

Part 5 – So That They May Seek the Lord

In part 4 we learned what the Psalmist asked God to do to the heathen nations who were trying to steal their inheritance and *totally* annihilate them, as a nation. And he gave several historical examples to reference what he hoped the Lord would do to the massive alliance of heathen nations coming against them. He referred to Gideon's mighty victory over the Midianites; when God saved them, even though they were greatly outnumbered, by making the enemy fight *against themselves*. And he also asked that their leaders would be as the princes (who had their heads cut off) and kings (who were slain with the sword) of the Midianites. He also asked that they would be like the captain, and king, of the Canaanite's who came against Israel, when Deborah was judge. Sisera (the captain of the army) was killed by *a woman* who put a tent peg into his temples. And the king, Jabin, was then slaughtered in war, and left to rot on the ground like dung (manure) from an animal. But, the Psalmist isn't done with his requests for God to punish these ten heathen nations that were coming against them *unprovoked*...

Psalm 83

13 O my God, make them like a wheel; as the stubble before the wind.

So, the Psalmist continues to ask God to punish the massive heathen army coming against them. The word '**God**' here is the 'title' '**Elohiym**' (#430), which means *the Supreme God*, who is our **Creator**. '**Elohiym**' (or '**Elohim**') is God the Creator putting His omnipotence ('**El**') *into operation*, which is likely why the Psalmist is using this 'title' for our Heavenly Father here. And then the word '**wheel**' means *a wheel* and, by analogy, *a whirlwind*, as well *as dust* (as whirled) (#1534). It's also been translated as a 'rolling thing'. The *Companion Bible* has a note that says this is probably the 'wild artichoke', which throws out branches of equal length and, when ripe and dry, breaks off at the root and *is caried by the wind; rolling like a wheel over the plains*. So, it's probably equivalent to what we call a 'tumble weed' in the US. And then the word '**stubble**' means *straw* (#7179) which, of course, is the stem part of wheat that's often cut and then used as bedding for animals. But, this could also include the 'chaff' part of the wheat, which is not useful for anything but to be burned. Isa 17:13 uses similar language when asking God to rebuke the nations so that they are *chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind*. And many other Scriptures speak of God pouring out His vengeance upon the wicked in similar (if not exactly the same) terms: Ps 1:3, Isa 5:24, 29:5-7 and Zeph 2:2 are just a few more examples; but there's quite a few in God's Word if you take the time to do a word study on chaff. So, the 'wheel' (tumble weed) and 'stubble' (straw and/or chaff) are pretty much *useless* (and dry) and easily 'moved by the wind'... which is truly what all people who rebel against the Lord (YHVH) are like (James 1:6-8).

Psalm 83

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

So, the Psalmist is not just asking that God ‘scatter’ the enemy ‘to the wind’ as a tumble weed and the straw (chaff). He’s also asking they be burned like wood does. And not just *one* tree; he’s asking that a *whole mountain* be ‘set on fire’! In some areas of Israel, dry wood, weeds, briars, and twigs would accumulate, posing the risk of a sudden fire that’s very similar to what we’ve seen so much in the US, with wildfires in states like California. So, we can really get a good ‘image’ of what the Psalmist is asking the Lord (YHVH) to do to the heathen nations coming against them. And in the Bible, mountains are frequently used, symbolically, to refer to nations (Isa 2:2-3, 11:9; Jer 51:25; Ezek 6:1-3, 17:22-23, Ezek 36:1-9, Ezek 38:8, 18-23, Ezek 39:1-4; Dan 2:35,44-45; Zeh 4:7, 8:3, Rev 17:9-11). So, the Psalmist is definitely asking the Lord (YHVH) to put ‘fire’ to the enemy. And just as He did so in the days of this Psalmist (as the latter part of 2 Chron 20 records) so will He do so again. In Matt 3:12, John the Baptist said of Jesus Christ: *Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.* And, in Matt 13:40-42, Jesus also tells us that...

