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God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Psalm 83.

(2015)

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But also shows how you can know God for yourself.

Teach it, don't demand it.

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Psalm 83.

Topics.

- God! Those who hate you have risen up against your treasured ones.
- The strong arm of the children of Lot, have joined Israel's enemies.
- Do to them O LORD as you did to those who became dung for the ground.
- Fill them with shame that they know God, is the Most High over the earth.
- Ten beast nations.

INTRODUCTION: Psalms are songs and prayers offered to God by the nation Israel, they cover the range of human emotion, expressing praise, faith, victory, sorrow, despair, depression, frustration and the troubled heart of a mourner. They contrast the righteous with the wicked, and include the wisdom and the treasure of God's word. Psalms were written at the beginning of the 15th century BC and probably collected in their final form in the 3rd century.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

Book Three (Psalm 73-89)

A Song, a Psalm of Asaph.

O God! Those who Hate you have Risen up Against your Treasured Ones.

Psalm 83:1-5 ----- ¹O God, do not keep silence; do not hold your peace or be still, O God! ²For behold, your enemies make an uproar; those who hate you have raised their heads. ³They lay crafty plans against your people; they consult together against your treasured ones. ⁴They say, "Come, let us wipe them out as a nation; let the name of Israel be remembered no more!" ⁵For they conspire with one accord; against you they make a covenant

A confederation of strong nations that are enemies of Israel have not only united together, but actually made a covenant together to utterly destroy the nation of Israel. Notice Asaph's beautiful expression when referring to Israel, God's treasured ones this is how God views all the faithful who belong to both the Old and New Testament Kingdom of the LORD.

The Strong Arm of the Children of Lot, have Joined Israel's Enemies.

Psalm 83:6-8 ----- ⁶the tents (tabernacles in KJV) of Edom and the Ishmaelites, Moab and the Hagrites, ⁷Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre; ⁸Asshur also has joined them; they are the strong arm of the children of Lot (they have holpen the children of Lot in KJV). *Selah*

The enemies of Israel at this time are the strong nations of Lot that hate Israel and others who have aligned themselves to them for the purpose of destroying Israel. Asaph seems to follow a geographical order, by first glancing southwards and eastwards, then turning to the west, and finally to the north.

On the south: the Edomites, Ishmaelites and Amalekites.

On the east: the Moabites, Ammonites and Hagarenes.

On the west: the Philistines, Gebalites, and Tyrians on the west.

On the north: the Assyrians.

This means that the land of Israel was surrounded on all sides by fierce and powerful enemies. It is easy to see why Asaph as he looks to the south, the east, the west and the north is so earnestly praying God would arise and help His people Israel.

Tents (Tabernacles in KJV): (v6) it was the custom of these Arabians nomad tribes to live in tents all year long camping sometimes in one place and sometimes in another, as they found convenience for themselves and their cattle, a custom retained by their descendants even to this day. The word tabernacles or tents does not necessarily imply that the nation then led a wandering life, for the word overtime eventually came to signify a dwelling-place or a habitation.

The tents of Edom: (v6) refers to the people who dwelt in those tents which of course are the Edomites. In early periods like most ancient people the Edomites dwelt in tents, but they were not a roving and wandering people, but a people of fixed boundaries.

Elsewhere they are called Idumea as the offspring of Esau. Idumea was south of Palestine. The name Idumea was used to refer to a smaller area in the same region as Edom which was occupied by him. Edom was the elder twin-brother of Jacob and is sometimes referred to as Esau (Malachi 1:3), Idumea (Isaiah 34:5) and Mount Seir (Ezek. 35:3). All of these names are interchangeable, referring to the same nation, Edom. (Israel and Edom were constantly at odds).

Ishmaelites: (v6) refer to the offspring of Ishmael the son of Abraham who are called by their father's name and dwelt in the Arabia Desert while others who are descendants from their grandmother Hagar are supposed by many to be called Hagarenes.

Moab and Ammon: (v6) the Moabites and the Ammonites sprung from Lot by his daughters in an incestuous way. The elder daughter named her son Moab, he is the father of the Moabites. The younger daughter named her son Ben-ammi, he is the father of the Ammonites.

