

**"Keep not thou silence, O God:
hold not thy peace^{H2790}, and be not still, O God"**

Part II [Psa 83:6-18](#)

Psa 83:6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
Psa 83:7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;
Psa 83:8 Assur also is joined with them: they have holpen the children of Lot. Selah.
Psa 83:9 Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison:
Psa 83:10 *Which* perished at Endor: they became *as* dung for the earth.
Psa 83:11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:
Psa 83:12 Who said, Let us take to ourselves the houses of God in possession.
Psa 83:13 O my God, make them like a wheel; as the stubble before the wind.
Psa 83:14 As the fire burneth a wood, and as the flame setteth the mountains on fire;
Psa 83:15 So persecute them with thy tempest, and make them afraid with thy storm.
Psa 83:16 Fill their faces with shame; that they may seek thy name, O LORD.
Psa 83:17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:
Psa 83:18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

The true work of God that He is establishing in the earth bears witness that we are his disciples ([Joh 13:34-35](#)), who are connected to the 1st verse of this Psalm which says "Keep not thou silence, O God: hold not thy peace^{H2790}, and be not still, O God", which is a representation of His wrath that is being filled up within us ([Col 1:24](#)) so that we can properly judge the nations of this world after we have been judged through this life and made into vessels of honour fit for the Masters use ([1Pe 4:17](#) , [2Ti 2:21](#)).

We become fit because He blesses us to be a people who are sent and go out and "plow" (peace^{H2790}) of the 1st verse -- *see last week's study*) the earth and break it with His word, which is like a hammer or fire ([Jer 23:29](#)).

This week we will look at the names of the many cities, all of which are instructive in showing us how God is the one who brings us through the Red Sea experience, or the Gentile flesh that these cities represent, to baptize us in effect through an experience of evil as we're made stronger through each encounter and learn to 'overcome evil with good' by His hand ([Rom 12:15-21](#)). These following verses of Romans are some of the rules of engagement that we must come to learn to follow as we sojourn through these many cities, and in doing so the witness of Christ is being established as we decrease and He gives the increase in our ability to properly obey these words.

I mentioned last week that the first verse addresses this psalm as a prayer of Asaph^{H623}

(Asaph meaning 'collector' or 'gatherer', and his sons name Joah means 'recorder' ([Isa 36:3](#)).

God is reminding us over and over in His word that we are His witnesses who both sow and gather together through these many cities He has us visit ([Mat 13:30](#) , [Amo 9:13](#) , [1Co 3:6-8](#)).

[Amo 9:13](#) Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

[Amo 9:13](#) is an interesting verse to consider in regards to the order of events in our sojourning, as we seek a city which hath foundations, whose builder and maker is God ([Heb 11:10](#)). The elect are experiencing a day of small things today; a very small harvest ([Zec 4:10](#)) compared to that which is going to happen, and this hope filled verse reminds us in type and shadow, that our labours are not in vain in the Lord ([1Co 15:58](#)).

[1Co 15:58](#) Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

We are God's plowmen today, his servants who are sent into all the earth ([Mar 16:15](#)), however the harvest is plenteous and the labourers few ([Mat 9:37](#)), which means God's word for the time being has not returned a great yield but it has brought forth the wheat harvest in earnest which is who the elect represent in this second feast kept by Israel mentioned in ([Deu 16:16](#)).

God's mercy is revealed in giving us a hunger and thirst for the words of eternal life that are judging us today as we visit these cities of Psalm 83 ([Joh 6:63](#) , [Joh 6:68](#) , [Mat 5:6](#) , [Joh 4:10](#)), in this day of judgement or visitation. The cities we will look at in this study are the cities within each of us that grow together with Jerusalem above the mother of us all ([Gal 4:26](#)), and need to grow together "until the harvest"([Rev 11:3](#) , [Joh 12:48](#) , [Mat 12:36](#)).

[Mat 5:6](#) Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

The visitation of these cities, just as [Caleb and Joshua](#) coming into the promise land where there are uncircumcised giants, represent cities that are going to be judged within us as Christ in us examines and judges all things, so that we in turn can gain dominion over these cities He sets in our path to whatever degree He has written in our books ([Mat 13:30](#) , [1Co 2:15](#) , [2Co 13:5](#) , [Num 13:30](#)).