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Matt 13:38

In verse 38, Jesus told us that the ‘tares’ are the ‘children of the wicked one’. So, they will – along with all things that offend the Lord and do iniquity – will be gathered out of His kingdom (heaven and earth) and cast into a ‘furnace of fire’. This is simply an idiom that refers to the *intense* inner shame and pain they’ll feel when they are gathered up and put in prison for the duration of the Millennium (Isa 24:17-23; Matt 13:47-50, Matt 24:29-31, 25:31-46; Mark 13:24-27; Rev 20:1-5). In other words, the ‘furnace of fire’ is *within* them; it’s the *spiritual* ‘heat’ they’ll feel, deep inside, when they lose their powerful positions and all their earthly goods they worked so hard (wickedly) to get. Therefore, they *will* be burned up (spiritually consumed) *with the truth* when Jesus Christ returns (Isa 2:4, Isa 17:13, 2 Thess 2:8, Rev 2:16, 19:15). As Deut 2:24 and Heb 12:29 say: ***our God is a consuming fire.*** And when Moses was speaking to the children of Israel, shortly before they were about to enter the Promise Land, he said (when warning them not to be afraid of the giants that lived there) - *the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee* (Deut 9:3). So, the Psalmist had good reason to ask God to drive the heathen away as a tumble weed and straw, and then burn them as a huge mountain full of burning trees. In fact, Israel did literally see Mount Sinai look very similar to this when God was upon it...

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

Ex 24:16-17

So again, the Psalmist was not Biblically illiterate. He not only knew the history of Israel but also the *promises* of God. And *that's* why He's asking the Lord to drive the heathen away, and destroy them, with his mighty 'devouring fire' that Israel of the past had seen. To learn more about this, check out the following studies...

A Very Tempestuous and Devouring Fire <https://t.me/BibleStudyTruth/1936>

The Destruction of that Great City of Initiation <https://t.me/BibleStudyDownload/309>

Parable of the Tares <https://t.me/BibleStudyDownload/251>

Sinners Are Not Tormented Forever <https://t.me/BibleStudyDownload/330>

Psalms 83

15 So persecute them with thy tempest, and make them afraid with thy storm.

The word 'persecute' here means *to run after* (usually with *hostile* intent; figuratively [of time] gone by) (#7291). And the word 'afraid' means *to tremble inwardly* (or palpitate), i.e. (figuratively) *be* (causative, *make*) (suddenly) *alarmed* or *agitated*; by implication *to hasten anxiously* (#926) while the word 'tempest' means *a hurricane* (#5591), as does the word 'storm' (#5492). While the Psalmist may very well have seen a hurricane at some point in his life – for the Mediterranean Sea experiences a version of hurricanes - the Psalmist is still drawing on Israel's *history* and asking God *to do so again*. And when did Israel see God use His nature? Though Israel did not *experience* any of the ten plagues of Egypt, they could *see* them from a distance. So, they *well knew* about the mighty thunders storm that God sent upon the Egyptians; when there was *huge* hail, mingled with fire (thunderbolts), that ran upon the ground, destroying *all* things in its path (Ex 9:23-26). And Israel also saw a 'storm' when God protected them from the Egyptians (with His cloud) while letting them go through the Red Sea on dry land (Ex 14). We learned about this 'storm' back in Ps 77:16-18. Further, Israel also saw a great 'storm' when the Lord (YHWH) was upon Mount Sinai as well (Ex 19:16-18, Ex 20:18). And there were also other accounts from the days Israel was actually in the Promise Land, that this Psalmist would have known about. Back when Samuel the prophet judges Israel, the people actually repented for their idolatry and humbly asked God for help with the Philistines who had been continually attacking them. In 1 Sam 7:10-11 we're told that the *LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel*. Israel then pursued the Philistines until they routed them out. But, when Israel later asked for a king,

God then punished them with His nature, by sending thunder and rain *during wheat harvest...* which of course, *destroyed* it (1 Sam 12:17-18).

And we could go on; but this is enough to show us that, the history of Israel *proves* that the Lord *can* cause a great ‘tempest’ and ‘storm’ to form *wherever He is*. And that’s simply because of the great *power* He uses through His mighty flying vehicle He rides in. As we learned back in Psalms 18, 29 and 68, the Lord not only uses clouds to cover His flying vehicle (and those who are in His army) but He also uses them *to fight with* - or, in the case of when He gave Israel the law, to make a ‘show of power’ so they would fear to sin against Him (Ex 20:20). So, it’s not hard for God to cause a ‘storm’ or a ‘tempest’ whenever He wants to, regardless if He’s on His throne in heaven or flying around in his ‘mobile throne’ [<https://t.me/BibleStudyDownload/392>]. Since nature is part of God’s creation, He has it as His disposal. And He often uses His control over nature to emphasize His power and ability. Jonah experienced a major storm as part of God’s correction for his disobedience (Jonah 1:4) and Jesus calmed a raging sea storm with *just a word* (Mark 4:35–41). Further, Ps 11:5 says that: *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup*. God also promises to use His ‘storm’ to punish the wicked in other Scriptures, such as Isa 28:2, 29:6-7 and 30:30. So, because Israel had seen God command nature throughout their history (and it was recorded, so this Psalmist knew about it), the Psalmist is asking God to do so again...