- The next day, the firstborn (of Lot) said to her younger sister, "Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father." ³⁵So they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose. ³⁶Thus both the daughters of Lot became pregnant by their father. ³⁷The firstborn bore a son and called his name Moab. He is the father of the Moabites to this day. ³⁸The younger also bore a son and called his name Ben-ammi. He is the father of the Ammonites to this day. (Gen. 19:34-38).

The wickedness of the Moabites and Ammonites was that they were the principal nations in a confederacy of nations who plotted to destroy the people of Israel in the times of Jehoshaphat (the full story is in 2 Chon. 20).

The Hagarenes: (v6) are the same as the Hagarites they are an Arab tribe mentioned in (1 Chron. 5:10, 19-20) who dwelt to the east of the land of Israel. Following are two most common views concerning why this tribe of people are called Hagarenes: -

1. They are descendants of Hagar the mother of Ishmael (Gen. 16:1) (Gen. 25:12) the handmaid of Abraham, but not by him, but by another husband, after she had been sent away from him.
2. Hagar is the same with Keturah which makes them her descendants by Abraham.

Whichever of these two scenarios is correct, matters little, since it shows that in either case they are connected with the Ishmaelite's and would naturally join in an alliance with them. Some believe that they maybe Hungarians; Gadareans, or Gadarenes spoken of in (Mark 5:1).

Gebal: (v7) (the Giblites, or Gebalites) Gebal means mountain it is probably the same as Gebalene, the mountainous tract inhabited by the Edomites extending from the Dead Sea southward toward Petra and still called by the Arabs Djebal. At present the city has lost all its ancient grandeur, which appears to have been considerable by the remaining ruins of it. But it still retains its name, with very little alteration, which today is Gibyle. They were a part of the people of Edom.

Amalek: (v7) the Amalekites were a very ancient people that dwelt in the land of the Negeb in the hill country (Num. 13:29) that also extended eastward of the Dead Sea and Mount Seir. They inhabited the regions on the south of Palestine, between Idumea and Egypt and appear to have settled down in Palestine itself, thus the name the Mount of the Amalekites in the land of Ephraim (Judges 12:15).

Philistia (Philistines): (v7) were the ancient inhabitants of Palestine thus the name Philistia or Palestine. The word is supposed to mean the land of sojourners or strangers. They were constant enemies of the Hebrews and often mentioned in the Scriptures.

Tyre: (v7) the city of Tyre is situated on the shore of the Mediterranean and was famous for maritime activities and trade. At its peak it was a powerful nation that embraced people of highest rank and of the greatest riches. Tyre had great influence over its surrounding nations, because of its affluence and luxury. During the years of their great success the king, the noble, the rich and the citizens of Tyre were celebrated among the nations for their great wealth, trade and riches and those they traded with considered them as the crowning city and their merchantmen and traders as the honoured of the earth.

Asshur: (Assur) (Ashur) (v8) are the strong arm of the children of Lot. Since the Greeks call them Syrians and the Barbarians call them Assyrians there is some confusion as to who maybe intended some believe Assyria on the northeast of Palestine, while others tend to think it maybe Syria.

Holpen the children of Lot: (v8) means that the sons of Lot, (Moab and Ammon), the ancestors of the Moabites and the Ammonites were able to make use of the arm of these powerful nations to assist and strengthened them in accomplishing their purposes against Israel. The plot to destroy Israel was originated by the Moabites and Ammonites and they called in the aid of the surrounding nations to enable them to carry out their evil plan.

