

Tehillim / Psalms 83 | ספר תהילים פג

MATSATI.COM Ministry | <http://www.matsati.com>

Comments on the Necessity of the Silence of God

In this week's study from *Tehillim / Psalms 82:1-8*, the Psalm opens saying, **א שִׁיר מְזִמּוֹר לְאַסָּף: ב אֱלֹהִים אֶל-דְּמִי-לֹךְ אֶל-תַּחֲרֹשׁ וְאֶל-תַּשְׁקֹּט אֵל:** *A song. A psalm of Asaph. 83:1 O God, do not remain quiet; Do not be silent and, O God, do not be still. (NASB)* Asaph asks three things, to not remain quiet, silent, or still. He continues with reasons for his request saying, **ג כִּי-הִנֵּה אוֹיְבֶיךָ יְהַמְיִין וּמִשְׁנָאִיךָ נִשְׂאוּ רֹאשׁ: ד עַל-עַמֶּךָ:** *83:2 For behold, Your enemies make an uproar, And those who hate You have exalted themselves. 83:3 They make shrewd plans against Your people, And conspire together against Your treasured ones. 83:4 They have said, 'Come, and let us wipe them out as a nation, That the name of Israel be remembered no more.'* (NASB) He says that the nations come together in agreement, **ה כִּי נִוְעָצוּ לִב יַחְדָּו עָלֶיךָ בְּרִית יִכְרְתוּ:** *83:5 For they have conspired together with one mind; Against You they make a covenant: (NASB)* He lists those who are coming against Israel saying, **ו אֶהְיֶה אֲדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים: ז גִּבְל וְעַמּוֹן וְעַמְלֶק פְּלִשְׁת עַם-יִשְׂרָאֵל צוּר: ח גָּם-אַשּׁוּר נִלְוָה עִמָּם הֵיוּ זָרוּעַ לְבָנִי-לוֹט סְלָה: ט עַשָׂה-לָּהֶם כְּמִדְיָן כְּסִיסְרָא כְּבִין בְּנַחַל קִישׁוֹן: יא נִשְׁמְדוּ בְעֵין-דָּאָר הֵיוּ דָמָן:** *83:6 The tents of Edom and the Ishmaelites, Moab and the Hagrites; 83:7 Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre; 83:8 Assyria also has joined with them; They have become a help to the children of Lot. Selah. 83:9 Deal with them as with Midian, As with Sisera and Jabin at the torrent of Kishon, 83:10 Who were destroyed at En-dor, Who became as dung for the ground. (NASB)* Asaph concludes his psalm saying, **יב יַבְשׁוּ וַיִּבְהָלוּ עַד־יָעַד וַיִּתְּפְרוּ:** *83:11 Make their nobles like Oreb and Zeeb And all their princes like Zebah and Zalmunna, 83:12 Who said, 'Let us possess for ourselves The pastures of God.' 83:13 O my God, make them like the whirling dust, Like chaff before the wind. 83:14 Like fire that burns the forest And like a flame that sets the mountains on fire, 83:15 So pursue them with Your tempest And terrify them with Your storm. 83:16 Fill their faces with dishonor, That they may seek Your name, O Lord.* **יט וַיִּדְעוּ כִּי-אַתָּה שְׁמָךְ יְהוָה לְבָדָד עָלֵינוּ עַל-כָּל-הָאָרֶץ:** *83:17 Let them be ashamed and dismayed forever, And let them be humiliated and perish, 83:18 That they may know that You alone, whose name is the Lord, Are the Most High over all the earth. (NASB)*

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק פג	ספר טוביה פרק פג	א	א	ΨΑΛΜΟΙ 83	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί
א	א	א	א	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ ἐχθροί σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρευσωμεν αὐτούς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό κατὰ σοῦ διαθήκην διέθεντο 83:6 τὰ σκηνώματα τῶν Ἰδουμαίων καὶ οἱ Ἰσραηλῖται Μωαβ καὶ οἱ Ἀγαρηνοί	83:1 ὁδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεός τίς ὁμοιωθήσεται σοι μὴ σιγῆς μηδὲ καταπραΰνης ὁ θεός 83:2 ὅτι ἰδοὺ οἱ

