

Part 1 – The Tumult of God’s Enemies

Psalm 83

1 A Song or Psalm of A'-saph

Now, there’s several points to this subscription to look at. The first, of which, is that, this is a ‘Song’ **or** a ‘Psalm’ of Asaph. This ‘Song **or** Song’ was also back in chapter 75, the only other Psalm of Asaph to also be a Song. Chapters 66-67 were also like this (by anonymous Psalmists), as was chapter 68, which was written by David. So, as a refresher, let’s review what the distinction between a ‘Psalm’ and a Song’ is - for, while the words Psalm and Song *seem* to be the same, there is a *slight* difference. The word ‘**Psalm**’ is the Hebrew word *mizmowr* (#4210) and means **instrumental music**; by implication, **a poem set to notes**. And it comes from a prime root (#2167) that means *to touch the strings or parts of a musical instrument*, i.e. *play upon it; to make music, accompanied by the voice*; hence to *celebrate in song and music*. And then the word ‘**Song**’ is *shiyir* (#7892) and means **a song** or **singing** and comes from a prime root (#7891) that means *to sing*. So, you could think of **the Psalm as a form of meditating (like a poem) and the Song being something to be sung**. You can learn more about the distinction between these two words in the *Companion Bible’s* appendix 65 in XXIII and XVII.

And then, of course, this is yet again another ‘*Psalm of A'-saph*. And this is now the *last* (the *twelfth*) Psalm with this ‘title’. Psalms 50 was in the ‘Exodus Book’ while all the others (Ps 73-83) have been in this ‘Leviticus Book’, that we’re currently studying. And, as we’ve already learned from our past studies, Asaph was actually one of the three ‘chief’ *musicians* who had authority over the others (1 Chron 16:4-8, 37, 1 Chron 25:1, 6) during the days of David and Solomon. And 1 Chron 25:1 also tells us that he was a prophet too. However, we’ve also learned that not all the Psalms of A’saph were the *same* A'-saph that lived during the days of David and Solomon; and this is simply because the things that were described, in some of the Psalms of Asaph, did *not* happen during the days of David *or* Solomon (like destruction and defilement of the Temple). So, some of the Psalms (such as chapters 74, 79, 81 and 82) of ‘A'-saph’ were likely written by **a successor bearing the same name**. And this is likely the case with this Psalm as well. For in this Psalm, the Psalmist is calling on God for help because Israel’s enemies are conspiring against them *and* are even going to *attack* them. Remember the subject/title of this Psalm/Song is “*Destruction of the Enemies of the Sanctuary*”. The *Companion Bible* suggests that this Psalm was likely written during the reign of king Jehoshaphat, who was actually a pretty good king (1 Kings 22:43; 2 Chron 17:3-5). So, let’s take a look at the historical account that this 83rd Psalm is *probably* written during...

*1 It came to pass after this also, that the children of Moab, and the children of Ammon, and **with them other** beside the Ammonites, came against Jehoshaphat to battle. [Ps 83:5-8]*

2 Then there came some that told Jehoshaphat, saying, There cometh a **great multitude** against thee from beyond the sea on this side Syria; and, behold, they be Hazazon-tamar, which is Engedi.

3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and **mount Seir** [i.e. the Edomites], whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; [Deut 2:8-9, Num 20:14-21]

11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. [Ps 83:12]

12 O our God, wilt thou not judge them? for we have no might against this **great company** that cometh against us; neither know we what to do: but our eyes are upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

2 Chron 20:1-13

So, this account *does* cover a time when many nations (some of which are *specifically* written of in this Psalm 83), came against the *southern* kingdom of Judah, who was ruled by David's great, great, great grandson, king Jehoshaphat, at the time. Fortunately for them, he was doing a pretty good job of obeying (and enforcing) God's Laws. Moreover, the *Companion Bible* also suggests that the *author* of this Psalm was **Jahaziel** - who was a Levite and a descendant of the *original* Asaph. And he (Jahaziel) was also a prophet; for he prophesied to king Jehoshaphat, the tribe of Judah, and the others in Jerusalem (non-Israelites), concerning *what they should do* about their situation (i.e. the great army of the heathen nations coming against them). So, let's look at what Jahaziel prophesied...

