

## Part 4 – Do Unto Them

In part 3 we learned about the *ten heathen nations* that came against Israel, at the time this Psalm was written (likely the southern kingdom of Judah, when Jehoshaphat was king, 2 Chron 20:1-2). The great league of heathen nations included the (1) **Edomites**, who were descendants of Jacob's twin brother, Esau. And they were, sadly, long-time enemies of Israel. It also included the (2) **Ishmaelites**, which were descendants of Ishmael, who was the son of Abraham through Sarah's handmaid, Hagar. So, they too were family to Israel. And they league also included the (3) **Moabites** and (4) **Ammonites**— again family to Israel, because they were the children of Lot, who was Abraham's nephew. And then there were also the (5) **Hagarines**, likely descendants of Hagar through a different man than Abraham. And there were also the (6) **Amalekites**, who were descendants of Esau's grandson; so, they too were family to Israel but had (sadly) long been aggressive towards Israel. In fact, they were the very *first* ones to attack Israel, even *before* they entered the Promise Land (Ex 17). And there were also those of (7) **Gebal**, a people from a Phoenician port primarily known for trade and craft. The (8) **Philistines** were also part of this conspiracy; and while their race (heritage) is not really known, they were one of Israel's most frequent, and perhaps, most vicious adversaries. And (9) **Tyre** (a.k.a. Tyrus) was also included; this town was a commercial city of Phoenicia, on the coast of the Mediterranean. And lastly, there were the (10) **Assyrians**, a rising powerhouse nation at the time this Psalm was written. And the Psalmist considered them the 'strong arm of Lot', which implies that the Moabites and Ammonites were *leading* this league of heathen nations to destroy (annihilate) the nation of Israel; but they needed a powerful nation, as Assyria, to help them 'get the job done'. The towns of Gebal and Tyre were probably also very helpful since they were trading cities, which would help greatly with logistics. So, this group of *ten* heathen nations truly *surrounded* Israel (north, south, east and west). And while Israel (the southern kingdom of Judah) actually had a pretty good army at that time, they didn't have *enough* fighting men to be able to conquer this kind of massive confederation of armies that were coming towards them. And that's why the Psalmist is asking the Lord (YHWH) for help, in this great Psalm 83.

Now, let's remember that the last verse (8) ended with a 'selah' (#5542). And that always means to '*stop and think*' about what *has been said* with what is *going to be said*. This 'selah' thus connects the *first part* of this Psalm (where the Psalmist called upon God to help them from the great league of ten heathen nations coming against them) with the *latter part* of this Psalm, where He's now going to ask God to pour out upon these heathen nations the *same kind of fate* (sevenfold destruction) as the Lord (YHWH) *has done* to Israel's enemies (which were also *His* enemies) *in the past*. So, the following few verses will give us seven *historical* examples of *past* destructions the Lord has poured out upon the heathen nations coming against Israel; and *that's* what the Psalmist is asking the Lord (YHWH) to do **to** the *current* (at the time this Psalm was written) confederacy of heathen nations marching towards them. But, let us not forget that, just as many Psalms have a *historical* fulfillment to them, so too do they have a *prophetical*

fulfillment to them. And that's why Scriptures such as Eze 38-39 (as well as Rev 20:7-9 even) speak of very similar conspiracies between modern nations against *true* Israel, who are now the Christina nations of the world. And just as the Lord would save Israel (the southern kingdom of Judah) from this massive alliance of heathen armies coming against them, so too will He do so *again...*