<p>ז אֶהְיֶה אֲדָוָה וְיִשְׁמְעוּ אֲלֵיהֶם מִוֶּאֱבָר וְהַגִּירִים: ח גָּבֵל וְעִמּוֹן וְעַמְלֵק פְּלִשְׁתִּים-עַם-יִשְׂרָאֵל צֹר: ט גַּם-אֲשֹׁר נִלְוָה עִמָּם הָיוּ זָרוּעַ לְבָנֵי-לוֹט סָלָה: י עָשָׂה-לָּהֶם כְּמַדְיָן כְּסִיסְרָא כְּיָבִין כְּנַחֲל קִישׁוֹן: יא נִשְׁמְדוּ בְּעֵין-דָּאָר הָיוּ דָמָן לְאַדְמָה: יב שִׁיתְמוּ נְדִיבֵמוּ כְּעָרֵב וְכִזְאָב וְכִזְבָּח וְכִצְלָמְנָע כָּל- נְסִיכֵמוּ: יג אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת נְאוֹת אֱלֹהִים: יד אֱלֹהֵי שִׁיתְמוּ כְּגִלְגָל כְּקֶשׁ לְפָנֵי-רוּחַ: טו כָּאֲשֶׁר תְּבַעֲר-יַעַר וְכִלְהֶבְהָ תִּלְהֶט הָרִים: טז כֵּן תִּרְדָּפֶם כְּסַעֲרָה וְכִסּוּפְתָהּ תְּבַהֲלֵם: יז מִלֵּא פְנִיָּהֶם קִלּוֹן וִיבֹ- קָשׁוּ שְׂמָהּ יְהוָה: יח יִבְשׁוּ וְיִכָּהְלוּ עֲדֵי-עַד וְיִחַפְּרוּ וְיִאֲבֹדוּ: יט וְיִנְדְּעוּ כִּי-אַתָּה שְׂמָהּ יְהוָה לְבַדָּהּ עֲלִיוֹן עַל- כָּל-הָאָרֶץ:</p>	<p>ז מִשְׁכְּנֵי אֲדוּמָאִי וְעַרְבָאִי מוֹאֲבָאִי וְהוֹנְגְרָאִי: ח גּוֹבְלָאִי וְעַמּוֹנָאִי וְעַ- מִלְקָאִי פְלִישְׁתָאִי עַם יִתְבִּי צֹר: ט לְחוּד סִנְחָרִיב מִלְכָּא דַּאֲתוֹר אִיתְחַבֵּר עִימָהוֹן הוּון לְסַעֲיָד לְבָנֵי לוֹט לְעַל- מִין: י עֶבֶד לַהוֹן הִיךְ עֲבַדְתָּא בְּמַדְיָן בְּסִיסְרָא וְהִיךְ עֲבַדְתָּא לִיבִין בְּנַחֲלָא דְּקִישׁוֹן: יא אִישְׁתִּיצִיאוּ בְּעִינָא דְּדָאָר הוּון הִיךְ רִיעִיָּא דְרַמִּיס לְאָר- עָא לְעַפְרָא יב שׁוּי יִתְהוֹן וְרַבְנִיָּהוֹן הִיךְ עוֹרֵב וְהִיךְ זָאֵב וְהִיךְ זָבָח וְכִצְלָ- מְנַע כָּל מִלְכִּיָּהוֹן: יג דִּי אֲמַרְוּ נִירַת לְנָא יֵת כָּל עֵידִית אֱלֹהָא אֱלֹהִים: יד אֱלֹהֵי שׁוּי יִתְהוֹן הִיךְ גִּלְגָּלָא דְּמַתְגַּל- גִּל וְאִזִּיל וְלֹא נִיחַ בְּמוֹדְרוֹן וְהִיךְ קֶשָׁא קֶדָם זַעְפָּא: טו הִיךְ אִשָּׁא דִּי בְּעִירָא בְּחוֹרֶשָׁא וְהִיךְ שְׁלֵהוּבִיתָא דְּמִצְלָהָבָא זְרִזִּי זְרִדִּי טוֹרִיָּא: טז הִיכְנָא תִּר- דְּפִינוֹן בְּעַלְעוֹלֶךְ וּבְזַעֲפֶךְ תְּבַהֲלִינוֹן: יז מְלִי אֲפִיָּהוֹן קִלְנָא וִיבְעוֹן שְׂמֶךְ יְהוָה: יח יְבַהֲתוֹן וִיבַהֲלוֹן לְעַלְמֵי עַלְמִין וִיחַסְדוֹן וִיחַסְדוֹן וִיחַסְדוֹן: יט וִינְדְּעוֹן אַרְוֹם אֵת שְׂמֶךְ יְהוָה בְּלַחוּדֶךְ עִילָאָה עַל כָּל יִתְבִּי אֲרַעָא:</p>	<p>83:7 Γεβαλ καὶ Ἀμμων καὶ Ἀμαληκ καὶ ἀλλόφυλοι μετὰ τῶν κατοικούντων Τύρον 83:8 καὶ γὰρ καὶ Ἀσσοῦρ συμπαρεγένετο μετ' αὐτῶν ἐγενήθησαν εἰς ἀντίλημψιν τοῖς υἱοῖς Λωτ διάψαλμα 83:9 ποιήσον αὐτοῖς ὡς τῇ Μαδιαμ καὶ τῷ Σισαρα ὡς ὁ Ιαβιν ἐν τῷ χειμάρρῳ Κισων 83:10 ἐξωλεθρεύθησαν ἐν Αενδωρ ἐγενήθησαν ὡσεὶ κόπρος τῇ γῇ 83:11 τοῦ τοῦς ἄρχοντας αὐτῶν ὡς τὸν Ωρηβ καὶ Ζηβ καὶ Ζεβεε καὶ Σαλμανα πάντας τοὺς ἄρχοντας αὐτῶν 83:12 οἵτινες εἶπαν κληρονομήσωμεν ἑαυτοῖς τὸ ἁγιαστήριον τοῦ θεοῦ 83:13 ὁ θεός μου τοὺς αὐτοὺς ὡς τροχόν ὡς καλάμην κατὰ πρόσωπον ἀνέμου 83:14 ὡσεὶ πῦρ ὁ διαφλέξει δρυμόν ὡς εἰ φλόξ κατακαύσαι ὅρη 83:15 οὕτως καταδιώξεις αὐτοὺς ἐν τῇ καταιγίδι σου καὶ ἐν τῇ ὀργῇ σου ταραξεις αὐτούς 83:16 πλήρωσον τὰ πρόσωπα αὐτῶν ἀτιμίας καὶ ζητήσουσιν τὸ ὄνομά σου κύριε 83:17 αἰσχυνθήτωσαν καὶ ταραχθήτωσαν εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ ἐντραπήτωσαν καὶ ἀπολέσθωσαν 83:18 καὶ γνώτωσαν ὅτι ὄνομά σοι κύριος σὺ μόνος ὕψιστος ἐπὶ πᾶσαν τὴν γῆν</p>
--	--	---