Psalms 83

16 Fill their faces with shame; that they may seek thy name, O LORD.

So, even though the Psalmist has been calling upon God to punish the heathen nations coming against Israel (likely the southern kingdom of Judah, at this time) - as He’s done in the past for them – and even use the power of His nature to do so – the Psalmist’s requests were truly not out of hate or even selfishness. So, even though many label this as an "imprecatory" Psalm (where the author calls for harm to come on someone else) the Psalmist’s appeal is not out of control nor ‘out of line’. The word ‘**shame**’ here means **disgrace** (#7036). So, the Psalmist asks that the Lord would disgrace Israel’s enemies by punishing them in ways He’s done to His (and Israel’s) enemies before; usually this was done by using His nature to fight with; but He has also come down to earth (literally) to fight with Israel Himself (with His holy army of ‘angels’). And the *reason* the Psalmist asked that the Lord would demonstrate His power *through His creation of nature* (Psalm 83:13–15) was because the heathen religions have *many* gods; but they are *false* gods, which can **never** do what the true God, the God of Israel, can (Ps 96:5-6).

So, the Psalmist wanted God to display His power, through the forces of His nature, *to persuade the enemy nations to turn to Him*. When people realize that they (and their false gods and idols) are truly *powerless* against God’s ‘forces of nature’, that is quite humbling. It seems like the only way some people will come around to repenting (and turning back to the one and only *true* God,

Yehovah) is if they are *incredibly* humbled. People simply won't repent if they don't have a *reason* to seek the Lord. *That's* what God's chastisements (and punishments) are for (Heb 12). The word 'seek' here means *to search out* (by any method, specifically in worship or prayer) *and*, by implication, *to strive after* (#1245). And the Psalmist even uses God's Sacred Name, **Yehovah** (#3068), which is most often translated as 'Lord'. You can learn more about His Sacred name in this study: [<https://t.me/BibleStudyTruth/946>]. So again, the Psalmist shows his 'true colors' in that, he's not really asking for these horrible things to come upon the heathen out of *hatred* for them, but so that they will have the opportunity to know the true God of the Universe. As Heb 12 says, God's chastisements are *for our own good*. So, God *must* punish the wicked because, otherwise, they'd never have a chance to repent. Scriptures such as Ezek 18, 33 and 2 Pt 3:9 also tell us our Heavenly Father does truly want, even the wicked, to repent - albeit Satan himself (and other fallen angels who came to earth to seduce woman, Gen 3 and 6) is already condemned to death and will *never* have eternal life (Ezek 28, Rev 20, Jude 6). And not only that, punishing the wicked is also what saves (protects) the righteous! As Isa 61:2 says, the day of vengeance IS *what* comforts all those who mourn for the wickedness going on. Hezekiah understood this too; for when the Assyrians laid siege to Jerusalem, he offered a similar prayer: "*So now, O LORD our God, save us from his [the Assyrian's] hand, **that all the kingdoms of the earth may know that you alone are the LORD***" (Isaiah 37:20). This was also the purpose of God plaguing the Egyptians ten times (Ex 10:2) as well as His destroying their army in the Red Sea (Ex 14:4). So again, here the Psalmist asks the Lord to shame Israel's enemies (thus humbling them - Psalm 83:4-8), in hopes they will turn to God, face themselves and repent for their sins. That truly is the *fundamental* purpose of our life in the flesh body (Eph 2:11-22).

Psalm 83

*17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:
18 That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.*

Now, the word 'confounded' here means *to pale* and, by implication *to be ashamed*; but it also (by implication) can mean *to be disappointed* or *delayed* (#954). And the word 'troubled' is the same word that was translated as 'afraid' back in verse 15; so, it means *to tremble inwardly* (or palpitate), i.e. (figuratively) *be* (causative, *make*) (*suddenly*) *alarmed* or *agitated*; or, by implication, it can also mean *to hasten anxiously* (#926). So, since the word 'confounded' can also mean to be *disappointed* or *delayed* (as well as *ashamed*) the Psalmist is asking the Lord to make the ten heathen nations disappointed and/or delayed in their attempts to attack Israel (the southern kingdom of Judah). And truly, that would make them *ashamed*, for not winning in war is a rather humiliating thing, especially when you have to go home (if you make it out of the battles alive) with no 'spoils of war'.