[Num 13:30](#) And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. (*counting the cost, and knowing the resources that are yours with God as your helper and Gideon's army the church, brings calm over the people*)

We shall not "have gone over the cities of Israel, till the Son of man be come" of ([Mat 10:23-25](#)) reminds us that Christ is the author and finisher of our faith who knows exactly how much increase ([1Co 3:6](#)) and what fruit will be born in our life (*barley, wheat, grapes, etc.*) as a witness to the world of the predestined work of His hands that was predestinated from the

foundation of the world ([Mat 10:23-25](#) , [Eph 1:4](#)).

[Mat 10:23](#) But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

[Mat 10:24](#) The disciple is not above *his* master, nor the servant above his lord.

[Mat 10:25](#) It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call them of his household?*

[Eph 1:4](#) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

In regards to the destruction of Jerusalem ('the city below' or 'in the earth') which is under siege, the Lord is teaching us to become a people who do battle against the powers and principalities of this world together and not by might or power but by His holy spirit which will give us the victory through Christ ([Zec 4:6](#) , [Rom 8:37](#)). We are Gideon's army and called to "Keep not thou silence, O God: hold not thy peace^{H2790}, and be not still, O God".

Little by little the victory has been promised to unfold, but God is careful to show us the process and how blessed we are to be fitly framed together in this making of a new nation that the whole world will one day recognize as the bride of Christ ([Exo 23:30](#) , [Eph 2:21](#) , [Isa 66:8](#) , [Rev 19:7](#)).

[Exo 23:30](#) By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

[Eph 2:21](#) In whom all the building fitly framed together groweth unto an holy temple in the Lord:

[Isa 66:8](#) Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed [*we are attuned to the signs of the time as God's children and there will be no false labour, or delay*], she brought forth her children.

[Rev 19:7](#) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

We all start off as that city that is under siege, the "Daughter Zion, so beautiful and delicate" of ([Jer 6:2](#)) and yet God prepares us for battle against her so that we can become a new creation that starts off by pointing to Jesus as John the Baptist did ([Luk 3:16-18](#)).

If we are called and chosen in this age, we become Christ's anointed and baptized, no longer with the baptism of water that John required, but with the baptisms that Christ and His body have to endure in order to gain dominion over the Gentile cities within us, to be able to lay up store of His righteous indignation or put another way to bring us to a point where we "Keep not thou silence, O God: hold not thy peace, and be not still, O God".

It is through the 'seven last plagues' that God pours out upon us that we in turn can become that holy temple that no man will be able to defile and will not enter into until those same

seven last plagues are poured out upon them via the angels who represent the elect who have been called unto this work of purifying all the nations of the world, first within, then eventually without ([Deu 23:3-4](#) old covenant witness of [Rev 15:8](#) , [Rev 15:8](#) , [Rev 16:1](#)).

Our first verse:

[Psa 83:6](#) The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

Looking at the meaning of all these various cities is an exercise for us to see the sovereignty of God throughout the history of Israel as mentioned at the conclusion in verse 18 "That [***we***] *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth."

The first verse tonight (verse 6) sets the stage to describe what all men in Adam are: earthy, of blood, connected to the earth, born of a woman (the church) and returning to the earth where we will remain unless our Lord departs and comes back ([Joh 16:7](#)).

[Joh 16:7](#) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Edom- H123 Red, earthy; of blood. From H122 Adom (Adam)

Hitchcock's definition: *red, earthy, of blood*

The Bible Dictionary: *red*

It is those who are blessed to die to self in this age that experience the day of the Lord today who will hear the voice of the true Shepherd which is the next word we look at ([1Jn 4:6](#) , [Mat 13:16-18](#)). If we are one with our Lord and our Father we will hear as 'they' hear ([Joh 14:20](#)), and that hearing is needful to be led by our Shepherd into those green pastures that He is setting before us and making us lie down in ([Rom 8:14](#) , [Psa 23:2](#) , [Deu 6:4](#)).

[1Jn 4:6](#) We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

[Deu 6:4](#) Hear, O Israel: The LORD our God *is* one LORD:

[Mat 13:16](#) But blessed *are* your eyes, for they see: and your ears, for they hear.

[Mat 13:17](#) For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

[Mat 13:18](#) Hear ye therefore the parable of the sower.

Ishmaelites-H3459 "God will hear" Patronymic from H3458-Ishmael; origins from shama-H8085 & el-H410

Hitchcock: *God that hears*

TBD: *whom God hears*

Moab is connected to the flesh, and a reminder that we are "*of his father*" the devil at first. God sets the conditions in the garden of Eden that cause Adam and Eve [within] to partake of the tree of the knowledge of good and evil (*carnal flesh and the devil in their midst to tempt them*) and turn their [our] backs on God's commandments, just as He did with Lot's wife, to demonstrate what is naturally within the heart of all men who start off being disobedient and subject unto their father the devil.