<p>Tehillim / Psalms 83 A song. A psalm of Asaph. 83:1 O God, do not remain quiet; Do not be silent and, O God, do not be still. 83:2 For behold, Your enemies make an uproar, And those who hate You have exalted themselves. 83:3 They make shrewd plans against Your people, And conspire together against Your treasured ones. 83:4 They have said, ‘Come, and let us wipe them out as a nation, That the name of Israel be remembered no more.’ 83:5 For they have conspired together with one mind; Against You they make a covenant: 83:6 The tents of Edom and the Ishmaelites, Moab and the Hagrites; 83:7 Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre; 83:8 Assyria also has joined with them; They have become a help to the children of Lot. Selah. 83:9 Deal with them as with Midian, As with Sisera and Jabin at the torrent of Kishon, 83:10 Who were destroyed at En-dor, Who became as dung for the ground. 83:11 Make their nobles like Oreb and Zeeb And all their princes like Zebah and Zalmunna, 83:12 Who said, ‘Let us possess for ourselves The pastures of God.’ 83:13 O my God, make them like the whirling dust, Like chaff before the wind. 83:14 Like fire that burns the forest And like a flame that sets the mountains on fire, 83:15 So pursue them with Your tempest And terrify them with Your storm. 83:16 Fill their faces with dishonor, That they may seek Your name, O Lord. 83:17 Let them be ashamed and dismayed forever, And let them be humiliated and perish, 83:18 That they may know that You alone, whose name is the Lord, Are the Most High over all the earth. (NASB)</p>	<p>Toviyah / Psalms 83 83:1 A song and psalm composed by Asaph. 83:2 God, do not become silent; do not be uncaring, and do not be quiet, O God. 83:3 For, behold, your enemies are stirred up, and your foes have lifted their head. 83:4 Against your people they have contrived a secret plan, and they take counsel together against things hidden in your treasuries. 83:5 They say, “Come, let us conceal them from being a people, and the name of Israel will not be mentioned again.” 83:6 For they take counsel together against you with all their heart, and make a covenant on your account. 83:7 The tents of the Edomites and Arabs, the Moabites and Hungarites. 83:8 The Gublites and Ammonites and Amalekites, the Philistines with the inhabitants of Tyre. 83:9 Also Sennacherib, king of Assyria, allied himself with them; they became a support for the sons of Lot forever. 83:10 Do to them as you did to Midian, to Sisera, and as you did to Jabin at the stream of Kishon. 83:11 They were destroyed at the spring of Dor; they were as dung that is trampled on the earth. 83:12 Make them and their chiefs like Oreb and like Zeeb; and all their kings like Zeba and Zalmunna. 83:13 Who had said, “We will inherit for ourselves all the fields of the god Elohim.” 83:14 O my God, make them like a wheel that keeps on rolling and does not stop, down a slope; and like straw before a storm. 83:15 Like fire that burns in the forest, and like the flame that ignites the plants of the mountains. 83:16 Thus will you pursue them with your storm wind, and you will frighten them with your gale. 83:17 Fill their faces with shame, and they will seek your name, O Lord. 83:18 They will be ashamed and terrified for ages upon ages; and they will be disgraced and will perish. 83:19 And they will know that you, your name the Lord, are alone supreme over all the inhabitants of the earth. (EMC)</p>	<p>Psalmoi / Psalms 83 A Song of a Psalm for Asaph. 83:1 O God, who shall be compared to thee? be not silent, neither be still, O God. 83:2 For behold, thine enemies have made a noise; and they that hate thee have lifted up the head. 83:3 Against thy people they have craftily imagined a device, and have taken counsel against thy saints. 83:4 They have said, Come, and let us utterly destroy them out of the nation; and let the name of Israel be remembered no more at all. 83:5 For they have taken counsel together with one consent: they have made a confederacy against thee; 83:6 even the tents of the Idumeans, and the Ismaelites; Moab, and the Agarenes; 83:7 Gebal, and Ammon, and Amalec; the Philistines also, with them that dwell at Tyre. 83:8 Yea, Assur too is come with them: they have become a help to the children of Lot. Pause. 83:9 Do thou to them as to Madiam, and to Sisera; as to Jabin at the brook of Kison. 83:10 They were utterly destroyed at Aendor: they became as dung for the earth. 83:11 Make their princes as Oreb and Zeb, and Zebee and Salmana; even all their princes: 83:12 who said, let us take to ourselves the altar of God as an inheritance. 83:13 O my God, make them as a wheel; as stubble before the face of the wind. 83:14 As fire which shall burn up a wood, as the flame may consume the mountains; 83:15 so shalt thou persecute them with thy tempest, and trouble them in thine anger. 83:16 Fill their faces with dishonour; so shall they seek thy name, O Lord. 83:17 Let them be ashamed and troubled for evermore; yea, let them be confounded and destroyed. 83:18 And let them know that thy name is Lord; that thou alone art Most High over all the earth. (LXX)</p>
--	---	--

In this week's study from *Tehillim / Psalms 82:1-8*, the Psalm opens saying, א' שִׁיר מִזְמוֹר לְאַסָּף: ב' אלהים אל-דָּמִי-לִךָ אל-תִּחְרַשׁ וְאל-תִּשְׁקֹט אֵל: *A song. A psalm of Asaph. 83:1 O God, do not remain quiet; Do not be silent and, O God, do not be still. (NASB)* The Aramaic Targum states, א' אשיר ושבחא תושבחתא, ב' אלהים לא תשתוק לך לא תתרשל ולא תשדוך אלהא: *83:1 A song and psalm composed by Asaph. 83:2 God, do not become silent; do not be uncaring, and do not be quiet, O God. (EMC)* The Septuagint states, 83:1 ὦδὴ ψαλμοῦ τῷ Ἀσαφ ὁ θεὸς τίς ὁμοιωθήσεται σοι μὴ σιγῆσης μηδὲ καταπρανεῖς ὁ θεός

A Song of a Psalm for Asaph. 83:1 O God, who shall be compared to thee? be not silent, neither be still, O God. (LXX) Asaph asks three things, to not remain quiet, silent, or still. Lamentations 3:26 states, טוֹב וַיִּחַיֵּל, לְהִשְׁמֹעַת יְהוָה: 3:26 It is good that a man should quietly wait For the salvation of the LORD. (NASB) It is believed that Jeremiah wrote the book of Lamentations. Jeremiah says that it is good for a man to wait quietly for the salvation of the Lord. There appears to be a purpose behind the apparent quietness, silence, or stillness of God. The Jewish commentary Me'or Einayim 41:1 part 2 has the following to say regarding the silence of God.