### *Psalm 83*

*9 Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:*

Now, to really understand these requests, we're going to have to learn (or refresh our memory of) the historical accounts the Psalmist is referring to. So, the first account the Psalmist refers to is the Midianites. While not listed as one of the ten heathen nations coming against Israel in this Psalm, they too long fought against Israel, even though they were *also* family of Israel. For Midian was one of Keturah's sons, who was the wife Abraham took after Sarah died (Gen 25:1-2). [The Middle East has long been like one big 'family feud']. And while Midian has long troubled Israel (Num 22:2-7, 25:6,14-18), the account the Psalmist is referring to is after the Lord allowed the Midianites (along with the Amalekites and the 'children of the east') to raid and plunder their crops so Israel could barely feed themselves (Jud 6:1-6). This caused Israel to cry out to the Lord (YHVH) for help (it usually takes *really* hard times for Israel to do so). And, after He sent them a prophet to explain *why* these things were happening (Judg 6:7-10), He then called a 'poor' man named Gideon (of the tribe of Manasseh) to lead Israel in war against the Midianites, who were clearly leading the aggressions (Judg 6:11-16). And while Gideon needed some encouragement (and convincing that the Lord was truly speaking to him), he indeed gathered an army to fight the Midianites, the Amalekites, and the 'children of the east' who were gathered together to raid Israel again (Judg 6:33-40).

And apparently Gideon was able to gather quite a large army from all the tribes of Israel, because the Lord (YHVH) told him that there were too many! In Judg 7:2 *the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.* So, the Lord told Gideon to tell everyone who was afraid to go home; and there were only 10,000 men left (Jud 6:3). After that, the Lord (YHVH) told Gideon to take the rest of them down to get a drink; and he was to separate all those who drank by putting the water into their hand to drink (instead of bending down to drink) and only *those* men were to go to war with Gideon... and there were only 300 men left after that (Judg 7:5-6)! Then *the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place* (Judg 7:7). And so, with only three hundred men, Gideon surrounded the Midianite (and others) camp. And, when Gideon began to blow his trumpet, all the others took off the pitchers that were covering their lamps, blew their trumpets too, and shouted "*The sword of the LORD, and of Gideon*" (Jud 7:19-20). Now, while Gideon's

army was very small, because they had surrounded the heathen army at night - and made such a ruckus with their pitchers, trumpets and shouting (along with the torches surrounding the heathen camp) - it made it seem (to the heathen army) as if they were *well* outnumbered *and* surrounded! Judges 7:21-22 tell us that the Israelite's 'surprise attack' caused *so much* fear (and chaos) in the heathen camp that the heathen army began to run, in *great* fear... and many of them ended up *killing each other*!

So clearly, the reason the Psalmist is asking God to 'do to the ten heathen nations' as He did to the Midianites (and the others with them) is because – just as Gideon was outnumbered, so too were the Israelites (the army of the southern kingdom of Judah at the time Jehoshaphat ruled) well outnumbered. Yet God still gave Gideon an amazing victory, despite being so outnumbered. And, 2 Chron 20:22-24 tells us that's *exactly* what the Lord (YHVH) did for Jehoshaphat and the southern kingdom of Judah. Verse 22-24 says that, *when they* (those on Israel's side) *began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.*

Now, in verse 9 (of this Psalm 83), the Psalmist also asked God to do to the heathen army as He did to 'Sisera, as to Jabin, at the brook of Kison'. And this is a different historical account than Gideon and the Midianites. It actually happened earlier than the time of Gideon, when Deborah (a woman) was judging Israel...

*1 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.*  
*2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.*  
*3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.*  
*4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.*  
*5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.*  
*6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?*  
*7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.*  
*8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.*

*9 And she said, **I will surely go with thee:** notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.*

Judg 4:1-9

So, after the children of Israel (yet again) fell back into idolatry and did evil (after their judge Ehud died), they were afflicted by Canaanites for twenty years. **Jabin** was their *king* and **Sisera** was the *captain* of the army. And Deborah (a woman prophetess) judged Israel. And the Lord (YHVH) told Deborah to command Barak (apparently a high commander in Israel's army) to lead an army of ten thousand men (from the tribes of Naphtali and Zebulun) to fight against the Canaanites, and *the Lord* (YHVH) would deliver them into Israel's hand. But... Barak *refused* to go *without* Deborah! No matter what way you look at it, that's pretty cowardly. But, Deborah did go and promised Barak that he wasn't going to get the glory for winning the war – a woman actually would, and it wasn't going to be Deborah either. And notice also that the Lord (YHVH) even told them *where* to go fight the battle; He promised to draw the Canaanites to the 'brook of Kison', which was a river of Palestine (#7028) *probably* close to the tribes of Naphtali and Zebulun (in the norther part of Israel), which is likely why God *specifically* said to take ten thousand men from those two tribes.