And the fact that the Psalmist *also* asks the Lord make them ‘troubled’ (also rendered as ‘afraid’ back in verse 15) – which means to tremble inwardly (from fear), to be alarmed, agitated or to hasten anxiously – again shows that he’s asking the Lord make the heathen unsuccessful in their war against Israel – and – in a *humiliating* way. For he then goes on to ask that they ‘*be put to shame* and even ‘*perish*’. The word ‘**shame**’ here is different than it was back in verse 16. Here it means *to blush* and, figuratively, *to be ashamed or disappointed*; but also, causatively, *to shame* or *reproach* (#2659). And then the word ‘**perish**’ means *to wander away*, i.e. *lose oneself* or, by implication *to perish* and, causative, *to destroy* (#6). So again, the Psalmist repeats his request for God to punish the heathen, but he does so by using much ‘stronger’ wording, implying that he’s concerned that: if these heathen nations survive (or are not weakened so severely they cannot have a formidable army again), then they’ll come back and attack Israel again. And his concern is quite understandable, seeing how many of them were long time enemies of Israel. And actually, many of them *would* come back and attack Israel at later points in time (after this Psalm was written). Assyria actually took the ten northern tribes (and even much of Judah and Benjamin) into captivity. But, as usual, that was because Israel was *not* obeying the Lord (YHVH).

But, the point to our study is that: it’s easy to see *why* the Psalmist uses stronger language in asking for these heathen nations to be punished. Yet, even though he does, he again goes on to ask that the Lord would do so: *that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth*. The word ‘**know**’ here (in Ps 83:18) means much more than just ‘*to know*’, as in, *to ascertain by seeing*; it’s also used in a *great variety of senses*, figuratively, literally, euphemistically and inferentially - including *observation, care, recognition*; and causatively, *instruction, designation, punishment*, etc. (#3045). So again, the Psalmist isn’t asking that God punish these heathen nations *out of hate*; he’s asking that they be taught a real good lesson (by God Himself). And that lesson is that *Yehovah alone is the Supreme God*. You see, the word Jehovah is actually God’s Sacred name. But the translators did *not* spell it right, for there is no “J” in the Hebrew language. So, the word rendered as ‘Jehovah’ is actually **Yehovah** (#3068), (the) *self-Existent* or *Eternal*. While ‘Elohim (#430) is God as the Creator of all things, Yehovah is *the same God in covenant relation to those whom He has created*. Yehovah is therefore the Eternal or Immutable One, He Who WAS, and IS, and IS TO COME. The Divine definition is given in Gen 21:33. He is especially, therefore, *the God of Israel*; **and** the God of *those who are redeemed*, and are thus now ‘in Christ’. And then the words ‘**Most High**’ are the Hebrew word ‘**Elyown** (sometimes spelled as ‘**Elyon**)’ (#5945), which means an *elevation*, i.e. (adj.) *lofty*. And, as title of God it means, *the Supreme*. He is the ‘possessor of heaven and earth’ (Gen 14:18-20), Who divides the nations ‘their inheritance’ (Detu 32:8). And, here in Ps 83:18, He is presented as the Supreme God ‘over all the earth’.

So, the Psalmist’s request that God punish the heathen - for their *unjustly* making war against Israel (and secretly conspiring together to do so) - points out that they *really* needed a good

‘lesson’ as to *why* it’s not good (wise) to fight against our Creator, who is the ‘Most High’ (Supreme) God of the earth (and in heaven). In essence, these heathen nations were rebelling against the Lord (Yehovah = YHVH) and all rebellion against our Heavenly Father will be put down. And while God often let the heathen nations attack, invade, loot and plunder Israel, it was only when they were *disobeying* God. When the *were* obeying Him (as Jehoshaphat and the southern kingdom of Israel were actually trying hard to do; which is likely the time this very Psalm 83 is written) *then* the heathen nations were *out of God’s will*. And often times, even when it was in God’s will that Israel be punished by the heathen nations, they were much harsher to Israel than the Lord (YHVH) really wanted. As He said through the prophet Zechariah, even though the Lord (YHVH) was displeased with Israel (Zech 1:2), He was still *sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction* (Zech 1:15).

And so, *most* of the prayer of this Psalmist (who was likely Jahaziel, a descendant of the original Asaph, 2 Chron 20:14) was indeed answered (fulfilled) by the Lord, as 2 Chron 20:22-28 tells us. And in that chapter, we’re also told that this last verse (Ps 83:18, which asked that the heathen would be punished so that all the earth would know that He alone is the Most High God over all the earth) was indeed fulfilled. 2 Chron 20:29 tells us that: *the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel*. And, as it has been, so shall it be again (Ecc 1:9). This is also why God will give Jesus Christ *total* victory over all things in heaven, and on earth, when He returns at His Second Advent. For, as it is written, when Jesus Christ returns, *every* knee will bow (of things in heaven, and things in earth, and things under the earth) and *every* tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Isa 45:23, Rom 11:11, Phil 2:10-11). And all that are incensed against him (angry/rebellious #2734) shall be *ashamed* (Isa 45:24), for every one of us will give account of himself to God at that time (Rom 14:12). As Rev 19:15 also says, Jesus Christ **will** rule the world with a ‘rod of iron’, which means they will be forced to submit to Him. And Isa 9:7 tells us that, *of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even **for ever**. The zeal of the LORD of hosts **will** perform this*.