Me'or Einayim 41:1, Part 2

The meaning is that when people sometimes afflict a certain person, it is because of the judgments against him Above; and [the judgments] clothe themselves in people Below to afflict him as is said about the verse, The LORD is on my side as my helper; I shall see through those who hate me (Ps. 118:7). The explanation: the fact that the judgments clothe themselves Below in people is helpful, since through this he can see what is also the case Above; which is to say, I shall see Above through those who hate me, meaning through the haters below. And the correction for this is to raise himself to the aspect of the world of Thought. For there [in the world of Thought] are no judgments, as is written, evil may not dwell with you (Ps. 5:5). And that means that through his remaining silent and accepting what comes to him, waiting quietly (Lam. 3:26) and elevating his thoughts as is written, Be still before the LORD etc. The explanation is that a person should elevate the silence, meaning the thought, to the LORD; and then they will fall like corpses, meaning the judgments will fall through the attachment of his thoughts to the LORD. And just as the roof is the essence of the house, similarly Thought is the essence of a person and shelters over him. For through Thought a person is preserved and knows how to settle himself as is known; and therefore Thought is called a "roof."

The rabbinic commentary speaks of judgments being clothed in people below. The idea is that the Lord God brings judgment in the form of the nations, or other people, He uses men to work out His plan, and to cause us to repent and to seek Him. The things that happen to us here on earth are meant to cause us to look above, to the Lord God in heaven. We are supposed to recognize the purpose of God's chastisements, and Me'or Einayim states this causes us to elevate ourselves in thought, which may suggest that we humble ourselves before God and men. To raise up one must first lower himself. This is a very rabbinic concept of which Yeshua himself used in *Luke 14:7* and the parable of the wedding feast. The rabbinic concept here is to remain silent and accept what comes, waiting quietly (*Lamentations 3:26*). The rabbis conclude that 'Thought is the essence of a person and shelters over him. For through Thought a person is preserved and knows how to settle himself as is known; and therefore Thought is called a "roof."' So the three things that Asaph asks, to not remain quiet, silent, or still, the Lord God tarrying in responding (answering) appear to be designed for the purpose of causing us to settle ourselves, to calm down, and to rest in the confidence that all things are in God's hands. The silence of God is meant to cause us to pursue the Lord in prayer and to draw near, to repent, and seek for answers. In Me'or Einayim, these things are brought within the context of the Torah and the command in *Devarim / Deuteronomy 22:8* *When you build a new house, you shall make a parapet for your roof etc. (NASB)* The rabbinic concept is that as the roof is over the house, so are our thoughts over the house of our hearts. This is why it is stated in the *Talmud Bavli Gittin 7a*, "He sent to Mar Oukva, 'People are attacking...' he drew lines and wrote to him, 'Be still before the LORD and he will cast them down before you like so many corpses.'" (... שלח ליה מר עוקבא) To be still before the Lord God is another way of saying we are trusting in Him to work powerfully in our lives. The question then is "What if the Lord God is not quiet, silent, or still?" In some situations, the Lord God does not remain silent. In other situations, He does and the answer may be found in the following comments:

Comments on the Necessity of the Silence of God

- Why is it that “*absence makes the heart grow fonder*” and “*familiarity breeds contempt*?”
- Why is water so much more refreshing when we’re really thirsty?
- Why am I almost never satisfied with what I have, but always longing for more?
- Why does the thought of being denied a desire for marriage, or children, or freedom, or some other dream create in us a desperation we previously didn’t have?
- Why is the pursuit of earthly achievement often more enjoyable than the achievement itself?
- Why does deprivation, adversity, scarcity, and suffering often produce the best character qualities in us while prosperity, ease, and abundance often produce the worst?

Note the pattern that is forming here in the concept of “*deprivation*.” Physical or emotional (thought) deprivation draws out our desire. The absence of the particular thing also heightens our desire; and the heightened desire causes us to feel the satisfaction will be greater when this thing is achieved. Yeshua said that those who mourn will know the joy of comfort (*Matthew 5:4*) and the hungry and thirsty that will be satisfied (*Matthew 5:6*). Yeshua taught on this topic saying the following to his disciples:

Luke 11:5-10

11:5 Then He said to them, ‘Suppose one of you has a friend, and goes to him at midnight and says to him, ‘Friend, lend me three loaves; 11:6 for a friend of mine has come to me from a journey, and I have nothing to set before him’; 11:7 and from inside he answers and says, ‘Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything. 11:8 ‘I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs. 11:9 ‘So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 11:10 ‘For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. (NASB)

Our desires and our longings make us ask, emptiness makes us seek, and silence makes us knock. The Lord’s apparent quietness, silence, or stillness is meant to cause us to remain in anticipation and not gratification. The point is that what satisfies us most in this age is not what we receive, because if we always get what we desire we would not be a humble people. The idea then is that we hope for what is promised, and we are promised the Lord God will be with us, and that we will be satisfied with what he will give us in the world to come (Olam Haba).

Asaph continues providing reasons for his request for the Lord not to remain silent saying, **ג כִּי-הִנֵּה** אוֹיְבֶיךָ יְהַמְיוֹן וּמִשְׁנָאֶיךָ נִשְׂאוּ רֹאשׁ: **ד עַל-עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּנָעֲצוּ עַל-צָפוֹנֶיךָ: ה אָמְרוּ לָכֹו וְנִכְחָדֵם מִגּוֹי** **וְלֹא-יִזְכָּר שֵׁם-יִשְׂרָאֵל עוֹד:** *83:2 For behold, Your enemies make an uproar, And those who hate You have exalted themselves. 83:3 They make shrewd plans against Your people, And conspire together against Your*

treasured ones. 83:4 They have said, 'Come, and let us wipe them out as a nation, That the name of Israel be remembered no more.' (NASB) The common characteristic of the enemy is the one who hates the Lord God and His ways, and hates His people desiring to wipe out the children of God and even an entire nation because in Israel is the name of God remembered, and so the destruction of Israel is thought to bring about forgetting the name of God. The Aramaic Targum and the Septuagint state the following:

Aramaic Targum

Toviyah / Psalms 83

83:3 For, behold, your enemies are stirred up, and your foes have lifted their head. 83:4 Against your people they have contrived a secret plan, and they take counsel together against things hidden in your treasuries. 83:5 They say, "Come, let us conceal them from being a people, and the name of Israel will not be mentioned again." (EMC)

ג ארום הא בעלי דבבך מתרגשין וסנאך זקיפו רישא: ד על עמך נכילו רזא ומתמלכין על דמ-
תטשין דמיטטשין באוצריך: ה אמרין איתו ונכסיון מלמהוי עם ולא אדכר שמא דישראל תוב:

Septuagint

Psalmoi / Psalms 83

83:2 For behold, thine enemies have made a noise; and they that hate thee have lifted up the head. 83:3 Against thy people they have craftily imagined a device, and have taken counsel against thy saints. 83:4 They have said, Come, and let us utterly destroy them out of the nation; and let the name of Israel be remembered no more at all. 83:5 For they have taken counsel together with one consent: they have made a confederacy against thee; (LXX)

83:2 ὅτι ἰδοὺ οἱ ἐχθροὶ σου ἤχησαν καὶ οἱ μισοῦντές σε ἤραν κεφαλὴν 83:3 ἐπὶ τὸν λαόν σου κατεπανουργέσαντο γνώμην καὶ ἐβουλεύσαντο κατὰ τῶν ἁγίων σου 83:4 εἶπαν δεῦτε καὶ ἐξολεθρεύσωμεν αὐτοὺς ἐξ ἔθνους καὶ οὐ μὴ μνησθῇ τὸ ὄνομα Ἰσραὴλ ἔτι 83:5 ὅτι ἐβουλεύσαντο ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτὸ κατὰ σοῦ διαθήκηην διέθεντο

The enemy takes counsel amongst themselves to imagine a device, to contrive a secret plan against God's people. Consider the way in which the psalm is written, the concept of "conspiring together," the unity of the nations to come against God's people. The Torah states that it was האדם, man, who was created as a single individual, proceeded to spread out over the earth, and the way in which the Scriptures describe this unity in conspiring together, calling a group of men as one האדם, man. We read in the Torah that it was כלבשר, "all flesh," that had corrupted its way before the Flood.

Bereshit / Genesis 6:5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. (NASB, ה
(וַיֵּרָא יְהוָה כִּי רָבָה רָעַת הָאָדָם בְּאָרְץ וְכָל-יֵצֶר מַחְשַׁבַת לְבוֹ רָק רָע כָּל-הַיּוֹם:

Bereshit / Genesis 8:21 The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done. (NASB, כא
וַיֵּרַח יְהוָה אֶת-רִיחַ הַנִּיחָח וַיֹּאמֶר יְהוָה אֶל-לְבוֹ לֹא אֶסָּף לְקַלֵּל עוֹד אֶת-הָאָדָם כִּי בָעָבוּר הָאָדָם
(כִּי יֵצֵר לֵב הָאָדָם רָע מִנְעֻרָיו וְלֹא-אֶסָּף עוֹד לְהַכּוֹת אֶת-כָּל-חַי בְּאֶשֶׁר עָשִׂיתִי:

Mankind as a whole is corrupt, and the Lord Himself said that man (all men) from birth have corrupted himself, and that every intent of the thoughts of his heart was evil continually. The idea here is that all men are given to the desire of sinfulness on account of his imagination. It is only by the power of God in the life of a man that he is able to overcome sin. This causes a problem for the nations who do not know God nor has the desire to draw near to get to know Him. This should also cause one to consider his ways before the Lord and to seek the Lord to be delivered from his wicked life. *Matthew 15:19* states that the heart was evil, deceitful, and desperately wicked, the principles that are laid out by Yeshua (*“For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.” NASB*) are that man is corrupt and his habits are evil. The imagination (the heart) is biased toward sin, and that man is both careless and deliberate in his methodologies (devices) that he designs to harm God’s people. The commentary *Ein Yaakov* (Glick Edition) on *Kiddushin 1:11* and *Radak on Bereshit / Genesis 6:5* state the following:

Ein Yaakov on Kiddushin 1:11

Our Rabbis were taught : The evil inclination of a man is so wicked that it is called so even by its Creator (Gen. 8, 21) For the inclination of man’s heart is evil from his youth. R. Isaac said: “The [evil] inclination renews its fight upon man every day, as it is said (Gen. 6, 5) And that every inclination of the thought of his heart was only evil all day long.” (Ib. b) R. Simon b. Lakish said : “The evil inclination of man renews its fight upon man, and desires to slay him, as it is said (Ps. 37, 23) The wicked looketh out for the righteous, and seeketh to slay him; and were it not for the help of the Holy One, praised be He, man would not resist it, as it is said further: The Lord will not leave him in his hand, and will not condemn him when he is judged.” In the college of R. Ishmael it was taught: My son, if that ugly (the tempter) meet thee, drag it into the house of learning (overcome it through study) ; if it is of stone it will be shattered; and if it is of iron it will be melted, as it is said (Jer. 23, 29) Is not thus my words like the fire? Saith the Lord, and like a hammer that shattered the rock? (ת”ר קשה יצה”ר) שאפילו יוצרו קראו רע שנאמר (בראשית ח כא) כי יצר לב האדם רע מנעוריו. א”ר יצחק יצרו של אדם מתחדש עליו בכל יום שנאמר (שם ו ה) רק רע כל היום. אמר ר”ל יצרו של אדם מתגבר עליו בכל יום ומבקש להמיתו שנאמר (תהלים לז כג) צופה רשע לצדיק ומבקש להמיתו ואלמלא הקב”ה עוזרו אינו יכול לו שנאמר (שם) ה’ לא יעזבנו בידו. תנא דבי ר’ ישמעאל בני אם פגע בך מנוול זה משכהו לבית המדרש אם אבן הוא נימוח ואם ברזל הוא מתפוצץ שנאמר (ירמ’ כג כט) הלוא כה דברי כאש נאם ה’ וכפטיש יפוצץ סלע. אם אבן הוא נימוח שנאמר (איוב יד יט) אבנים (שחקו מים ואין מים אלא תורה שנאמר (ישעיה נה א) הוי כל צמא לכו למים:

Radak on Genesis 6:5, Part 1

ה’ וירא ה’, seeing that the time G’d had allocated to the people to improve their ways had elapsed, G’d saw that nothing had changed. וכל יצר, the words וכל יצר, refer to both man’s urges, the urge to do good, and the urge to do evil. The urge to do good had succumbed to the evil urge, completely. The Torah here calls the planning of wicked deeds based on impulses לב יצר, the urge of the heart. The reason is that the heart is perceived as the origin of all impulses be they good or be they evil in nature. The reason why G’d gave them 120 years extension, although He was well aware that they would not do teshuvah, was only in order for man to learn from G’d’s attributes, and to adopt this attribute for himself. Just as G’d allowed man plenty of time to improve his ways, so man, when dealing with his fellow, should also not be impatient, but allow enough time for people to rethink their evil attitudes. When G’d created the human race He wanted it to be good completely, or at least predominantly. If mankind would turn to be completely evil it could not endure, seeing that G’d had chosen the good. When He saw that the generation preceding the deluge was thoroughly evil, especially in their inter-personal relations, their use of violence as a legitimate tool to gain their ends,

their deeds threatened to undermine the foundations upon which G'd had built His universe. He therefore decided to destroy all those who were evil and to save only the few good ones, so that these survivors could form the nucleus of a better human race after the deluge. G'd had found Noah, his sons, and their wives to be good and they were chosen to provide the seed for future generations. Lemech, Noah's father had died already 5 years prior to the deluge, and Metushelach, Noah's grandfather, another good man, had lived his life to the full before the onset of the deluge. As a result of these two men having died, there were no righteous people left on earth other than Noah and his family. (וירא ה', כיון שהגיע הקץ שנהן להם מאה) ועשרים שנה ראה כי לא הטיבו מעשיהם אבל הריעו אותם וכל יום היה קשה מתברו, זהו שאמר "רק רע כל היום". ופירוש וכל יצר, משני יצרים שיש בלבו של אדם אחד טוב ואחד רע, כלו היה לרע ולא היה טוב בהם. ונקראת תאות מחשבת הלב, יצר, לפי שהלב יוצר ופועל בלבו הענינים הן לטוב והן לרע להוציאם לידי מעשה. וטעם מה שהאריך האל להם ק"כ שנה אם ישובו, והוא היה יודע שלא ישובו, עשה כן כדי שילמד אדם ממדותיו ויאריך אפו לחוטא ולא ינקום ממנו מיד אע"פ שהיכולת בידו אולי יתחרט בו וישוב. והנה האל ברא עולמו להיות טוב או כולו או רובו, ואם כולו רע לא יוכל לעמוד כי לא יבחר האל כי אם בטוב; והנה ראה דור המבול כולו רע בזנות וחמס שמפסידין סדר העולם והיו מעשיהם כנגד מעשיו, ואמר להשחית רת העולם השפל ולהשאיר ממנו הטוב שנמצא בו והיה שמץ מנהו כדי לקיימו לעתיד, והשאיר בו נח שמצא אותו טוב וכן בניו עם נשותיהן כדי לקיים זרע ולמך אביו כבר מת חמש שנים לפני המבול, ומתושלח שלמו שנותיו בבא (המבול ומת, כי חמש שנים חי אחר למך בנו, הנה לא נשאר צדיק בעולם אלא נח ובניו:

Ein Yaakov points out that the evil inclination of man is so wicked that it is called so even by his creator. The rabbinic understanding of the evil inclination is that this thing renews its fight upon man daily, and that it desires to destroy him. The evil inclination within the unrighteous causes one to look for the righteous for the purpose of slaying him, and that if it were not for the help of the Lord God in heaven (the Holy One blessed be He), man would be unable to resist the evil inclination. The rabbis say that the way to overcome the evil inclination is through the study of the Torah, to drag it into the house of Study (לבית המדרש). The idea is that the evil inclination seems like stone or iron, which are both able to kill and destroy, however, God's words are as fire which are capable of melting iron, and as a hammer which is capable of shattering the rock.

Radak states that the Lord sought for the people to improve their ways and the time of his tarrying had passed. The Lord had seen how His tarrying did not cause man to reform his ways. The rabbis say that the Torah calls the planning of evil deeds is the result of the impulses of a man's heart, whether they are good or evil in nature, and this is why it is necessary for the Lord Himself to work in a man's heart to remove the Yetser Hara (Evil Inclination). The idea is that the Lord had created man, and due to the reduced number of righteous persons on the earth, he desired to destroy all of those who were wicked, and rebuild the world with those who would seek Him and walk in His ways, and teach their children to do the same. In *Bereshit / Genesis 6*, there were no righteous persons left on earth other than Noah and his family. Yeshua spoke two parables, one of the widow and the unrighteous judge, and then said in *Luke 18:7* now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? *18:8* 'I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?' (NASB) Then then proceeded to speak of a parable for those who perceived themselves to be righteous and looked down on others, speaking of two men who went up to the temple, one who was proud and the other who was humble, and asked which one was justified?