A confederacy of nations: (v8) some suspect this confederacy of nations refers to the invasion of the land of Judea and Jerusalem by an army consisting of many nations during Hezekiah's reign, but Hezekiah's was the principal there and not a secondary support as these confederate nations are in this Psalm. The most likely application is to that mentioned in the following verses

- Now behold, the men of Ammon and Moab and Mount Seir, whom you would not let Israel invade when they came from the land of Egypt, and whom they avoided and did not destroy— ¹¹behold, they reward us by coming to drive us out of your possession, which you have given us to inherit. ¹²O our God, will you not execute judgment on them? For we are powerless against this great horde that is coming against us. We do not know what to do, but our eyes are on you." (2 Chron. 20:10-12).
- They (the people of Judah and inhabitants of Jerusalem) began to sing and praise, the LORD set an ambush against the men of Ammon, Moab, and Mount Seir, who had come against Judah, so that they were routed. ²³For the men of Ammon and Moab rose against the inhabitants of Mount Seir, devoting them to destruction, and when they had made an end of the inhabitants of Seir, they all helped to destroy one another. (2 Chron. 20:22-23).

The Moabites and Ammonites (the children of Lot) were the principal parties in this confederation. The people of Mount Seir and a great multitude from Edom joined with them no doubt to combine as many nations as possible against the Hebrew people so that Israel would be surrounded by enemies and its destruction certain. It is also natural that all these nations would be engaged in such an alliance since they were all fierce enemies of Israel.

These nations would have brought their tents and camped all around Israel on every side so that Israel's land was completely encompassed and hemmed in by enemies. It is certain that this confederation of nations and mighty armies felt triumph and victory and the utter destruction of all Israel was certain especially since without any help from God Israel had no hope of overcoming such mighty and powerful enemies. But all Judah stood before the LORD, with their little ones, their wives, and their children and the Spirit of the LORD came upon Jahaziel a descendant of Asaph, in the midst of Israel and said: -

- Thus says the LORD to you, "Do not be afraid and do not be dismayed at this great horde, for the battle is not yours but God's you will not need to fight in this battle. Stand firm and see the salvation of the LORD on your behalf."

The people of Judah and Jerusalem went out to face their enemies singing praises to God and the LORD: -

- Set an ambush against the men of Ammon, Moab, and Mount Seir, who had come against Judah, so that they were routed (defeated and overthrown) so that the men of Ammon and Moab rose against the inhabitants of Mount Seir, devoting them to destruction, and when they had made an end of the inhabitants of Seir, they all helped to destroy one another.

When Judah came too looked toward the battlefield their enemies were all dead, bodies were laying on the ground; none had escaped. With great joy Judah rejoiced over the defeat of their mighty enemies and spent three days taking up the spoil, it was so much. (The full story is in 2 Chronicles Chapter twenty).

Do to them O LORD as You did to those who Became Dung for the Ground.

Psalm 83:9-12 ----- ⁹Do to them as you did to Midian, as to Sisera and Jabin at the river Kishon, ¹⁰who were destroyed at En-dor, who became dung for the ground. ¹¹Make their nobles like Oreb and Zeeb, all their princes like Zebah and Zalmunna, ¹²who said, "Let us take possession for ourselves of the pastures of God."

Asaph is praying that Israel's present enemies would perish by the hand of God as Midian did. This could refer to either of the two battles since the Midianites were utterly destroyed in both: -

1. The complete overthrow and destruction of the Midianites spoken of in numbers chapter thirty-one. In this battle the armies to Israel warred against Midian and killed every male, the five kings of Midian and took all the spoil and all the plunder of Midian so that Midian was utterly destroyed.
2. The time when Gideon called for his 300 men to arise, because the LORD has given the host of Midian into their hand and the LORD caused the Midianites the enemies of Gideon to destroy one another.
 - When Israel blew the 300 trumpets, the LORD set every man's sword of the enemies (the Midianites) of Israel against his comrade and against all the army. And the army (of the Midianites) fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. (Judges 7:22).

The confederate army of the Moabites and the Ammonites and aligned armies of the nations that were with them in the time of Jehoshaphat spoken of in two Chronicles Chapter twenty were destroyed in a similar manner in that the LORD caused the warriors of the armies to turn on each other until they all laid dead on the battlefield.

