CALVARY CHAPEL
MARTIN COUNTY

A View of the Future of Jerusalem
Welcome to the Great Tribulation!
Psalm 79

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Psalm 79:title–13
"A Psalm of Asaph. **God, the nations have invaded Your inheritance; They have defiled Your holy temple; They have laid Jerusalem in ruins. They have given the dead bodies of Your servants to the birds of the sky as food, The flesh of Your godly ones to the animals of the earth. They have poured out their blood like water all around Jerusalem; And there was no one to bury them. We have become a disgrace before our neighbors, An object of derision and ridicule to those around us.** How long, LORD? Will You be angry forever? Will Your jealousy burn like fire? Pour out Your wrath upon the nations which do not know You, And upon the kingdoms which do not call upon Your name. For

they have devoured Jacob And laid waste his settlement. **Do not hold us responsible for the guilty deeds of our forefathers; Let Your compassion come quickly to meet us, For we have become very low. Help us, God of our salvation, for the glory of Your name; And save us and forgive our sins for the sake of Your name**. Why should the nations say, “Where is their God?” Let vengeance for the blood of Your servants which has been shed Be known among the nations in our sight. Let the groaning of the prisoner come before You; According to the greatness of Your power, let those who are doomed to die remain. **And return to our neighbors seven times as much into their lap Their taunts with which they have taunted You, Lord. So we Your people and the sheep of Your pasture Will give thanks to You forever; To all generations we will tell of Your praise.**” (NASB 2020)

This is a prophetic psalm, and it points to the middle of the Tribulation. What happens when the Beast moves in? But it is also prophetic of what happened to the nation during the siege of Nebuchadnezzar. Of course, then there is the Maccabean period and finally the destruction of Jerusalem at the hands of Rome in 70 AD and finally, 135 AD when the nation went into exile across the globe. Veselin Kesich gives us the history post 135 AD.

“Roman troops ravaged the country of Judea and resumed building Aelia Capitolina, which remained the official name of Jerusalem until the Arab conquest of the city in the seventh century. Bar Kochba, the military messiah, had brought disaster on his people. Now, after the war, Jews were forbidden to enter Jerusalem and could be punished by death if caught. “The entire race has been forbidden to set foot anywhere in the neighborhood of Jerusalem” writes Eusebius (H.E. 4.6.3). Humiliation was complete when Jewish prisoners were sold as slaves in the Near East.” (Kesich 2007, 113)

The hopes of Psalm 78 was that the nation would finally learn and cease repeating the sin and errors of the past. That was not the to be the case though, the nation got worse. After the two kingdoms divided, the north went to a fast track down and the south moved slower but went the same direction. Both Northern and Southern Kingdoms were physically removed from the land and sent into exile. Moses had warned about this, but just like today, the people believed they knew better than God. They thought being Jewish was enough and God would continue to take care of them no matter what. But that is not what Moses prophesied for them. It is prophecy, not history, but on this side of it, it reads like history.

Deuteronomy 28:63–68
“**And as the LORD took delight in doing you good and multiplying you, so the LORD will take delight in bringing ruin upon you and destroying you. And you shall be plucked off the land that you are entering to take possession of it. And the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known. And among these nations you shall find no respite, and there shall be no resting place for the sole of your foot, but the LORD will give you there a trembling heart and failing eyes and a languishing soul.** Your life shall hang in doubt before you. Night and day you shall be in dread and have no assurance of your life. In the morning you shall say, ‘If only it were evening!’ and at evening you shall say, ‘If only it were morning!’ because of the dread that your heart shall feel, and the sights that your eyes shall see. And the LORD will bring you back in ships to Egypt, a journey that I promised that you should never make again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer.”” (ESV)

The situation is horrible and as he is looking into the future prophetically seeing this, Asaph starts by giving us a vulture's eye view of the carnage.

Psalm 79:1–3
“God, the nations have invaded Your inheritance; They have defiled Your holy temple; They have laid Jerusalem in ruins. They have given the dead bodies of Your servants to the birds of the sky as food, The

flesh of Your godly ones to the animals of the earth. They have poured out their blood like water all around Jerusalem; And there was no one to bury them." (NASB 2020)

There has been an invasion. The picture is one of overwhelming destruction of Israel and Jerusalem. An invasion is bad enough, but the Temple, the place that God met man, it was totally defiled and Jerusalem was in ruins.