There are two kinds of people in this world, one who is prideful, and the other who are willing to humble themselves before God. The nations are prideful in their ways, their false practices, all of which stand in opposition to the way of the Lord God Almighty. This is why the nations come together in agreement as we read in the psalms, *פִּי נִוְעָצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרְתוּ: 83:5* For they have conspired together with one mind; Against You they make a covenant: (NASB) Asaph lists those who are coming against Israel saying,

ז אֶהְיֶה אֶדוֹם וְיִשְׁמָעֵאלִים מוֹאָב וְהַגְרִיטִים: ח גִּבְלִי וְעַמּוֹן וְעַמְלֵק פְּלִשְׁתִּים יִשְׁבֵּי צוּר: ט גַּם-אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לְבְנֵי-לוֹט סָלָה: י עָשָׂה-לָהֶם כְּמִדְיָן כְּסִיסְרָא כִּיבִין בְּנַחֲלֵי קִישׁוֹן: יא נִשְׁמְדוּ בְּעֵין-דָּאָר הָיוּ דָמָן לְאַדְמָה: 83:6 *The tents of Edom and the Ishmaelites, Moab and the Hagrites; 83:7 Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre; 83:8 Assyria also has joined with them; They have become a help to the children of Lot. Selah. 83:9 Deal with them as with Midian, As with Sisera and Jabin at the torrent of Kishon, 83:10 Who were destroyed at En-dor; Who became as dung for the ground. (NASB)* Based upon this section of the psalm, the following list may be generated:

List of People against Israel

1. Edom
2. Moab
3. Hagrites
4. Gebal
5. Ammon
6. Amalek
7. Philistia
8. Tyre
9. Assyria
10. Midian
11. Sisera
12. Jabin
13. Kishon

Edom (אֶדוֹם) is the name of a country and a people (the descendants of Esau) located initially in Transjordan, between Ammon to the north, the Dead Sea and the Arabah to the west, and the Arabian desert to the south and east.

Moab and Ammon were born to Lot and Lot's two daughters, in the aftermath of the destruction of Sodom and Gomorrah. The Torah refers to both the Moabites (older daughter) and Ammonites (younger daughter) as Lot's sons, born of incest with his daughters *Bereshit / Genesis 19:37-38*.

Hagrites were an offshoot of the Ishmaelites, and were the inhabitants of the regions of Jetur, Naphish and Nodab lying east of Gilead. Their name is understood to be derived from Hagar. According to *1 Chronicles 5:18-22*, the Reubenites, Gadites, and the half of the tribe of Manasseh in Gilead, brought 44,760 to battle with the Hagrites and defeated them.

Gebal is an ancient Phoenician city, situated on a bluff of the foothills of Lebanon, overlooking the Mediterranean. It was one of the principal seaports of Phoenicia, and had a small but good harbor for small ships. Gebal was the center of quite an extensive district, and is mentioned in *Joshua 13:5* as the land of the Gebalites, who are also mentioned in *1 Kings 5:18* as aiding in the construction of Solomon's temple. The "elders" and the "wise men" of Gebal are among the workmen employed on Tyrian ships (*Ezekiel 27:9*).

Amalek (עַמְלֵק) refer to the grandson of Esau, the descendant nation of Amalekites, and the territories of Amalek which they inhabited. According to the Torah and *1 Chronicles*, Amalek was the son of Eliphaz and the concubine Timna. Timna was a Horite and sister of Lotan.

Philistia (פלשת) ruled major parts of southern Canaan at its peak and according to *Joshua 13:3* and *1 Samuel 6:17* consisted of Ashkelon, Ashdod, Ekron, Gath, and Gaza.

Tyre is an ancient Phoenician city and is connected to Gebal. Yeshua visited the region of Tyre and Sidon and healed a Gentile (*Matthew 15:21, Mark 7:24*) and from this region many came forth to hear him preaching (*Mark 3:8, Luke 6:17, Matthew 11:21–23*).

Assyria, was a major Mesopotamian East Semitic kingdom and empire of the Ancient Near East. Geographically, Assyria was centered on the Upper Tigris river, in northern Mesopotamia, encompassing the modern regions of northern Iraq, north eastern Syria, south eastern Turkey and the north western fringes of Iran.

Midian was the fourth son of Abraham by Keturah (Abraham's wife after Sarah's death, *Bereshit / Genesis 25:1-6*). He had five brothers: Zimran, Jokshan, Medan, Ishbak, and Shuah (*Bereshit / Genesis 25:2*). Midian became the father of the Midianites (*Bereshit / Genesis 25:2-4, 1 Chronicles 1:32*).

Sisera (סִיסְרָא) was commander of the Canaanite army of King Jabin of Hazor, who is mentioned in *Judges 4-5* of the Hebrew Bible. After being defeated by the forces of the Israelite tribes of Zebulun and Naphtali under the command of Barak and Deborah, Sisera was killed by Jael, who hammered a tent peg into his temple.

Jabin (יָבִין) a king of Hazor at the time of the entrance of Israel into Canaan (*Joshua 11:1-14*), was conquered by Joshua during the conquest of the Promised Land (*Joshua 11:21-23*). Possibly another king of Hazor, called “the king of Canaan,” who overpowered the Israelites of the north one hundred and sixty years after Joshua's death. (*Judges 5:6-11*) Deborah and Barak gathered ten thousand men and defeated Jabin in the plain of Esdraelon (*Judges 4:10-16*).

Kishon River (נחל הקישון) is a river in Israel that flows into the Mediterranean Sea near the city of Haifa.

יב שיתמו נדיבמו בערב וכזאב וכזבח וכצלמנע כל-נסיכמו: יג אֲשֶׁר, Asaph concludes his psalm saying, אָמְרוּ נִירְשָׁה לָנוּ אֵת נְאוֹת אֱלֹהִים: יד אֱלֹהֵי שִׁיתָמוּ כַגִּלְגַל כָּקֵשׁ לִפְנֵי-רוּחַ: טו כָּאֵשׁ תִּבְעַר-יָעַר וּכְלֶהְבָּה תִּלְהֹט: 83:11 Make their nobles like Oreb and Zeeb And all their princes like Zebah and Zalmunna, 83:12 Who said, ‘Let us possess for ourselves The pastures of God.’ 83:13 O my God, make them like the whirling dust, Like chaff before the wind. 83:14 Like fire that burns the forest And like a flame that sets the mountains on fire, 83:15 So pursue them with Your tempest And terrify them with Your storm. 83:16 Fill their faces with dishonor, That they may seek Your name, O Lord. יח יִבְשׁוּ וַיִּבְהֲלוּ עַד־עַד וַיִּחַפְּרוּ וַיֵּאֲבֹדוּ: יט וַיִּדְעוּ כִּי-אַתָּה שְׁמֶךָ יְהוָה לְבַדָּה עֲלִיוֹן עַל-כָּל־הָאָרֶץ: 83:17 Let them be ashamed and dismayed forever, And let them be humiliated and perish, 83:18 That they may know that You alone, whose name is the Lord, Are the Most High over all the earth. (NASB) By the time of the Judges, the Midianites, led by two princes Oreb (עֹרֵב) and Zeeb (זֵאֵב) were raiding Israel riding camels, and were defeated by Gideon (*Judges 7:20-25*). Many of the Midianites perished along with Oreb (*Tehillim / Psalm 83:12 and Isaiah 10:26*). These victories reflect the importance ascribed to the power of the Lord God that was available through his chosen people. The place where Gideon slew Oreb after the defeat of the Midianites was called the Rock of Oreb. It is now a place called Orbo, on the east of Jordan, near Bethshean. Zeeb was killed at “the wine press of Zeeb”. The references to Zebah (זִבְחָה) and Zalmunna