Moab-H4124 "Of his father" From a prolonged form of the prepositional prefix "m"- and H1-ab- from (her (the mother's)) father. Moab is of the incestuous seed of Lot and his daughter

Hitchcock: *of his father*

TBD: *of his father*

The course of life that God has taken us on as His elect separates (*we become the positive stranger in the land, a wanderer and one who fears*) us from our brothers, from Babylon, from the world like Lot from his wife who represents Babylon and gives us victory over temptation through Christ ([Joh 16:33](#) , [Joh 8:23](#) , [Rev 18:4](#) , [Heb 4:15](#)).

Hagarenes-H1905 "Wanderer" or "stranger" Perhaps patronymically from Hagar-H1904 "a stranger; one that fears"

Hitchcock: *a stranger*

TBD: *wanderer*

[Psa 83:7](#) **Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;**

Here are three more cities, as well as the Philistines that God permits us to encounter in our journey of 'abundant life' leading toward eternal life ([Joh 6:68](#)).

God grants His people to see that the boundaries and limitations in this life that are set by Him and for our good, and we become convinced that he will not withhold anything if it were to impede our growth in becoming those who can endure unto the end ([Php 4:19](#)). We also are convinced that God does withhold those things which He knows would be detrimental to our spiritual health. Therefore, we commit our ways unto him as unto a faithful Creator and labour not to be rich in the earth but rich toward God knowing that whatever we commit unto him he is able to establish perfectly and for the good of all ([Psa 37:5](#) , [Pro 3:5-8](#) , [Psa 127:1](#) , [Joh 6:27](#) , [Rom 8:28](#)).

Gebal-H1381 "A boundary" or "limit" Same as H1380-Gebal, a region in IdumaeaH

Hitchcock: *bound;limit*

TBD: *mountain*

This next word 'Ammon' truly reminds us that we are a divided people: the Jews, the Greeks, the polarized world we live in today ([Gal 3:28](#)), and much of that polarization comes about as a result of the pride that man has in his lineage, in his heritage that we naturally 'label' ourselves calling ourselves 'Jews' or 'Greeks'.

From God's perfect spiritual vantage point, this world has never been more spiritually inbred then it is right now, with multitudenous variations on the theme of what the true gospel is,

each tribe claiming themselves to be the Christ with their own clothing and food ([Isa 4:1](#) , [Isa 3:1](#)).

[Isa 4:1](#) And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

[Isa 3:1](#) For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

It is solely by the grace and faith of Christ that we can 'come out of her my people' and become that holy seed that all the world will one day be part of, and we must see ourselves as those who are first the incestuous seed of Lot and his younger daughter (*naked without any clothes and starving without any food that has been taken away by the Lord*) ([Gal 3:16](#)).

Ammon-H5983 "tribal" from H5971; tribal that is inbred. The descendants of Ben-Ammi, who is of the incestuous seed of Lot and his younger daughter, are the Ammonites

Hitchcock: *the son of my people*

TBD: Defines Ben-Ammi-son of my people

We also must dwell in the valley of the shadow of death, and by virtue of being alive, we are doing that; and it is our flesh that God sees as 'gentile' or 'Philistine' and hopefully circumcised today while it is called "To day" ([Psa 23:4](#) , [Heb 3:13](#)).

[Psa 23:4](#) Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

[Heb 3:13](#) But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. (*that is in our members...*)

Amalek-H6002 "Dweller in the valley"

Hitchcock: *a people that licks up*

TBD: *valley dweller*

Philistines-H6429 "land of sojourners" From H6428 "rolling" or "migratory"

Hitchcock: *people who dwell in villages*

TBD: *villagers*

Tyre is "a rock" but it is the negative rock that we initially set our hopes on without Christ. We must come out of Tyre, and then be built upon the true rock Jesus Christ ([Mat 16:18-19](#)). We are taken on a journey 'To day' that shows us that God is sovereign in the process of binding those things on earth and in heaven and loosing those things which are on earth and in heaven and doing this through Christ the Rock who is building His one church the body of Christ ([Mat 16:18-19](#) , [Mat 21:44](#)).

[Mat 16:18](#) Now I, also, am saying to you that you are Peter, and on this rock will I be building My ecclesia, and the gates of the unseen shall not be prevailing against it."