This has been the scene historically in Jerusalem twice. Both of them on the same day and month, Tisha B'Av, both done by the unbelieving nations. The first Temple was destroyed at the hands of the Babylonian's, the second was destroyed at the hands of Rome.

The yet to be built third temple, the Temple of the Tribulation, will be defiled at the mid-point of the Tribulation, Daniel's 70th week, by the Beast.

Daniel was provided a picture of what would take place and passed it onto all of us. Recall, that a 7-year agreement to protect Israel has been signed and we see some of that show up in Daniel.

Daniel 11:41–45
"He will enter the glorious land of Israel, and many nations will fall, but Moab, Edom, and the best part of Ammon will escape. He will conquer many countries, and even Egypt will not escape. He will gain control over the gold, silver, and treasures of Egypt, and the Libyans and Ethiopians will be his servants. But then news from the east and the north will alarm him, and he will set out in great anger to destroy and obliterate many. He will stop between the glorious holy mountain and the sea and will pitch his royal tents. But while he is there, his time will suddenly run out, and no one will help him." (NLT)

The armies of the beast will defile the land.

Once a base of operation has been established in the land, then the beast enters Jerusalem and declares himself to be God and demands worship. Jesus told the nation to head for the hills when they see this. The reason, of course, is that as the Beast enters the Temple there in Jerusalem, all the military forces enter Jerusalem as well.

Matthew 24:15–21
"So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let the one who is on the housetop not go down to take what is in his house, and let the one who is in the field not turn back to take his cloak. And alas for women who are pregnant and for those who are nursing infants in those days! Pray that your flight may not be in winter or on a Sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be." (ESV)

Asaph sees the Temple after this event has taken palace. The Temple is now defiled, and the Beast will do this by having an image erected in the Holy place defiling it.

Asaph sees the bodies of priests all throughout the Temple grounds and the death spreads from there.

Daniel 12:7
"And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that **it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished.**" (ESV)

Whatever it is that is placed there constituting the abomination is most likely the image placed there by the False Prophet who is serving the Beast, it will remain there for 1,290 days, not the 1,260 days we saw earlier (Daniel 12:7), that is 3 ½ 360 day years.

And in answer to the “how long” question.

Daniel 12:11–12
“And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. Blessed is he who waits and arrives at the 1,335 days.” (ESV)
Revelation 13:15 “And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain.” (ESV)

Jesus Christ returns at the 1,260-day point, as a result of His people asking for Messiah to come and save them. He does and the fight which begins in Edom (Isaiah 34:6) ends in Jerusalem.

The Temple though will remain in a defiled state 30 days beyond the end of the Tribulation period with the image, most likely some type of AI representation of the Beast tied into various weapon systems, possibly sentient with ASI enabled would be my guess. We are not told anything beyond the fact that it will remain in the Temple for 30 days after the King has completed His work of securing the planet.

As Asaph is given this vision, he sees the area in and around Jerusalem destroyed, the Temple defiled, and this thing in the Holy Place.

Zechariah saw the same scene just prior to the return of the King.

Zechariah 14:2–3
“For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. Then the LORD will go out and fight against those nations as when he fights on a day of battle.” (ESV)

Just as took place with Babylon and with Rome, so many will be killed that there are not enough of those left who are able to provide an appropriate burial for the dead. The picture being given to us by Asaph is that there are bodies lying everywhere. Birds and animals are involved in dealing with those bodies. Moses covered this too.

Deuteronomy 28:25–26
“The LORD will allow you to be struck down before your enemies; you will attack them from one direction but flee from them in seven directions and will become an object of terror to all the kingdoms of the earth. Your carcasses will be food for every bird of the sky and wild animal of the earth, and there will be no one to chase them off.” (NET 2nd ed.)

By the time we get to verse 3, you can hear the horror in Asaph’s voice. He is having difficulty reporting what he sees. And since we are most likely talking about the fall of Jerusalem in the middle of the Tribulation, there is the reported antisemitism of surrounding nations.