- When they (singers of Judah) began to sing and praise, the LORD set an ambush against the men of Ammon, Moab, and Mount Seir, who had come against Judah, so that they were routed (defeated and overthrown). ²³For the men of Ammon and Moab rose against the inhabitants of Mount Seir, devoting them to destruction, and when they had made an end of the inhabitants of Seir, they all helped to destroy one another. (2 Chronicles 20:22-23)

Kishon: from the Hebrew word means winding it is the name given to a stream in northern Israel that originates around Mount Tabor and Mount Gilboa and flows westward through the plains of Esdraelon and the Jezreel Valley to the Mediterranean Sea where it enters the sea near Mount Carmel. It is mentioned in (Judges 4:7) and (Psalm 83:9) and has been referred to in the following ways: -

- The torrent of meeting armies and the river of slaughter because Elijah slaughtered the prophets there. (1 Kings 18:40).
- The torrent of Kedumim and the ancient river or the river of the ancients.
- The torrent on whose banks illustrious deeds have been done from the ancient times of Israel.

While relatively modest in size during much of the year, during the seasonal winter rains the stream can become a swollen river, just as it did in ancient times (i.e., "the torrent Kishon swept them away") (Judges 5:21 RSV). Elijah killed the prophets of Baal there which must have occurred during the drier season, since the Kishon is referred to as a "brook," whereas other references refer to it as a "river" or "torrent":

- Elijah said to them, "Seize the prophets of Baal; let not one of them escape." And they seized them; and Elijah brought them down to the brook Kishon, and killed them there." (1 Kings 18:40).

In Judges Chapter five in the song of Deborah on the occasion of hers and Barak's great victory, it is mentioned as "that ancient river, the river Kishon;" (Judges 5:21). It is most likely called ancient for one of the following three reasons: -

1. It was not cut by the art of men as some rivers are, but was from the beginning of the creation.
2. It was spoken of by poets and historians in ancient times.
3. It was famous and celebrated because of the battles fought on its banks in ancient times.

Kedumim and Kishon: some take the word Kedumim to be another name of the river because of its windings and turnings since it begins at Mount Tabor and winds itself down to the Mediterranean Sea at the foot of Mount Carmel.

Deborah, Barak and Kishon: in Judges Chapter four Deborah summons Barak and reminds him that the LORD, had commanded him to gather his men and go up against Jabin the king of Canaan and Sisera, the general of his army at Mount Tabor. Deborah, the prophetess reminded Barak that the LORD had said: -

- I (the LORD) will draw out Sisera, the general of Jabin's (the king of Canaan) army, to meet Barak by the river Kishon with his chariots and his troops, and I will give him into your hand?" (Judges 4:7).

Now go to verse thirteen: -

- Sisera (the general of Jabin's army) called out all his chariots, 900 chariots of iron, and all the men who were with him, from Harosheth-hagoyim to the river Kishon. ¹⁴Deborah said to Barak, "Up! For this is the day in which the LORD has given Sisera into your hand. Does not the LORD go out before you?" So Barak went down from Mount Tabor with 10,000 men following him. ¹⁵And the LORD routed (defeated and overthrew) Sisera and all his chariots and all his army before Barak by the edge of the sword. And Sisera got down from his chariot and fled away on foot. (Judges 4:14-15)

Now go to verse seventeen: -

- Sisera fled to the tent of Jael and while sleeping she took a tent peg and a hammer in her hand and drove the peg into his temple until it went down into the ground so he died. (Judges 4:17-21).

In the song of Deborah concerning this battle she sang: -

- The torrent Kishon swept them (the kings of Canaan) away, the ancient torrent, the torrent Kishon. March on, my soul, with might! (Judges 5:21).

Deborah said to Barak to gather his men at Mount Tabor and the LORD will draw out Sisera, the general of Jabin's army, to him by the river Kishon with his chariots and all his troops, and God will give Sisera into his hand. When Sisera heard that Barak had gone up to Mount Tabor he called out 900 chariots, and all the men who were with him to the river Kishon. Deborah said to Barak, "Up! For the LORD has given Sisera into your hand for the LORD goes before you."