[Mat 16:19](#) I will be giving you the keys of the kingdom of the heavens, and whatsoever you should be binding on the earth shall be those things having been bound in the heavens, and whatsoever you should be loosing on the earth, shall be those having been loosed in

the heavens." CLV

Mat 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Mat 22:14 For many are called^{G2822}, but few *are* chosen^{G1588}.

Tyre-H6865 same s H6964 "a rock"
Hitchcock: *strength;rock;sharp*
TBD: *rock*

Psa 83:8 Assur also is joined with them: they have holpen the children of Lot.
Selah.

It is encouraging to know the name 'Asshur' or "*who is happy;or walks;or looks*" is there along the journey of this life that we know must be accompanied with much tribulation (**Act 14:22**), afflictions (**Psa 34:19**), and persecution (**2Ti 3:12**). Assuredly a hundred fold family of believers has been given to the elect who God inspires to hold each other up so we can endure until the end (**Mat 24:13** , **Mat 20:23**).

We are "*wrapped up; hidden; covered; myrrh; rosin*" in a relationship that the world can not see or perceive at this time, and whatever persecutions we do suffer are not worthy to be compared to the glory that will be revealed (**Rom 8:18**) and the current blessing that is ours to know Christ in each other is part of that glory being revealed in part today (**1Co 13:12**). It is of course all of our Father who drags us to Christ and enables us to endure as He works in us both to will and to do of our Father's good pleasure, so we ought to rejoice always in knowing that we are in His hands as His workmanship (**Php 2:13** , **Eph 2:10** , **Php 4:4** , **Rom 8:31**).

Assur-H804 Asshur or Assyria = a step
Apparently from H833 (in the sense of successful)
See H838-ashur-in the sense of going;a step
Hitchcock: *who is happy;or walks;or looks*
TBD: Defines Assyria-country of Asshur

Lot-H3876 "covering" The same as H3875-lowt
Hitchcock: *wrapped up; hidden; covered; myrrh; rosin*
TBD: *veil*

Psa 83:9 Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison:

The following words demonstrate the thoroughness of God to start and finish this work of judgment upon our first man Adam who again is connected to a gentile culture, "the Midianites".

It is a battle (Sisera-H5516="battle array") against powers and principalities, all of which Christ is higher than, so there is no chance of failure and it is important to rejoice in hope of the certainty of victory through Christ if it be God's will today (**Eph 6:12** , **Eph 1:21** , **Rom 5:2-9**).

The forces we come up against are strong and likened unto horses, but God is in the most minute details (*that sees a horse or a swallow* [Jer 12:5](#) , [Mat 10:23](#) , [Mat 10:29](#)). We are in effect through Christ made "*ready for war*", and God watches over us (Jabin-H2985="whom God observes"), and teaches our hands to make spiritual warfare ([Psa 144:1](#)). He also knows and understands our frame and will not try us beyond the measure that we can endure, and this is a very comforting thought and verse to hold onto in the midst of trials and temptation ([1Co 10:13](#)).

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Rom 5:3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

Rom 5:4 And patience, experience; and experience, hope:

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

It is a long and "Kison-H7028- "winding" road that God has us all on and there will be many bends in this road that God will cause, and it will be hard, and we will be sore pressed on every side ([2Co 4:8](#)), but as was just mentioned, the Lord is doing this to make us competent ministers of his word, not in our comfortable flesh but through a life of crying out to God with strong tears so that we can receive the living waters that we will need to accomplish this task of overcoming ([2Co 3:6](#) , [Heb 5:7](#) , [1Jn 4:17](#)).

Remember, he knows our frame and is able to make the crooked paths straight, and he has promised it! ([Isa 45:2](#)).

Sisera-H5516="battle array"

Hitchcock: *that sees a horse or a swallow*

TBD: *ready for war*

Jabin-H2985="whom God observes"

From H995-"bene" which means to separate mentally (or distinguish), that is, (generally) understand, have intelligence

Hitchcock: *he that understands; building*

TBD: *observed*

Kison-H7028- "winding" From H6983 "koshe," a primitive root "to bend" Also translated Kishon.

Hitchcock defines Kishon as *hard; sore*

TBD: *crooked*

Psa 83:10 Which perished at Endor: they became *as* dung for the earth.

There has to be a negative use of the word 'gold', and when we have "perished at Endor", our first man Adam is going back into the earth to make our dwelling with the riches of this world which Paul said he likened unto dung in comparison to the excellency of the knowledge of Christ ([Php 3:8](#)).

