians 6 The Pauline recasting of the Isaianic motif argues the author is a bracing one **Yahweh's Response as Divine Warrior-king to Korah's Rebellion** Anthony L. Abell,2007 *Put on the Armour of God* Thomas Yoder Neufeld,1997-04-01 Isaiah 59 portrays a deity in armour warring against rebellious human foes In this historical investigation Yoder Neufeld maps the transformation of an ancient tradition into a creative new reading in which God s people put on God s armour and go to battle against God s heavenly foes as in Ephesians 6 The Pauline recasting of the Isaianic motif argues the author is a bracing one **Yahweh, A God of Violence?** Harold Palmer,2016-05-20 Genocide infanticide the destruction of entire peoples these are among the acts of violence commanded or condoned by Yahweh the God of the Old Testament Examples abound throughout the Pentateuch and beyond of violence perpetrated by the Israelites at the beckoning of God Entire cities and peoples including Sodom Gomorrah Jericho Amalek and Midian are destroyed directly or indirectly by God The Israelites are commanded to kill man and woman infant and nursing child ox and sheep camel and donkey God instructs the Israelites to conquer and utterly destroy and show no mercy to seven nations and to put to death everyone in the cities men women and dependents and leave no survivor in Heshbon Can we conclude from these examples that Yahweh is a brutal god of war and violence Is Yahweh s character incompatible with that of Jesus who in the Sermon on the Mount teaches His disciples to turn the other cheek love your enemy and pray for those who persecute you Some commentators have concluded from the Old Testament s war accounts that Yahweh is a petty god with an insatiable blood thirst In this study Harold Palmer rejects and refutes these conclusions

by approaching the question from a completely fresh angle He sees the destruction of entire peoples not as a reflection of God's character but as a reflection of man's character Cities and peoples are destroyed as a natural consequence of their sins with those having put their faith in Yahweh such as Rahab spared from the fate that befalls their community The starting point for this study is thus that man was created by God for a purpose and to abide by a moral code When that code is broken man having rebelled against and fallen short of God's perfect moral law is separated from God The consequence of this separation is death and its antidote is the gift of grace perfected by Christ on the cross **Tales of the Warrior-judges**

John Ross Macduff, 1873 **Making Peace with the Warriors of the Sand** Jeffrey Seif, 2009-07-01 The Arab Israeli conflict dates backward to the dawn of biblical revelation and extends forward to the much dreaded Battle of Armageddon The times are trying are they not In the interest of helping folk discern the times I think we do well to color today's world news with yesterday's biblical hues A fascinating picture emerges one that takes us to mysterious Arabia According to Genesis sin entered a garden paradise called Eden a touch of heaven once located in what is modern Iraq and Iran today Much as human catastrophe is said to have originated there Revelation informs that human misery will be terminated from there when it culminates in a climactic and cataclysmic final showdown In Making Peace with the Warriors of the Sand you'll hear ancient Scripture predicting how forces marshaled in proximity to ancient Eden will one day stealthily slither into the Holy Land and like a python wrap themselves around a reconstituted Israel You will learn how the relentless and merciless assault upon humankind that began in ancient Iraq and moved to and through Israel will again manifest and move aggressively in the region and be stopped finally The serpent of old who is the devil and Satan will be defeated and bound according to the Rev 20:2 after which paradise will be restored With the Kingdom's inauguration will come a cessation of global hostilities Peace alas With secular and sacred eyes looking intently at the Middle East today I believe that a fresh biblical assessment is in order and one that pays more deliberate attention to Arab peoples This book answers to that need What most do not realize is that the Old Testament is not just about Jews and that the New Testament is not just about Christians While the Old Testament does focus upon Abraham's literal Hebrew descendants and while the New Testament does indeed focus upon Jesus and make faith applications to Gentile folk descended from Abraham in a spiritual sense the Scriptures also speak of Abraham's other children a group that I'll here refer to as the mysterious warriors of the sand Both lands and peoples of the Middle East are significant and bewildering The word mysterious denotes something difficult hard to grasp and puzzling It comes from the old French word *mystique* a term that similarly conjures up notions of an aura of wonderment Believing that Christians and Jews would do well to have a look at the other very mysterious Arabian people of the Book I have set my gaze their way to consider what the Bible has to say about my estranged Arab cousins Who are the Arab people Are they unwanted vanquished cast aways in the biblical economy Are they a sub class of demon inspired lesser beings destined to serve as cannon fodder for God's armies at the battle of Armageddon Does Scripture indicate any abiding