Psalm 83

To the chief Musician upon Git'-tith,

Now, this Psalm ends with a subscription that we’ve seen before (back in Psalm 7 and 80). So, we’ve already learned that the words ‘*To the chief Musician*’ mean ‘to He that has the victory’ or ‘to He that gives the victory’ – which, of course, is Jesus Christ (apx 64). But do you remember what the word **Git'-tith** means? If you look it up in the *Strong’s Concordance* it simply means *a Gittite harp* (#1665) and comes from a word that means *a Gittite*, or *inhabitant of Gath* (#1663). But, if we take this word *all the way back* to the prime root (*gath* #1660), we see that it means **a**

wine-press (or vat for holding the grapes in pressing them) and comes from #5059, *in the sense of treading out grapes*. In fact, Apx 65 IV, in the *Companion Bible*, has a nice explanation of this subscription if you want to check it out [<https://t.me/BestStudyBible/12>]. So, this subscription links this Psalm (and Psalm 7, as well as Psalm 80) to *the winepresses*. Therefore, it's also related the fall festival, i.e. the Feast of Tabernacles, (Lev 23:34-44, Deut 16:13-17) because it commemorated **safe dwelling after deliverances** (apx 65) – which is what this Psalmist is certainly looking forward to. To learn more about the Feast of Tabernacles (and other Feasts, which we now observe by taking communion [Mth 26]), check out the special studies below...

Feast Days of Israel - <https://t.me/BibleStudyTruth/1001>

Should We Celebrate the Feast Days - <https://t.me/BibleStudyDownload/329>

Biblical Feasts Parallel with the Gestation of a Baby - <https://t.me/BibleStudyDownload/402>

And so, after we've seen this Psalmist *repeatedly* ask for God's punishments (even vengeance) be poured out upon the heathen, it's not surprising to see this subscription that reminds us how there is a time soon coming where the 'great winepress of the wrath of God' *will* be trodden out (Isa 63:3-8, Rev 14:14-20) by none other than our Lord and Savior Jesus Christ (Rev 19:11-16). And that is when the *true* 'Vine' (John 15) will be *forever* planted in Jerusalem again; and it *will* take root and spread *all over the entire world, forevermore*. Therefore, we should not 'fret' when we see the wicked flourish (Ps 37) or the Christian nations attacked (both spiritually and also physically). But rather, remain *faithful* to the one (and only) true God (YHVH) and look to *Him* for our deliverance, just as this Psalmist did. As Ps 75:8 said: *For in the hand of the LORD **there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them...***

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

*15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for **the harvest of the earth is ripe.***

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Rev 14:14-20

When veer 14 (above) says that the ‘harvest is ripe’, that means that *the world is ready for judgment*. And, part of the purpose of God keeping His faithful servants on earth (as Jesus prayed for in John 17:15, <https://t.me/BibleStudyDownload/457>) - is so that we can witness against the antichrist (Satan) and warn all others, on earth, not to follow (or worship) him. As Jesus said, *the gospel **must** first be published among all nations* (Mk 13:10) *for a witness unto **all** nations; and **then** shall the end come* (Matt 24:14). So, while the winepress is soon coming, our Heavenly Father will make sure that, by the time Jesus Christ returns, all people have been warned that He alone is the *Most High God* over **all** the earth *and* in heaven. So, *all* His enemies (and all other unbelievers) will see (and understand) that they (and Satan) are *nothing* compared to how high and mighty the Lord (Yehovah) truly is...

*8 I am the LORD: that is my name; and **my glory will I not give to another, neither my praise to graven images.***

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

*10 **Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.***

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

*12 **Let them give glory unto the LORD, and declare his praise in the islands.***

*13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; **he shall prevail against his enemies.***

Isa 42:8-13

*7 In **God is my salvation** and my glory: **the rock of my strength**, and my refuge, is in God.*

*8 Trust in him at all times; ye people, pour out your heart before him: **God is a refuge for us.***
Selah.

Ps 62:7-8

AMEN.