Psalm 79:4
“**We have become a disgrace before our neighbors, An object of derision and ridicule to those around us.**” (NASB 2020)

Unfortunately, we have seen this type of behavior exhibited by those who are indeed neighbors of Israel. As a result of what took place on October 7 with the murders of over 1,200 people at the hands of Hamas, we witnessed this per the Times of Israel.

“In the southern Lebanese city of Sidon, people waving Palestinian flags prevented a UNIFIL convoy from advancing south to the border to fulfill its task of preventing the violence from escalating into Lebanon and northern Israel, according to the Abu Ali Telegram channel. (Pacchiani 2023)

This is not new behavior either. Obadiah talked about Edom and how God would judge them for what they did.

Obadiah 10–12
“**Because of violence to your brother Jacob, Shame will cover you, And you will be eliminated forever.** On the day that you stood aloof, On the day that strangers carried off his wealth, And foreigners entered his gate And cast lots for Jerusalem— You too were as one of them. Do not gloat over your brother’s day, The day of his misfortune. And do not rejoice over the sons of Judah On the day of their destruction; Yes, do not boast On the day of their distress.” (NASB 2020)

This did indeed take place when Babylon came and continues on today in Jordan as well.

A new fast food restaurant called “October 7” in southern Jordan has opened its doors with a sign that proudly displays the offensive name. The Shawarma spot in the Southern Mazar district near the Jordanian side of the Dead Sea appears to celebrate October 7, with staff wearing shirts emblazed with the date of the deadly massacre. (Prinsley 2024)

The name was quickly changed to just October, but what this reflects is the attitude of those who are currently living in what was once Edom. When Jesus returns at the end of Armageddon, the first location is Bozrah, which is in Edom. Isaiah tells us what is yet coming when He returns.

Isaiah 34:6–10
“**The sword of the LORD is drenched with blood and covered with fat— with the blood of lambs and goats, with the fat of rams prepared for sacrifice. Yes, the LORD will offer a sacrifice in the city of Bozrah. He will make a mighty slaughter in Edom**. Even men as strong as wild oxen will die— the young men alongside the veterans. The land will be soaked with blood and the soil enriched with fat. For it is the day of the LORD’s revenge, the year when Edom will be paid back for all it did to Israel. **The streams of Edom will be filled with burning pitch, and the ground will be covered with fire. This judgment on Edom will never end; the smoke of its burning will rise forever. The land will lie deserted from generation to generation. No one will live there anymore.**” (NLT)

Later, we are provided a view of the triumphant Christ as He proceeds to Jerusalem to finish off the armies of the beast.

Isaiah 63:1–6
“**Who is this who comes from Edom, from the city of Bozrah, with his clothing stained red? Who is this in royal robes, marching in his great strength? “It is I, the LORD, announcing your salvation! It is I, the LORD, who has the power to save!**” Why are your clothes so red, as if you have been treading out grapes? “I have been treading the winepress alone; no one was there to help me. **In my anger I have trampled my enemies as if they were grapes. In my fury I have trampled my foes. Their blood has stained my clothes. For the time has come for me to avenge my people, to ransom them from their oppressors.** I was amazed to see that no one intervened to help the oppressed. So I myself stepped in to save them with my strong arm, and my wrath sustained me. I crushed the nations in my anger and made them stagger and fall to the ground, spilling their blood upon the earth.”” (NLT)

As we see in the text of Psalm 79, there will indeed be derision in the surrounding nations of Israel, but not for long.

Psalm 79:5–6
“How long, LORD? Will You be angry forever? Will Your jealousy burn like fire? **Pour out Your wrath upon the nations which do not know You, And upon the kingdoms which do not call upon Your name**.” (NASB 2020)

The question Asaph, after seeing what has taken place in his vision, asks is no different than the question we ask when we are in a trial. “How long Lord?”