covenant promises that benefit them or are Abraham's other descendants removed from the pale of biblical graces and forever banished to the backwaters of Divine favor. Are Bible-believing European types obliged to disdain Arab peoples and ideas? If so, why? If not, what then? How are Judeo-Christians to be toward Arabs in a world set on edge since 9/11? What does it mean to be a peacemaker in the current economy where Islamic-inspired angst is ubiquitous? At a time when Israel is making its bid for its existence and where America is embroiled in wars and rumors of wars with Arab-related folk, how are we to love these other people? If we are in fact to love those others as I believe we are, might we do well to better understand them in light of biblical perspectives and principles? In the process of trying to come to terms with them, might we be well served to come to terms with ourselves in relation to them? With these and other questions in focus, we will here take a reasonably long stare in the direction of the mysterious people of the east, the warriors of the sand. Staring speaks of fixing one's wide open gaze upon a particular person or object. Staring someone down by association speaks of one's boldly fixing their gaze on another human being until such time as that other person feels obliged to lower their eyes and/or turn away entirely in submission. Staring someone in the eye by contrast speaks of setting one's fixed gaze upon someone. This expression is divested of the negative connotation of endeavoring to force one into a subordinate position and may well denote respect. It harks to the daring of the one doing the staring and no more. This book stares at Abraham's estranged son Ishmael as with others, and it doesn't let them out of sight till the book's end. Making Peace with the Warriors of the Sand doesn't stare down Ishmael; however, it stares at him better than his descendants, the Arabs. Admittedly pro-Israel, as the book's Jewish author is, I still endeavor to look affectionately and admirably at my marginalized Arab cousins and labor to give a fair and balanced accounting of the place in Scripture given to Arabs who have dwelt in proximity to Israel's daunting shadow from time immemorial. I will push readers toward peace, not war. I deem the resurrection and establishment of a sovereign Jewish nation-state located smack in the heart of the Arab world to be providential, not accidental. Making Peace with the Warriors of the Sand construes that the resurrected Jewish nation-state's existing in the middle of Ishmael's estates has done and will factor significantly in God's Divine program and that the concomitant Islamic-inspired Arab-related angst that seems to forever nip at the heels of Israel is really only to be expected. Speaking of expectations, Making Peace with the Warriors of the Sand informs that the present-day tensions are themselves preludes to cataclysmic wars yet to come, battles pre-saged in Scriptures millennia ago and are thus to be expected. Making Peace with the Warriors of the Sand understands that present-day tensions are birth pangs for a new day and will come to an end on a future day at the beckoning of a Prince of Peace yet to come, who will bring about the cessation of global hostilities with the arrival of His kingdom. Making Peace with the Warriors of the Sand wonders whether advocating for the will and ways of the coming Prince of Peace is limited to preachers hammering away at hearers' interior worlds and focusing on individuals' quests for equilibrium and inner peace. Believing that advocating for Him can likewise entail offering a reasoned telling of what a heavenly God is up to in the exterior world that

exists beyond the borders of our own typically self centered noses I am interested in providence s role in history and prophesy much as I am in soul winning Though pressing sinners to repent indeed has its place Making Peace with the Warriors of the Sand operates with the belief that it also has its limits I want to impress readers with the notion that Bible teaching should both address the question of What on earth is going on beyond our immediate sphere of interests and circumstances and be down to earth in the way it offers an answer to that question Making Peace with the Warriors of the Sand stares down negative attitudes unchecked critical assumptions and brazenly anti Arab dispositions all of which are deemed to be racist proclivities that the Prince of Peace most certainly would not approve of I challenge assumptions that these other grandchildren of Abraham are degenerated sub human souls made of lesser stock and worth less in the Maker s eye as a result I posit that Arabs have inherent and enduring worth and are not merely demons parading around in human form and destined to be disposed of when God s Judeo Christian forces oppose and destroy them in an end time war Making Peace with the Warriors of the Sand stares down disrespect and shows how we can respect our estranged Arab friends without relinquishing biblically required support for full Jewish sovereignty in her God given ancestral homeland I demonstrate that we can love and respect Arab neighbors without disrespecting or compromising conservative and evangelical theological convictions based on literal understandings of Sacred Scripture I believe as well that we and Israel do well to protect ourselves when assaulted Though kindly disposed toward Arabs Making Peace with the Warriors of the Sand doesn t shy away from addressing challenges posed by Islamic inspired Arabic theology and political ideology I however deliberately differentiate between Arab peoples and radical Islamic persuasions and thus by means of so doing endeavor to offer a fair and balanced assessment of these other Abrahamic people individuals whom many women and men mistakenly assume to have been banished to the backwaters of Divine favor in preference for Europeans and Jews Making Peace with the Warriors of the Sand opines that in the interest of being fair we would do well to consider that though the Islamic religion began with Semites in Arabia Islam soon spread beyond Arabia and morphed into forms that spoke more to the nuanced interests of adherents in the host cultures of conquered peoples Given that Islam has long ceased to be simply an Arabian experience I believe that modern Bible readers might do well to differentiate between Arabs Arabia and Islam and be freshly exposed to what the Bible says about Arabs themselves apart from Islam the people of the sand Presently only 17% of Muslims are of descended from Arabian extract That coupled with the fact that larger Muslim populations exist in Indonesia Pakistan India and Bangladesh than in Arabia proper presses the need to differentiate Those predisposed to disdain Arab peoples and or Muslims who dwell beyond Arabia should consider that most of these unfortunates are almost completely cut off from modernity Realizing that many are being pressed under the weight of totalitarian regimes and have little to no exposure to others ways of thinking and being under the best of circumstances I am more inclined to be compassionate than adversarial Given the chance were the option available I am sure that many would flee their oppressive worlds for better

possibilities elsewhere as indeed many are already doing Though compassionate given that there exists a violent strain within the religion I believe we should be guarded still and thus be wise as serpents on the one hand while still being innocent as doves In the process of wrestling with who these people are and how we are to deal with them and or ourselves in relation to them Making Peace with the Warriors of the Sand takes readers through a whirlwind study of biblical literature ancient near eastern history and biblical eschatology a term referring to the biblical study of end time events Looking through a biblical lens all the while we look at Arabs in the past in the present and in the future and raise questions about ourselves in relation to them all the while

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