Judg 4:10 then tells us that *Barak then called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.* Judg 4:11-24 then tells us the rest of the story. Verses 15-16 tell us that ***the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.*** So, the Lord (YHVH) 'discomfited' the Canaanites army even *before* Barak (and the Israelite army) even got to them! The word '**discomfited**' here means ***to put in commotion*** and, by implication, ***to disturb, drive, destroy*** (#2000). So, how He did this is not explicitly explained but, from Scriptures such as 2 Sam 5:23-25, it's quite likely that the Lord Himself (and His angelic army) went before the Israelite army and fought against the Canaanites; which would explain why Sisera (the captain of the Canaanite army) *so quickly* left his chariot and fled. The special studies below explain that our Heavenly Father (along with His angelic army) has indeed come down to earth to fight for Israel. And they do so in amazing flying vehicles, such as Ezekiel also saw (Ez 1,10). We learned about this also in Psalms 18, for David himself literally saw God's mighty flying vehicles flying above him when the Lord was helping him in battle. And, in Psalms 29, David actually describes what it was like *to see* (and hear) God's mighty 'angelic' army flying above him!

**You Will See Clouds and Wheels, Part 1** <https://t.me/BibleStudyDownload/392>

**You Will See Clouds and Wheels, Part 2** <https://t.me/BibleStudyDownload/393>

**Flying Upon the Wings of the Wind** [https://t.me/BibleStudyBooks\\_Ezekiel/764](https://t.me/BibleStudyBooks_Ezekiel/764)  
**Psalms Chapter 29** - [https://t.me/BibleStudyBooks\\_Psalms/322](https://t.me/BibleStudyBooks_Psalms/322)

Now, after Sisera (the captain of the Canaanite army) fled, he found ‘safety’ in the tent of a woman named Jael, who was married to a man who was (unknown to Sisera) loyal to the Israelites (Jud 4:11). So, she let him in (because he thought her family was *his* ally), gave him a drink of milk and then covered him with a blanket. But then, she took a tent peg and *drove it into his temples!* Naturally, that killed him *instantly*. After that, she went out of her tent and, when she saw Barak, told him that Sisera was in her tent. After that, the Lord helped Israel prevail against the rest of the Canaanite army, until they had finally killed the king Jabin (vs 24). So, that’s the history of Sisera (the Canaanite captain), Jabin (their king) at the brook of Kison (also written as Kishon). And this Psalmist is asking the Lord to do ‘to the ten heathen nations coming against them’ (likely those in the southern kingdom of Judah, at the time Jehoshaphat ruled) what He had, not only done to the Midianites (during Gideon’s day), but *also* what He did to Sisera (who was humiliatingly killed by a woman) and Jabin (the king of Canaanite that was also killed in that battle). And remember, in both of those battles, the Lord (YHWH) had miraculously intervened for Israel – giving them clear victories against terrible odds. And that’s the point the Psalmist is really drawing on here, by referencing victories that the Lord (YHWH) had given to Israel *in the past*. The Psalmist not only shows that he is not ignorant of Israel’s history (and God’s mighty works) but that he has *great faith* that the Lord can do so *again*, if He wants to...

*Psalm 83*

*10 Which perished at Endor: they became as dung for the earth.*

The subject of this verse is still the battle that Barak and Deborah fought against the Canaanites, during the days when Deborah judged Israel (vs 9). And while Endor (#5874) is not explicitly mentioned in that account (Judges 4), the city was near Taanach (Josh 17:11-12), which is one of the locations related to their defeat (Jud 5:19). And the Psalmist is describing the fate of Israel’s historical enemies in a rather graphic way. For the word ‘**dung**’ means *manure* (#1828), which we also call ‘poop’ or ‘shit’ today. This implies that Israel’s enemies (especially their leaders) did *not* get proper burials, but were left out in the open field (‘earth’ means *soil* here, #127) *to rot*, just as the manure is left out in the open field (and left to rot) after falling out of an animal’s rear end. And language such as this, is one of the reasons that some label this Psalm an ‘imprecatory’ (i.e. curse) Psalm, which is the calling for harm (or injury) to come on someone else. And this isn’t ‘out of line’ for the Psalmist to do so. After all, the Lord (YHWH) warned Israel that cursings would come upon *them* if they *didn’t* obey Him. But, if they *were* obedient to Him (as the southern kingdom of Judah was trying to do at the time this Psalm was written) then the curses would be put *upon their enemies* (Lev 26, Deut 28). And, in Isa 25:10, it’s prophesied that Moab would be trodden down under the Lord, *even as straw is trodden down for the dunghill*.