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, **Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.**

16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 **Ye shall not need to fight in this battle:** set yourselves, **stand ye still,** and **see the salvation of the LORD with you,** O Judah and Jerusalem: **fear not,** nor be dismayed; to morrow go out against them: **for the LORD will be with you.**

18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

2 Chron 20:15-19

The prophet Jahaziel (moved by the Holy Spirit, 2 Pt 1:21) told the people not to worry about the massive army coming towards them, for the Lord (YHVH) *would* help them. And the people (including the king) *believed* the prophet – so much so that they even thanked (and worshiped) God for His promised salvation... even *before* He gave it! Now, *that* is true faith! But, this Psalm (if it was indeed written by Jahaziel) must have been written *before* the events that 2 Chron 20:20-30 goes on to record; for we're then told how the Lord (YHVH) *did* help the southern kingdom of Judah *because* they humbled themselves (repented too) and asked for His help. You might want to read that portion on your own, if you haven't done so in a while, for it shows just how powerful, and merciful, our Heavenly Father is. And, like many (if not most) of the Psalms - just as this Psalm has a *historical* fulfilment, so too does it have a *prophetical* fulfillment. And Ezekial 38-39 tells us of a future time when a *great* army of the heathen will conspire together to 'do away' with the *true* Israelites, which are now the Christian nations. You can learn more about this by studying these chapters in Ezekiel (links below)...

Ezekiel 38 https://t.me/BibleStudyBooks_Ezekiel/695

Ezekiel 39 https://t.me/BibleStudyBooks_Ezekiel/695

Yet, just as the heathen were not *ever* successful with 'getting rid of' (*totally* annihilating) the *true* children of Israel, so too will the nations in Ezek 38-39 be unsuccessful in their attempts at it again. While Israel (both the northern kingdom of Israel and later southern kingdom of Judah) were both taken captive (first by Assyria and then by Babylon) and moved out of the Promise Land (much later than this Psalm was written), *they never did assimilate into the heathen nations*. While some individuals did assimilate some (especially those taken to Babylon) *most of them did not*. And *that's* why they compromise the majority of what we call the Christian nations [learn more about that here: <https://t.me/BibleStudyTruth/986>]. And the latter part of this Psalm (which asks for God's vengeance upon this league of heathen nations coming upon Israel) will

again be answered by our Heavenly Father, as Ezekiel 38-39 promises. But further to that, when Jesus Christ returns, all nations will be subdued by Him. And *that's* (Jesus' return) the *ultimate* fulfillment of the part of this Psalm asking for God's vengeance upon the heathen. So, with this in mind, let's take a look at the first verse in this great Psalm 83...

Psalm 83

I ... Keep not thou silence, O God: hold not thy peace, and be not still, O God.

So, this Psalm begins by the Psalmist calling on our Heavenly Father by two different titles. The first time 'God' is used it's '**Elohiym** (#430), which means the Supreme God, who is our **Creator**. 'Elohiym (also written at times as 'Elohim) is God the Creator putting His omnipotence ('El) *into operation*. And the second time 'God' is used, it's '**El** (#410), which means the Almighty God who is **Omnipotent**; it shows His strength, power and might. 'El is the God Who *knows all* (first occ. Gen 14:18-22) and *sees all* (Gen 16:13) and that *performeth all things* for His people (Ps 57:2) and in Whom all the Divine attributes are concentrated. And so, the Psalmist asks that God ('Elohiym #430) not keep silence. The word '**silence**' here means to be **quiet** (#1824) and '**peace**' means to be **silent** or to **let alone** (#2790). The phrase '*hold thy peace*' is an idiom often used in Scripture to refer to *not speaking* (Gen 24:21, Lev 10:3, Zeph 1:7, Isa 64:12, Mk 14:61). And then the word '**still**' means to **repose** (#8252), which means to *rest*. So, the Psalmist essentially says the same thing twice. The *Companion Bible* points out why this is. The Psalmist is using a figure of speech (*Tapeinosis*, apx 6) which is when there is a 'lessening of a thing' in order to *increase* and *intensify* that same thing.

So, while the Psalmist began by asking God *not* to keep silence, he then uses lesser intense wording ('hold not thy peace' and 'be not still') to actually *intensify* (or amplify) his request for God *to do* what he will later on request God to do, in verses 9-18. David uses similar wording in Ps 35:22, as does Asaph in Ps 50:3. And in Ps 50:21, God speaks to the wicked and warns them that: while He has formerly 'kept His silence' (i.e. in not punishing them) – and they mistook this to mean He didn't care about what they were doing – He *was* going to reprove them for their vile sins. As Isa 65:6 says (of the Lord, YHVH, speaking): *Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom*. Our Heavenly Father has long warned that He *will* punish the wicked (i.e. He won't always remain 'silent'). He even warned Israel of this when giving them the Ten Commandments: *I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, **and keep my commandments*** (Ex 20:5-6). So, our Heavenly Father will punish each generation that *continues* to disobey Him. *But, if* they love (and obey) Him, **then** He'll show them *great* mercy. And truly, it's been *always* been that way, from the time of Cain and Abel (Gen 4:7) to this very day (Rom 2:6-11). As Ps 145:20 so aptly puts it: *The LORD preserveth all them that love him: but all the wicked will he destroy...*