James Boice tells us “it is often the question asked by God’s suffering or persecuted people. They do not complain that their treatment by God is unjust. They know they are sinners; they know they have sinned repeatedly in thought, word, and deed. They know that God has been merciful to them even in his judgments. They know they have suffered much less than they actually deserve. God is merciful. Still, they are hurting, and they are hoping that the punishment will not go on much longer. “How long, O LORD?” is their agonizing question.” (Boice 2005, 655)

The remnant will indeed ask that question during the Tribulation. We know that, since some of those who were martyred beforehand have an interview with the King. That interview is recorded for us in Revelation.

Revelation 6:9–11
“When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been killed because of the word of God, and because of the testimony which they had maintained; **and they cried out with a loud voice, saying, “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who live on the earth?**” And a white robe was given to each of them; and they were told that they were to rest for a little while longer, until the number of their fellow servants and their brothers and sisters who were to be killed even as they had been, was completed also.” (NASB 2020)

We too ask “how long.” That is not just asked while in a trial, but after, as we see those who are responsible for the crimes committed against us not being held accountable. We also ask how much longer before you come and fulfill your promise and take us how in the rapture of the church. Then there is the ”how long” of Habakkuk which we can all identify with.

Habakkuk 1:2–4
“**How long, LORD, must I cry for help? But you do not listen! I call out to you, “Violence!” But you do not deliver! Why do you force me to witness injustice? Why do you put up with wrongdoing? Destruction and violence confront me; conflict is present and one must endure strife.** For this reason the law lacks power, and justice is never carried out. Indeed, the wicked intimidate the innocent. For this reason justice is perverted.” (NET 2nd ed.)

Our problem is really simple, we are finite beings and as such, we want painful experiences to end as soon as possible. It is difficult for us to see God’s eternal perspective on issues like this. That is why we must remain faithful and obedient to our King, trusting Him.

Psalm 79:6–7
“**Pour out Your wrath upon the nations which do not know You, And upon the kingdoms which do not call upon Your name**. For they have devoured Jacob And laid waste his settlement.” (NASB 2020)

For Asaph to ask for the Lord to pour out His wrath on those who did what he is seeing, tells me he is aware all is not lost because there is a remnant that remains. But when he prays this here in verse 6, is that an imprecatory prayer more oriented for the Old Testament or can you and I pray for God's wrath to come down on those who commit violence and evil today. Yes, we can indeed pray for this.

Here is the thing, we already know, based on our study of the book of Romans, that there is no one on this planet who is without excuse. All know of God. We also know, from that same study, that everyone has a conscience and yes, it can indeed be seared almost to nonexistence, but that does not remove accountability from any of us.

Those who attacked Jerusalem and defiled the Temple must be held accountable for what they did. First of all, they are willfully ignoring the existence of God, it is not that they do not know Him, they do and that is indeed why they are accountable. And since they do know, they have chosen do not believe, so unbelief is also a problem.

Can we pray this way though? Can a New Testament follower of Jesus Christ seek and ask God to judge and condemn the wicked while at the same time following what He says in Matthew 5.

Matthew 5:43–44
"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you," (ESV)

Does this mean we can't pray for God to destroy the evil plans of those who are deceivers, false teachers and murderers? I think we need to first understand who we are in Christ and that was us before we came to Jesus.

Then there is this, as Richard Phillips puts it, "we must discriminate between our prayers for individuals who harm us and our prayers for God to defend his gospel and the church." (Phillips 2020, 85)

Yes, indeed we should pray against those who do evil and pursue evil and teach others to do the same. We do indeed pray against false teachers and those who are leading others to hell. Of course we pray against them. But we also pray that they find Jesus. George Horne says the following.

Prayer is therefore here made by the faithful, that God, not to gratify any vindictive spirit of theirs, but to vindicate his own attributes, would break the teeth of the oppressor, and work a public and glorious salvation for his chosen: at beholding which, the very adversaries themselves might possibly be converted. (Horne 1856, 288-289)

For example, we pray that God would remove the hindrances to His work and to those who live here in South Florida from hearing and responding to the gospel.

We have prayed and God has answered out prayer that He would remove those who were preventing us from reaching the children we are now reaching in the Good News Club we are involved in.