So Barak went down from Mount Tabor and the LORD defeated and overthrew Sisera and all his chariots and all his army before Barak by the edge of the sword. Sisera got down from his chariot and fled to the tent of Jael and while sleeping she took a tent peg and hammer in her hand and drove the peg into his temple until it went down into the ground while he was lying fast asleep so he died. So on that day God subdued Jabin the king of Canaan before the people of Israel until they later utterly destroyed him. (Judges Chapter four).

The river of Kishon swept them away: this was not a great river in itself and is sometimes referred to as, "the brook Kishon" (1 Kings 18:40) because for the most time it was easy to cross. But when Barak led the armies of Israel against Sisera's mighty army it appears that they fled from Barak and in fear and confusion endeavoured to make their escape by crossing over the river which at this time was probably just a brook, but from the language used in the Song of Deborah it seems that God caused it to suddenly rise and swell in torrents of rushing waters so that they were drowned in its waters and swept away (Judges 5:21), somewhat similar to Pharaoh King of Egypt and his armies that were drowned in the Red sea.

Jabin the king of Canaan and Sisera the commander of his army (Judges 4:2) were swept away by the suddenly swollen torrent of the river of Kison and utterly perished with their armies. When God wills it, a river can be as deadly as the roaring sea. The river Kishon was as terrible to Jabin and Sisera as the Red Sea was to Pharaoh. How easy it is for the LORD to smite the enemies of His people.

Deborah, Barak and Gideon: the splendid victories of Barak and Gideon were the constant theme of poets and prophets when trying to encourage their own generation by the examples of the past.

Who were destroyed at En-dor: (v10) the only place En-dor is mentioned is in the following three verses: -

1. Also in Issachar and in Asher Manasseh had Beth-shean and its villages, and Ibleam and its villages, and the inhabitants of Dor and its villages, and the inhabitants of En-dor and its villages, and the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages; the third is Naphath. (Joshua 17:11).
2. Then Saul said to his servants, "Seek out for me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "Behold, there is a medium at En-dor." (1 Sam. 28:7).
3. Do to them as you did to Midian, as to Sisera and Jabin at the river Kishon, ¹⁰who were destroyed at En-dor, who became dung for the ground. (Psalm 83:10).

Though Endor is not mentioned in the history of the book of Judges, it is known that Endor was in the vicinity of Mount Tabor. Some understand the expression, "Those who were destroyed at En-dor," to refer to the Midianites; but rather it is to be understood of Jabin and Sisera, and the army under them, who perished at this place, which is mentioned along with Taanach and Megiddo in (Joshua 17:11) (above) which are the very places where the battle was fought between Jabin and Israel as the following verses shows: -

- The kings came, they fought; then fought the kings of Canaan, at Taanach, by the waters of Megiddo; they got no spoils of silver. (Judges 5:19).

They became as dung for the earth: (v10) manuring it with man and making the earth feed on its own children. War is cruel, but in the case of protecting the innocent from the aggressor it is sometimes most just. Those who would not give Israel a place above the ground are themselves denied a hiding-place under the ground; they counted God's people to be as dung, and they became dung themselves. The enemies of Israel were trodden under foot, and their carcasses left unburied. Those who said, "Let us take to ourselves the houses of God and lands of the Israelites that their God gave them, became as dust and fertiliser to nourish the vegetation, plants and trees of earth.

Asaph as many other writers of Psalms and the prophets, and the faithful of Israel would have this same fate fall upon all other enemies that come against Israel and their beloved city Jerusalem for no justifiable reason other than from a heart filled with hatred toward them and their God and from greed and a lust for power and to inhabit God's city of Jerusalem.

The heart's desire of Israel's faithful was fulfilled for so it happened to their enemies and will ultimately be fully fulfilled when their Messiah the Christ returns in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to destroy the antichrist and his kingdom and establish God's Kingdom on earth during his glorious millennial reign.

The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth.

Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish.

The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God.

The book of Revelation states: -

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

In Revelation chapter five we are told that: -

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

The great prophet Isaiah wrote: -

- They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:9).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15).

Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

For further information see titles: -

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

Make their nobles like Oreb, and like Zeeb: (v11) Oreb and Zeeb were two princes of Midian, who were slain by Gideon, the one at the rock Oreb, and the other at the winepress of Zeeb (so called after the names of the two princes of Midian slain there).