Psalm 83

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

Now we see *why* the Psalmist was asking God *not* to keep silence. And the Psalmist isn't saying that his own *personal* enemies are afflicting him. No, he's telling God that HIS enemies (those who hate HIM) are making a 'tumult' and have 'lifted up' their head against *Him*. Did you realize that our Heavenly Father has enemies? This is one (of many) verse that documents that fact. Scriptures such as Deut 32:41, Isa 1:24, Isa 59:18 and 66:14 all document that God has enemies; and Scriptures such as 1 Cor 15:24-26, Phil 3:18 and Heb 10:12-13 all document that Jesus Christ has enemies too (naturally, since Jesus Christ is God incarnate – Isa 9:6-7, John 1:1,14, Heb 1:3, Col 1:15, etc.). James 4:4 also documents this when it says: *know ye not that the friendship of the world is enmity with God? **whosoever therefore will be a friend of the world is the enemy of God.*** And Romans explains that this is *because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his* (Rom 8:7-9). So, our Heavenly Father (and Jesus Christ) certainly does have enemies. And **if** we love and serve Him, *His enemies are our enemies* and (so long as we're faithfully serving Him) *our enemies will be His enemies* too. That's why, when the heathen nations are coming together to attack the southern kingdom of Judah, the Psalmist calls them God's enemies – it's because they are attacking His people who were (at this point in time) trying to obey Him. Again, that made the heathen God's enemies because the southern kingdom of Judah was sincerely trying to obey God, thanks to their king Jehoshaphat (2 Chron 17).

So then, the Psalmist says (in Ps 83:2) that God's enemies '*make a tumult*' and '*that hate thee have lifted up the head*'. The word '**enemies**' means **hating** or an **adversary** (#341) and the word '**hate**' means **to hate personally** (#8130). And the word '**tumult**' means, by implication, **to be in great commotion** or **tumult**, to **rage**, **war**, **moan** or **clamor** (#1993). The *Companion Bible* has a note saying that the phrase '**make a tumult**' could also be rendered as '**roar like the waves of the sea**', as Ps 46:3 spoke of. So, the heathen nations, who surrounded Israel to fight against them, were making threatening and loud indications of their evil intent comparable (as an analogy) to how waves of the sea roar. Of course, Psalms 2 also spoke of God's enemies 'raging' as they raised their angry voices against God and against His Anointed...

1 Why do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

Ps 2:1-3

So again, Psalm 2 *also* points out that the heathen ‘rage’, which actually means to be *tumultuous* (#7283). And they imagine vain (worthless #7385) things by their taking counsel together (as the heathen in this Psalm 83 are doing) against the Lord and His anointed (Jesus Christ and His faithful followers). And they are even trying to ‘break’ (tear off #5423) their ‘bands’ (restraints #4147) and ‘cast away’ (throw out, down or away #7993) their ‘cords’ (something intertwined #5688). So, this Psalm 2 speaks of the heathen nations being in rebellion against God and His ‘anointed’. Truly, His ‘anointed one’ is Jesus Christ (Lk 4:18, Acts 10:38) as well as those who faithfully follow Him, and thus have the ‘anointing’ of the Holy Spirit (1 Cor 1:21, 1 John 2:20). But, in the days before Jesus Christ came, God’s people Israel were anointed to serve Him and were, thus, *supposed* to be a ‘holy people’, by *obeying* His Laws. But, their ‘anointing’ was *conditional*. Only IF they obeyed God (sincerely) would they continue to be a ‘chosen’ (anointed for service) to Him (Ex 19:5, Deut 7:6, 14:2, 26:18, 28:9). The Levites were also anointed to serve Him (Ex 29:29, Lev 8:10-12, Num 3:3) as were the prophets (1 Chron 16:22) as were many of the kings, including David (1 Sam 16:13). So, since Israel was to be God’s chosen people, when the heathen nations came against Israel – trying to break free of Israel’s control over them – then they truly were rebelling against God Almighty. You can learn more about this Psalm 2 in the line-by-line study of it: [https://t.me/BibleStudyBooks_Psalms/15].

But, even when the nations were not subdued by Israel (as was likely the case in this Psalm) they still often tried to invade and conquer Israel so they (the heathen) could control Israel *and* all the *blessings* that generated from that country. Remember that this Psalm was likely written several generations after the ‘golden years’ of David and Solomon’s rule. So, the heathen well knew that the Promise Land could be a *very* prosperous land and *they wanted to control that* so they could have **all** that wealth that came from that territory. And, since this Psalm was likely written about the time when a great multitude of nations (conspiring together) came against the southern kingdom of Judah, we can see why they would do so. For the southern kingdom of Judah was being blessed because they were trying hard to obey God. 2 Chron 17:5 tells us that, because Jehoshaphat was obeying the Lord (YHWH) *He stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance*. Verses 10-11 also tells us that: *the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the **Philistines** brought Jehoshaphat presents, and tribute silver; and the **Arabians** brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats*.