We do indeed pray that the Lord would destroy the abortion industry in this nation as well as the euthanasia industry which is also now beginning to grow. Meanwhile, in every case. We also pray that those who are involved who find Jesus as their savior. Phillips adds that "Christians of course pray that God would protect the unborn babies threatened with slaughter and for God to thwart plans to advance this evil, as well as to vindicate justice by judging those who will not repent." (Phillips 2020, 85)

And of course, we then have to wait on the Lord and allow Him to do what He would do in His time, not ours. That means we do not go out and try and help God move things along faster by being stupid.

Here is the thing, we are praying against evil, we are praying against false teachers and that God would break their evil.

At the same time, we also realize that but for the grace of God, that could be you or me.

How did Paul deal with those who would teach other than sound doctrine. There is the example we see of Alexander. Who is this guy?

1 Timothy 1:18–20
“This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, holding faith and a good conscience. **By rejecting this, some have made shipwreck of their faith, among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme**.” (ESV)

Handing over to Satan would pretty much fall into this same category. This is not the only place Paul talked to Timothy about Alexander. He was apparently, a serious false teacher and trouble maker for the early church.

2 Timothy 4:14–15
“Alexander the coppersmith did me great harm; the Lord will repay him according to his deeds. Beware of him yourself, for he strongly opposed our message.” (ESV)

There are indeed those times where it is the right thing to pray for God’s justice to take place. Yes, we pray for those involved to be saved, but we also ask for God’s justice to be manifest too.

Jesus discussed this in His letter to the church in Thyatira, one of the seven letters He wrote in the book of Revelation. In it, we see how He deals with those who would prey on the flock while being part of the flock. The church is busy for the Lord, but they have allowed this.

Revelation 2:20–23
“But **I have this complaint against you. You are permitting that woman—that Jezebel who calls herself a prophet—to lead my servants astray**. She teaches them to commit sexual sin and to eat food offered to idols. **I gave her time to repent, but she does not want to turn away from her immorality. Therefore, I will throw her on a bed of suffering, and those who commit adultery with her will suffer greatly unless they repent and turn away from her evil deeds. I will strike her children dead.** Then all the churches will know that I am the one who searches out the thoughts and intentions of every person. And I will give to each of you whatever you deserve.” (NLT)

We do indeed pray against those who stand in support of sin, evil, wickedness and want to mislead us to turn to another gospel away from Christ. But we also pray for those who are the purveyors of this activity that they would find the Lord and be saved. And here is the thing, they are being saved. Steven Bancarz was a serious purveyor of new age religion, until he met Jesus. Here is the change Jesus did.

“Steven Bancarz is the former founder and writer at spiritscienceandmetaphysics.com. After an encounter with Jesus Christ, he quit his job as a New Age writer back in 2015, giving his life fully to the Lord. Steven has since founded Reasons for Jesus as an apologetics website, is the co-author of the The Second Coming of the New Age, and has been featured on programs like The 700 Club and 100 Huntley Street. He pastored Young Adults in his home church for three years, and currently creates Christian content on YouTube.” (Bancarz 2017)

Again, we have been looking at the question, thanks to Asaph about praying for and against those who stand against the Lord. Steven Bancarz is one of many who have come to Jesus Christ from a previous background of hostility towards Jesus Christ and those who serve Him.

The reason why Asaph is praying in this manner is reflected in verse 7.

Psalm 79:7
"For they have devoured Jacob And laid waste his settlement." (NASB 2020)

Asaph is indeed calling for God's judgment on those who have decided to curse His people by destroying them (Genesis 12:3).

James Boice summarizes what we have been discussing here about prayer, "we need to remember that regardless of the attitude we take, justice is going to be done. God sees the evil, and he will punish it. The blood of the martyrs will be avenged. Every good and every evil deed will receive their different but most appropriate rewards.

Although this is indeed an age of grace, an age in which to proclaim the gospel of God's free salvation from sin through the work of Jesus Christ, we should remember that it is not endless. Judgment will be done. Therefore, we should both warn people of this judgment and be diligent in taking the gospel to those who are without it. (Boice 2005, 656-657)

Psalm 79:8–9
"**Do not hold us responsible for the guilty deeds of our forefathers; Let Your compassion come quickly to meet us, For we have become very low.** Help us, God of our salvation, for the glory of Your name; And save us and forgive our sins for the sake of Your name." (NASB 2020)

As Asaph is looking on this scene, he too remembers the lesson he had written about in Psalm 78. The lesson of God's people not learning from history and the inclination they have to continue to repeat those sins of the past.