So, our Heavenly Father *also* uses this kind of terminology to explain the kind of *total* victory over His enemies; so, it's not 'out of line' for the Psalmist to ask for such a thing as well.

*Psalm 83*

*11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:*

Now, the Psalmist is referring back to Gideon's war with the Midianites. After the Midianites (and the other heathen armies with them) were on the run, Gideon then called men from the tribe of Ephraim to come and help. They captured, and beheaded, Oreb and Zeeb - who were two princes among the Midianites – and brought their heads back to Giden (Judg 7:24-25). Zebah and Zalmunna were two kings of the Midianites who were (later in the battle) captured (Judg 8:12) and then personally killed by Gideon himself (Judg 8:21). So, the Psalmist wasn't only asking for the Lord to defeat the ten heathen nation's *armies*, but also their *leaders* who instigated (and carefully organized) this entire 'surprise' military campaign alliance against Israel...

*Psalm 83*

*12 Who said, Let us take to ourselves the houses of God in possession.*

This verse is speaking of the ten heathen nations referred to back in verses 6-8. And it reveals what the *intent* of their confederation together really was, as did verse 4, which said that the heathen said: *They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.* The word '**houses**', here in vs 12, means **a home and**, figuratively, **a pasture** (#4999). And the word '**possession**' means **to occupy** (*by driving out previous tenants, and possessing in their place*); by implication, **to seize, to rob, to inherit**; also **to expel, to impoverish and to ruin** (#3423). So, this is one of the verses (in this Psalm 83) that backs up the conclusion that 2 Chron 20 is the time frame this Psalm was written in. For, when Jehoshaphat heard about the massive army (of Moab, Ammon and many others) coming against them (the southern kingdom of Judah), he prayed to the Lord...

*10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;*

*11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.*

*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.*

2 Chron 20:10-12

Jehoshaphat pointed out that God would *not* let Israel attack the Moabites or Ammonites (as they were family, Deut 2:9,19) when they were on their way to the Promise Land. And so, they didn't;

and because they couldn't even travel through their lands, their trip was a lot harder. Yet, Israel's kindness (in not making war with Moab and Ammon, at that time) was now being 'repaid' with great cruelty; for Ammon and Moab were *leading* this massive army of heathen nations against Israel (the southern kingdom of Judah) *for the intent* of casting them out of the Promise Land that God had given them. And while God would eventually allow Israel (first the northern ten tribes and later the southern two tribes) to be cast out of the Promise Land, that was not His will *at this time*. After all, Jehoshaphat had been trying *hard* to *obey* God and was also working hard to get the rest of his nation (even those in the northern ten tribes) to obey God too. So, he was truly doing what was needed to obtain God's favor and thus, protection. And that's why God did protect them, as 2 Chron 20 goes on to reveal.

But the point that the Psalmist is clearly making (here in Ps 83:12) is that these ten heathen nations weren't just out to plunder Israel's riches, they were out to destroy them off the face of the earth (Ps 83:4) and that has *never* been God's Will - not even when He allowed the Assyrians to take the ten northern tribes and later allowed the Babylonians to take the last of the two tribes into captivity. In Jer 24:5, the Lord said: *Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good*. God eventually allowed even the southern kingdom of Judah to be taken captive (by the Babylonians) but it was *for their good* (as it was also for the northern ten tribes when they were carried away by the Assyrians), because their government had become *incurably* corrupted. As He said through the prophet Jeremiah...

*10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, **I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid**.*

*11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished*.