So, because the southern kingdom of Judah was obeying God when Jehoshaphat was king, God blessed them and began to help them take dominion over the heathen nations. However, Jehoshaphat then made a very bad decision to make a league with the wicked king Ahab of the northern kingdom of Israel (by giving his son in marriage to Ahab’s daughter) and even went to war with them, *despite* a warning *not* to from a true prophet of God. That war ended in failure

and Ahab's death, albeit Jehoshaphat's life was spared (2 Chron 18). And it was after that point in time that *the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle* (2 Chron 20:1), which is likely what this Psalm is speaking of. And *that explains why* the heathen nations were so bold as to 'made a tumult' against the southern kingdom of Judah, which essentially means clamoring for (and making) war against them. When the heathen saw the southern kingdom of Judah defeated in battle, when fighting with the northern kingdom of Israel, they must have thought the southern kingdom of Judah was weak enough for them (the many heathen nations conspiring together) to be victorious against them.

So the point is that, the heathen nations have *long* wanted Israel's blessings. And that truly is what is *still* going on today! When the heathen nations look at the blessings that the Christian nations get (when we obey God) they *still* lust after what is not theirs (the birthright blessings God gave to Abraham, Issac, Jacob/Israel and his descendants). The Christian nations *still* have many *great* (and valuable) natural recourses that the heathen nations *still* covet. That's likely a large part of why they will (yet again) conspire together, and then attack, the Christian nations (possibly even America via Alaska) as Ezek 38-39 speaks of.

Further, when this Psalm 83:2 says that the heathen (who *hate God*) 'lift up their head' against God, that is an idiom that simply means they are acting presumptuously and/or arrogantly. Symbolically, a person bows their head to show reverence, penitence, or humility. In contrast, a person who defiantly raises their head, or refuses to bow it, demonstrates pride, self-confidence, insolence, and *defiance against God*. God's enemies, in the days of this Psalm, were defying God as they were ready to launch an attack on Israel (the southern kingdom of Judah, who were still technically Israelites because they too descended from Jacob/Israel). This includes a long list of enemy nations, as we'll soon see. Yet again, we still see the 'heathen' (non-Christian nations) act like this today (arrogant and defiant against God). Of course, we unfortunately see the Christian nations act like that too! When times are good Israel becomes rebellious, as the 'song of Moses' (Deut 32) well points out. But Israel's (the Christian nations) bad behavior doesn't give the heathen nations a valid reason to try and steal their God given inheritance – and the Christian nations are indeed God's inheritance to the *true* Israelites, as the studies below point out...

The Mark of Israel- Promises of God fulfilled in America <https://t.me/BibleStudyTruth/782>
Lost Tribes of Israel <https://t.me/BibleStudyTruth/986>
The Unconditional Promises <https://t.me/BibleStudyTruth/1122>

So, the Psalmist called upon God not to keep silence (which was a call *for action*; asking God to help them) because His enemies (which truly hated *Him* because they hated *His people*) were raging and conspiring against His 'chosen' people. And in doing so, they were truly being defiant to God's Will. For, the Lord (YHWH) only allows the wicked to successfully attack Israel when

they are being disobedient to Him. As we have learned, at the time this Psalm was likely written, the southern kingdom of Judah was doing a pretty good job at obeying God. And, as we've also learned, that's why He would ultimately save them. But, we're not done yet seeing what the heathen nations were doing to Israel (again, most of those in the southern kingdom of Judah were still Israelites) and we'll pick up in the next part to learn more about it. But, let's close this study with a timely reminder of what we're supposed to be doing, even when God's enemies make a 'tumult'...

*24 Therefore whosoever heareth these sayings of mine, **and doeth them**, I will liken him unto a wise man, which built his house **upon a rock**:*

*25 And the rain descended, and the floods came, and the winds blew, **and beat** upon that house; **and it fell not**: for it was **founded upon a rock**.*

*26 And every one that heareth these sayings of mine, **and doeth them not**, shall be likened unto a foolish man, which built his house **upon the sand**:*

*27 And the rain descended, and the floods came, and the winds blew, **and beat** upon that house; **and it fell**: and **great** was the fall of it.*

Matt 7:21-27

If we keep our faith upon THE Rock (God, Deut 32:4 and Jesus Christ, 1 Cor 10:4) then our faith in God (Jesus Christ) will *never* be shaken...

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

*7 That the trial of your faith, being **much more precious than of gold that perisheth**, though it be tried with fire, **might be found unto praise and honour and glory at the appearing of Jesus Christ**:*

*8 Whom having not seen, ye **love**; in whom, though now ye see him not, yet **believing**, ye **rejoice with joy unspeakable and full of glory**:*

9 Receiving the end of your faith, even the salvation of your souls.

1 Peter 1:6-9

We'll pick this up in part 2...

AMEN.