Then there is the new idea seen in, for Asaph, the generations yet to come. They take idolatry to a whole new level.

This would be the idea in the northern kingdom that God did not want our best and He was okay with substandard faith, substandard following and substandard sacrifices. God called this attitude harlotry. First came the warning sign as the Kingdom divided and those who were faithful, headed south.

2 Chronicles 11:14–16
"For the **Levites left their pasture lands and their property and went to Judah and Jerusalem, because Jeroboam and his sons had excluded them from serving as priests to the LORD. He set up priests of his own for the high places, for the satyrs and the calves which he had made.** Those from all the tribes of Israel who set their hearts on seeking the LORD God of Israel followed them to Jerusalem, to sacrifice to the LORD God of their fathers." (NASB 2020)

The Lord called a prophet in the north, his name is Hosea. As Hosea's ministry kicks off, life is good in Judah and Israel, there is peace, prosperity, and apostasy. That sounds familiar. Two chariots in every garage is nice, but the hearts of YAHWEH's people were far from Him. Hosea is in a distinct minority as a YAHWEH follower in Israel.

One of the activities that was connected to what was going on in the north was the worship of Baal, and that involved prostitution.

Hosea 1:2
“When the LORD first spoke through Hosea, the LORD said to Hosea, “Go, take for yourself a wife inclined to infidelity, and children of infidelity; for the land commits flagrant infidelity, abandoning the LORD.”” (NASB 2020)

The Hebrew here intensifies the meaning. He is told to marry a woman who “has been habitually committing fornication (temporal)” and is “guilty of the vilest adultery or great harlotry (type of sin).” (Utley 2006, 126)

This is a woman with a promiscuous lifestyle and lots of boy friends. The kids are going to be the children of prostitution. In other words, Hosea may not be the biological father. Hosea is to be an example. He learns that all of this is to be a picture to Israel of their spiritual harlotry. Israel has abandoned their first love and responsibility to chase after other gods and the outcome is not exactly what they thought it would be. Hosea knows that he and his family will be a living example of this. God still loves Israel and Hosea will reflect that in his love for Gomer despite what she does.

Asaph may have been shown prophetically that the nation would sink to the place of worshipping idols as well as YAHWEH at the same time. In Judah, the place to sacrifice one’s child to Molech was in the eye line of the Temple.

He wants the Lord to not hold the current generation accountable for what it is the past generations have done, and it has indeed been egregious.

As he continues, he asks the Lord to remember His mercy and compassion. At this point, with everything standing in ruins, the need for mercy and protection from the Beast is paramount.

Hosea 5:15
“I will go away and return to My place Until they acknowledge their guilt and seek My face; In their distress they will search for Me.” (NASB 2020)

This is where Asaph and the remnant of the nation is. The distress is very real.

Zechariah 13:9
“And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. **They will call on My name, And I will answer them; I will say, ‘They are My people,’ And they will say, ‘The LORD is my God.**’ ”” (NASB 2020)

Asaph shows us what this looks like.

Psalm 79:9
“Help us, God of our salvation, for the glory of Your name; And save us and forgive our sins for the sake of Your name.” (NASB 2020)

The realization is clear, only God can save what is left, the remnant. The salvation being sought is not just physical, but spiritual as well. And at the center of it, is reminding the Lord of His attributes and it is only because of who He is that Asaph can even begin to pray as he is here. Eveson adds, “On this basis he appeals for help and deliverance and, freely acknowledging their own ‘sins’ or shortcomings, pleads for God to cover them (‘provide atonement’).” (Eveson 2014-2015, 62)

The nations, the armies of the Beast must be stopped and that will happen as God upholds His name. Which He will indeed do as the Messiah returns arriving in His role as goel, the kinsman redeemer, as the avenger of blood. Asaph is relying on this response.