This gold is the apple of the world's eye, and is the fountain or the well spring of life that the carnal man aspires to; and God admonishes us to not neglect so great a salvation by stirring up His spirit which alone can put us in remembrance of the pearl of great price that has been given to us in Christ ([Heb 2:3](#) , [Mat 13:46](#)).

[Php 3:8](#) Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

[Heb 2:3](#) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

[Mat 13:46](#) Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Endor-H5874="fountain of Dor" from H5869-ayin=an eye (literally or figuratively), by analogy, a fountain (as the eye of the landscape)-affliction;outward appearance;and from H1755-dor-properly a revolution of time, that is, an age or generation
Hitchcock: *fountain, eye of generation, or of habitation*
TBD: *fountain of Dor ("Dor" is defined as dwelling)*

Psa 83:11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

This verse, still incorporating more cities, is the precursor to what it is that God plans to do to all those things within us that are yet unclean and meant to be dealt with in this age of judgement upon his people mentioned in verses 12 to 18.

Oreb is an unclean bird meaning raven and Zeeb is a wolf and God in these verses, is showing the prince within us and the part that thinks we are noble, yet all of which is unclean Oreb (*raven*) or wolf (*Zeeb*) , identifying with all the negative animal sacrifice (Zebah) until we do not (only by the grace and faith of Christ). There is no lasting comfort in these sacrifices which are likened unto darkness (*shadow;image;idol forbidden*) and although we go through the motions, God says they are detestible sacrifices ([Pro 21:27](#), [Pro 15:8](#)) because they are done in the shadows which represent the flesh which cannot come before the light as a living sacrifice to be cleansed unless the Lord is allowing this ([Joh 6:44](#) , [1Jn 1:7](#)).

Oreb-H6159 "raven"
Hitchcock: *raven*
TBD: *raven*

Zeeb-H2062=wolf One of the two princes of Midian mentioned in the conquest; brought

to bay in a winepress
Hitchcock: *wolf*
TBD: *wolf*

Zebah-H2078=deprived of protection;origin is same as H2077-zebach=a slaughter, that is, the flesh of an animal; sacrifice
Hitchcock: *victim;sacrifice*
TBD: *sacrifice*

Zalmunna-H6759=deprived of protection. From H6738 tsale-"shade" and H4513 mana "to debar (negatively or positively) from benefit or injury;deny, keep back" [shade has been denied]
Hitchcock:
TBD: *shadow*

Psa 83:12 Who said, Let us take to ourselves the houses of God in possession.

God is telling us in this verse who it is that He has reserved His greatest correction toward, and it is those "Who said, Let us take to ourselves the houses of God in possession" those who want to rule over the laity which is all of us in our appointed time. It's interesting to note that in the previous verse the word "Zeeb" according to Hitchcock means 'wolf' and Christ tells us to beware of them (Mat 7:15).

Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Psa 83:13 O my God, make them like a wheel; as the stubble before the wind.

That false prophet who is first within us must become crushed by Christ who is the stone of stumbling and rock of offense (Mat 21:44). The stubble represents the hope of repentance that will be granted to everyone in time (1Co 15:22).

Psa 83:14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

Psa 83:15 So persecute them with thy tempest, and make them afraid with thy storm.

We are God's storm that has been purposed to be formed from the foundation of the world, and when we come back with our Lord in the clouds, it will be for the express purpose of setting the world on fire with His word and truth so that men can learn righteousness (1Th 3:13 , Rev 19:14-15).

1Th 3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Rev 19:14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the

fierceness and wrath of Almighty God.

2Ti 4:1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2Ti 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Psa 83:16 Fill their faces with shame; that they may seek thy name, O LORD.

Psa 83:17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

Psa 83:18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

There is a period where the world will "be confounded" and "troubled" and "put to shame" and many will "perish" and die in their sins ([Joh 8:21](#)), and that many is all men until the second resurrection and time of judgement or second death ([Rev 20:14](#)).

We remember that time when we had no hope, and our former conversation that had us lock stock and barrel a slave to sin ([Eph 2:1-5](#)).

Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins;

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

It is truly because of our Father who is rich in mercy, for his great love wherewith he loved us, that we have been called out of darkness and into the glorious light of the gospel of Jesus Christ ([2Co 4:4](#) , [2Co 3:18](#)).

All of this judgement that is going to come upon the world has to happen to the elect as well if we are going to live by every word of God, and we must know that these words don't just apply to those who are in the second resurrection but unto all men and to what end "That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

It is good to look at all these cities again and again, even if God has given us some victory over them already, because it never hurts to be reminded of where we have come from and who it is who has given us the increase and victory all along the way.