*12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.*

*13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.*

Jer 30:10-13

So, God clearly explained (thorough Jeremiah) that Israel (both the northern and southern kingdoms) were being punished because they were so corrupt that normal chastisements wouldn't work on them anymore (vs 12-13). And that's why He *had* to punish them more severely (vs 11). Yet, He clearly also promised that He wouldn't *ever* make an end of them, as He would to many other nations (such as the Assyrians and the Babylonians). Instead, He would *re-gather* them from the countries that they had been taken captive to (vs 10 above); but that would

only be after their ‘seven times’ punishments that Lev 26 warned of. And, in another chapter of Jeremiah, God also said...

*25 Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;*

*26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for **I will** cause their captivity to return [i.e. free them from captivity], and have mercy on them.*

Jer 33:25-26

So, God swore by the ‘ordinances of heaven and earth’ that He had **not** cast away the seed of Jacob (Rom 11) nor had He forgotten His promise to David (2 Sam 7) - where He promised David would always have a descendant on the throne to rule of Israel. So, unless ordinances of the day and night, the moon, stars and sun are ‘done away with’ then the descendants of Abraham, Issac, Jacob (Israel) - and even David’s royal lineage – have not been ‘done away with’. That also means they have *not* assimilated into other nations. In other words, **they still exist today**. And in many places, God has promised to re-gather them (Deut 30:1-10, Jer 23:2-8, Jer 29:10-14, Jer 30:10-11, Jer 31:10-11, Jer 31:35-37, Ezek 11:16-21, Ezek 20:33-44, Ezek 28:25-26, Ezek 34:11-16, 20-24, Ezek 36:22-2, Ezek 37:21-28) after their ‘seven times’ punishment (Lev 26) ... **and He did!** Yet, they are not called by the same name. As He promised in Isa 62:2: ***thou shalt be called by a new name, which the mouth of the LORD shall name***. What ‘new name’ are they called? Well, what does the name Jesus mean? **Jesus** is Greek (#2424) and comes from the Hebrew word ***Yehowshuwa***’ (#3091) that means ***Jehovah-saved***. And in John 5:43 Jesus said: *I am come in my Father's name*. So, Israel’s ‘new name’ is ***Christian***, which is why the true Israelites today are called the *Christian* nations. And, like Israel of old allowed for those not of the Israelites race to live amongst them, and worship their God, so too do the Christian nations have many other non-Israelites living amongst them; and thus, the Body of Christ has *many* non-Israelites in it too (Rom 11, Gal 3:24-29).

So, while God *did* allow Israel to be chastised (and even kicked out of the Promise Land, eventually) He did *not* ever allow His people to be totally ‘cut off from being a nation’, as these heathen nations wanted to do (Ps 83:4). Therefore, this Psalmist prayer *will* indeed be answered, as the history in 2 Chron 20 reveals. And what this also means is that: no matter how hard the heathen try to come against *true* Christianity (or even the Christian nations), *they won't be allowed to totally destroy them* - as the Ezek 38-39 and Rev 20:7-9 also reveal [you can learn more about this in the special study: **Point A To Point B** <https://t.me/BibleStudyDownload/489>]. And thankfully, now that Jesus Christ has come and paid for the sins of all of mankind, anyone of any race can obtain eternal life through faith in Him. For, as Peter so beautifully said: *Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him* (Acts 10:34-35). So, if we love, fear and sincerely

obey our Heavenly Father *and* Jesus Christ (who is God in the flesh, John 1:1,14, Heb 1:3, Col 1:15), then we too can obtain help *in any time of need*, just as this Psalmist is asking for. *And*, the Lord (YHVH) will *also* make sure that vengeance comes upon those who try and harm those who do love and obey Him (and Jesus) – and that vengeance (the cup of wrath) will be *perfectly* poured out upon the heathen (as this Psalmist is asking for), as so many Scriptures declare. So, let's always remember...

*6 Seeing **it is a righteous thing with God to recompense tribulation to them that trouble you;***

*7 And to you who are troubled **rest with us**, when the Lord Jesus shall be revealed from heaven with his mighty angels.*

*8 In flaming fire **taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:***

*9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*

*10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

*11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:*

*12 **That the name of our Lord Jesus Christ may be glorified in you, and ye in him**, according to the grace of our God and the Lord Jesus Christ.*

2 Thess 1:6-12

We'll pick this up in part 5...

AMEN.