- They (Gideon and the men of Ephraim) captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. Then they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon across the Jordan. (Judges 7:25).

Asaphs prayer throughout this Psalm is that the enemies who had conspired against the land of Israel might be utterly destroyed.

Make all their princes as Zebah, and as Zalmunna: (v11) the word princes comes from the Hebrew word (n^eciyk) which literally means something poured out and by implication a prince (as anointed). This anointing was given to princes, kings, prophets, and priests, as anointed to be set apart by being anointed to their office. The following verse shows that Zebah and Zalmunna were kings of Midian, slain by Gideon.

- Then Zebah and Zalmunna said, "Rise yourself and fall upon us, for as the man is, so is his strength." And Gideon arose and killed Zebah and Zalmunna, and he took the crescent ornaments that were on the necks of their camels. (Judges 8:21).

Fill them with shame that they Know God, is the Most High over the Earth.

Psalm 83:13-18 ----- ¹³O my God, make them (all the enemies of Israel) like whirling dust, like chaff before the wind. ¹⁴As fire consumes the forest, as the flame sets the mountains ablaze, ¹⁵so may you pursue them with your tempest and terrify them with your hurricane! ¹⁶Fill their faces with shame, that they may seek your name, O LORD. ¹⁷Let them be put to shame and dismayed forever; let them perish in disgrace, ¹⁸that they may know that you alone, whose name is the LORD, are the Most High over all the earth.

Here Asaphs deep love for God and His people is manifested, he hates to see God's name mocked and scorned and His people hurt and harmed especially for no justifiable reason other than hatred toward God and hatred toward those who follow him or from a lust for power or to inhabit God's holy city Jerusalem. It is interesting to notice the following two things: -

1. When Israel was in God's will and faithfully following His ways and felt threatened they did not take it upon themselves to immediately attack and destroy their enemies, but went to God to seek whether they should go to battle and if so they humbled themselves and asked for His help.
2. The motivation behind Asaphs prayer is not from a heart of bitterness and a lust for revenge, but to protect God's people from harm and to see God's name exalted in all the earth so that the nations who mocked Him would recognise that He alone is the Most High of the earth and in recognising this truth seek Him and be saved.

Two Chronicles chapter twenty shows that God by His might power answered Asaphs prayer in the most spectacular way.

FOOTNOTE: the Moabites and Ammonites were the primary principals in the war while the other nations aligned themselves to them as it appears in the times of Jehoshaphat in (2 Chronicles 20:1). The following are the ten nations listed in this Psalm that surrounded the land of Israel and the city of Jerusalem that that joined in the confederacy against Israel.

1. Edom.
2. The Ishmaelites.
3. Moab.
4. The Hagrites.
5. Gebal.
6. Ammon.
7. Amalek.
8. Philistia.
9. Tyre.
10. Asshur.

It is possible these ten nations (and whoever aligns to themselves to them) are a type of the ten horns of the beast (the ten antichristian kings) or are at least a type of the nations who will agree to give their kingdom to the beast, and to make war with the Lamb and his followers: -

- The ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast. (Rev. 17:12).

The ten nations mentioned in the Psalm are on all sides of the land of Israel

On the south: the Edomites, Ishmaelites, and Amalekites.

On the east: the Moabites, Ammonites, and Hagarenes.

On the north: the Assyrians.

On the west: the Philistines, Gebalites, and Tyrians.

So that Israel was surrounded on all sides with enemies and greatly troubled on every side. It is in this same way that the Gog and Magog army will likewise surround the land of Israel and the beloved city: -

- They marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, (Revelation 20:9).

It is clear that the ten nations mentioned in this Psalm certainly had one uniting heartfelt motivation which was hatred toward Israel and the desire to utterly destroy the chosen nation of God from off the face of the earth. This same hatred and desire will once again manifest itself in the final ten horned beast nations, but as God miraculously destroyed the ten nations mentioned in this Psalm He will also miraculously destroy the final ten beast nations.

End.