Psalm 79:10
“Why should the nations say, “Where is their God?” **Let vengeance for the blood of Your servants which has been shed Be known among the nations in our sight**.” (NASB 2020)

Numbers 35:19
“The blood avenger himself shall put the murderer to death; he himself shall put him to death when he meets him.” (NASB 2020)

Revelation 19:11–16
“Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS” (NKJV)

This is a moment even Job looked forward to. When the redeemer, the goel returns to avenge the blood of those who were murdered. Jesus Christ, born of a virgin of the tribe of Judah is indeed the one who has already redeemed His people with His blood, and when He returns a second time, He does so as the avenger of blood.

Job 19:25
“For I know that my Redeemer lives, And He shall stand at last on the earth;” (NKJV)

In the midst of his pain, Job knew who his redeemer was. Jesus would later quote from Isaiah 61 and stop where He picks up again in Revelation 19.

Isaiah 61:1–2
“The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; To proclaim the acceptable year of the LORD, **And the day of vengeance of our God; To comfort all who mourn**,” (NKJV)

Charles Spurgeon makes this observation here, “The destruction of Antichrist is the recompense of the blood of the martyrs, and by no means is it to be deprecated; far rather is it one of the most glorious hopes of the latter days.” (Spurgeon n.d., 378)

And that is what Asaph is praying for.

Psalm 79:11–13
“**Let the groaning of the prisoner come before You; According to the greatness of Your power, let those who are doomed to die remain**. And return to our neighbors seven times as much into their lap Their taunts with which they have taunted You, Lord. So we Your people and the sheep of Your pasture Will give thanks to You forever; To all generations we will tell of Your praise.” (NASB 2020)

Those who remain in Jerusalem, even in its destroyed form, are not free, but are prisoners. They are awaiting deportation and exile, or death at the hands of the Beast.

We early saw the condition of Jerusalen prior to the return of Christ and that is indeed a picture. Sparsely populated, defeated, a feeling that those who remain have been doomed to death. But the remnant repents and asks for Messiah to come, and He does.

Zechariah 14:3–5
"**Then the LORD will go forth And fight against those nations, As He fights in the day of battle. And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south.** Then you shall flee through My mountain valley, For the mountain valley shall reach to Azal. Yes, you shall flee As you fled from the earthquake In the days of Uzziah king of Judah. Thus the LORD my God will come, And all the saints with You." (NKJV)

When Jesus Christ returns, He is doing so not only in answer to the prayer of His people, but also in answer to the prayer of Asaph. He returns to avenge the blood of those who were killed and left in the streets. He destroys the armies that have come against Jerusalem.

Zechariah 14:12–15
"And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem: Their flesh shall dissolve while they stand on their feet, Their eyes shall dissolve in their sockets, And their tongues shall dissolve in their mouths. It shall come to pass in that day That a great panic from the LORD will be among them. Everyone will seize the hand of his neighbor, And raise his hand against his neighbor's hand; Judah also will fight at Jerusalem. And the wealth of all the surrounding nations Shall be gathered together: Gold, silver, and apparel in great abundance. Such also shall be the plague On the horse and the mule, On the camel and the donkey, And on all the cattle that will be in those camps. So shall this plague be." (NKJV)

Psalm 79:13
"So we Your people and the sheep of Your pasture Will give thanks to You forever; To all generations we will tell of Your praise." (NASB 2020)

What does that look like? It looks like the Kingdom of God and the Millennium with Jesus Christ ruling and reigning from Jerusalem.

Zechariah 14:9
"And the LORD will be King over all the earth; on that day the LORD will be the only one, and His name the only one." (NASB 2020)

And to give thanks and praise, the Temple that was defiled by the Beast will be replaced by another Temple. And God Himself will be there.

Ezekiel 43:1–5
"Then he led me to the gate, the gate facing east; and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone from His glory. And it was like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions were like the vision which I saw by the river Chebar; and I fell on my face. And the glory of the LORD entered the house by way of the gate facing east. And the Spirit lifted me up and brought me into the inner courtyard; and behold, the glory of the LORD filled the house." (NASB 2020)

Let's pray.

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