(צִלְמֻנָּע) were two kings who led the Midianites invading the land of Israel. Gideon again defeated these kings according to *Judges 8*. Zebah and Zalmunna had successfully escaped across the Jordan River but were overtaken at Karkor and routed by Gideon. The kings were taken alive and brought back across the Jordan; and confessing that they had personally taken part in the killing of Gideon's brothers, and then they were put to death (*1 Samuel 12:11, Isaiah 10:26, Tehillim / Psalms 83:11*)

The Aramaic Targum and the Septuagint state the following:

Aramaic Targum

Toviyah / Psalms 83:13-19

83:13 Who had said, "We will inherit for ourselves all the fields of the god Elohim." 83:14 O my God, make them like a wheel that keeps on rolling and does not stop, down a slope; and like straw before a storm. 83:15 Like fire that burns in the forest, and like the flame that ignites the plants of the mountains. 83:16 Thus will you pursue them with your storm wind, and you will frighten them with your gale. 83:17 Fill their faces with shame, and they will seek your name, O Lord. 83:18 They will be ashamed and terrified for ages upon ages; and they will be disgraced and will perish. 83:19 And they will know that you, your name the Lord, are alone supreme over all the inhabitants of the earth. (EMC)

יג די אמרו נירת לנא ית כל עידית אלהא אלהים: יד אלהי שוי יתהון היך גלגלא דמתגלגל ואזיל ולא ניח במודרון והיך קשא קדם זעפא: טו היך אשא די בעירא בחורשא והיך שלהוביתא דמצ' להבא זרזי זרדי טוריא: טז היכנא תרדפינון בעלעולך ובזעפך תבהלינון: יז מלי אפיהון קלנא ויבעון שמך יהוה: יח יבהתון ויבהלון לעלמי עלמין ויחסדון ויהובדון ויאבדון: יט וינדעון ארום את שמך יהוה בלחודך עילאה על כל יתבי ארעא:

Septuagint

Psalmoi / Psalms 83:12-18

83:12 who said, let us take to ourselves the altar of God as an inheritance. 83:13 O my God, make them as a wheel; as stubble before the face of the wind. 83:14 As fire which shall burn up a wood, as the flame may consume the mountains; 83:15 so shalt thou persecute them with thy tempest, and trouble them in thine anger. 83:16 Fill their faces with dishonour; so shall they seek thy name, O Lord. 83:17 Let them be ashamed and troubled for evermore; yea, let them be confounded and destroyed. 83:18 And let them know that thy name is Lord; that thou alone art Most High over all the earth. (LXX)

83:12 οἱτινες εἶπαν κληρονομήσωμεν ἑαυτοῖς τὸ ἁγιαστήριον τοῦ θεοῦ 83:13 ὁ θεός μου θεοῦ αὐτοῦς ὡς τροχόν ὡς καλάμην κατὰ πρόσωπον ἀνέμου 83:14 ὥσει πῦρ ὃ διαφλέξει δρυμόν ὡς εἰ φλόξ κατακαύσαι ὄρη 83:15 οὕτως καταδιώξεις αὐτοῦς ἐν τῇ καταίγιδι σου καὶ ἐν τῇ ὀργῇ σου ταράξεις αὐτούς 83:16 πλήρωσον τὰ πρόσωπα αὐτῶν ἀτιμίας καὶ ζητήσουσιν τὸ ὄνομά σου κύριε 83:17 αἰσχυνθήτωσαν καὶ παραχθήτωσαν εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ ἐντραπήτωσαν καὶ ἀπολέσθωσαν 83:18 καὶ γνώτωσαν ὅτι ὄνομά σοι κύριος σὺ μόνος ὕψιστος ἐπὶ πᾶσαν τὴν γῆν

Note how the Aramaic Targum completely removes references to Oreb (עֹרֵב), Zeeb (זֵאֵב), Zebah (זִבְחָא), and Zalmunna (זַלְמֻנָּא), substituting these for a wheel that keeps on rolling, like straw, and the helplessness of a forest and plants that burn being driven by the wind. The hopelessness of these wicked men before the Lord, is paralleled to these things which have no hope of overcoming gravity or the flames. The point of

being pursued and being put to shame is to cause one to seek the name of the Lord God in heaven, and know that the Lord is supreme over all. And truly based upon what we know historically and on how the Lord is working our lives, He is Most High over all the earth! Let's Pray!

Heavenly Father,

We glorify Your Holy Name! We thank You for your great love, and the mercies You show us each day. Thank You for the joy you have placed in our hearts to serve you and to live our lives for you. Help us to have the confidence to know that we are in the Messiah Yeshua when we walk according to Your commands. The Scriptures say that we can know that You are present in our lives. We thank You for the promises You have made and Your continued faithfulness to Your promises and to us. Thank You Lord for giving us the faith to believe in Yeshua the Messiah and for always calling our hearts back to You Lord! Please have mercy on us, forgive us for our sins. We thank You Lord for sending Your son Yeshua that we may enter into the covenant of peace that You have promised to Your people. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever

Notes