

Part 1 – Scattering the Enemy

In chapter sixty-seven, part 1 we learned that it was another anonymous Psalm or Song and its subject was still ‘praise promised and trouble remembered’, just as the prior Psalm/Song was. But, in this chapter, the Psalmist began by calling upon God to cause His ‘face to shine upon’ them, which means to let His favor ‘shine’ upon them. That’s why the Psalmist also asked that God be merciful and bless them. And the reason the Psalmist asks for this was so that the whole earth could know God’s holy and righteous ways, which are truly what saves *all* nations. For it is only our Heavenly Father who saves us from the wicked ones and shows us kindness, such as giving us mercy, grace and blessings. But, that is only *if* we strive hard to learn of ‘His Way’ (God’s Word) and obey it, *from the heart*. Because it is the truth (God’s Word) that gives us *spiritual* life. So, we must not only study God’s Word to learn of Him (so we know how to obey God, so we can live forever) but we must also clean out our sinful desires so we *want* to obey God, instead of sin. And that’s what God’s ‘way’ teaches us how to do. Which, again, is why the Psalmist asks for God to shine face upon them so His Word could go forth to all the nations and be a blessing to them too.

In part 2 we learned that all people on earth will be forced to bow a knee to our Heavenly Father when He returns to earth through Jesus Christ. They’ll also be forced to confess that He truly is King of kings and Lord of lords because all the wicked ones will be deposed and punished while the righteous will be rewarded for their faithfulness to Him. And this will cause the righteous to praise God, be glad and sing for joy because Jesus Christ will rule all people righteously as He governs the earth with the God’s righteous Laws (the truth). At that time, truly all the people on earth will fear and revere our Heavenly Father, for the truth will finally be made known and God’s righteous laws enforced *with perfection*.

We now come to another Psalm written by David. And it’s still in the ‘Second Book’ (Exodus) of the Psalms and it’s also *still* part of the Psalms (chapters 61-72) that are ‘**Concerning Israel’s Redemption**’, just as the last few chapters have been. And let’s remember that Psalms 61 spoke about David’s *trusting* that he would be restored to his rightful throne, even though his son, Absalom, had led an insurrection against him. And Psalm 62 taught us how we are to wait (as David did) for God’s deliverance from the wicked ones who persecute us because, He will help us if we remain faithful to Him. And Psalm 63 also taught us how important it is to trust in our Heavenly Father, and remain faithful servants to Him, if we want to be saved from the wicked ones. And then the Psalm Ps 64 taught us how the evil planning and devices of the wicked ones (rebelling against God and His anointed ones on earth) will ultimately get what they deserve. They will fall by their own wicked words and works that they used to tear down those who truly follow Jesus Christ.

And all these had the subject/title of ‘*Israel’s Redemption, Waited for*’, but then Psalm 65 was concerning ‘*Israel’s Redemption, Zion Waits*’. So, while Israel was silently (patiently) waiting for their redemption in chapters 61-64, Psalm 65 taught us how *Zion’s* waiting for redemption. And it did so by explaining the beautiful things our Heavenly Father does for His creation. And, when Zion is ultimately redeemed (by Jesus Christ), the *entire world* will flourish with God’s blessing. And then Psalm 66 was also a bit different in that it had the subject/title “***Praise Promised. Trouble Remembered***”. For, while it remembered some of Israel’s ‘hard times’ (when Israel was chastised for disobeying God), it also remembers the Mighty works that God did for Israel, such as delivering them from bondage to the Egyptians and twice parting the waters for them (Ex 13, Josh 3). And the author of this Psalm also made sure to perform His vows (burnt offerings) to the Lord for helping him out of trouble and made sure to publicly praise him by testifying how he helped the Psalmist out of his troubles. And then the last chapter (Psalm 67) also had the *same* subject/title. Therefore, it called upon our Heavenly Father to be merciful to and bless us by making His face to shine upon us, which means to show His favor to us. And the only way this is possible is when we sincerely obey His Word (Laws) and don’t rebel (habitual sinning) against Him. And while the wicked ones will be judged and punished for their refusal to repent and stop doing wickedly, the righteous will indeed be glad, and rejoice, with *great* joy when Jesus Christ returns to judge the world in righteousness, and govern them with the truth. And even the earth itself will flourish from Jesus’ righteous rule.

Now, this next chapter has a different title/subject than we’ve seen before. While it’s still concerning Israel’s Redemption (as all chapters 61-72 are), it is “**The Answer to Psalms 61-67**”. This means that Israel’s (and Zion’s, Ps 66) waiting for their redeemer *is about to be over*, as God will (in this 68th Psalm) give them an answer for their request for a Redeemer. And that’s why the *Companion Bible* notes that it was written originally for use at the going up of the Ark of the Covenant to Zion (2 Sam 6, 1 Chron 15). As the notes on Psalms 24 title explain: ***this Psalms 68 was written for the setting out of the procession of the Ark of the Covenant (symbolic of God, our Redeemer) going up to Zion (in Jerusalem)***, while Psalms 24 was concerning the entrance up to Zion. Psalms 25 then related to *the worship itself*, which was to be, and could henceforth be, offered since the Ark was in Zion. And then, Psalms 87 will relate the joy of the entrance with dancing’s and shouting’s. Psalms 105 will then cover subsequent celebrations of the event. So, we can see why this is going to be Israel’s ‘answer’ to the past seven Psalms requesting Israel’s Redeemer. It speaks of the procession of the Ark of the Covenant (symbolic of our Redeemer, Jesus Christ) going up to Zion. And therefore, prophetically, it also is prophetic of the return of our Savior Jesus Christ. And the *Companion Bible* also notes that this Psalm celebrates (among other things) the deliverance from Egypt, which is why it was appointed for public use at the Feast of Passover (i.e. because Passover was instituted to remind Israel of their deliverance from Egyptian bondage and protection from the death of the firstborn). And this fact will help us understand the subscription that is at the very end of this Psalm as well...

Psalm 68

A Psalm or Song of David.

So again, this is another Psalm of David. But instead of it being a ‘Psalm and Song’ (as chapter 30 and 65 were) it is a ‘Psalm or Song’, which is like the past two Psalms have been, albeit they were anonymous. And let’s remember: while the words Psalm and Song *seem* to be the same, there is a *slight* difference. The word ‘Psalm’ is the Hebrew word *mizmowr* (#4210) and means *instrumental music*; by implication, *a poem set to notes*. And it comes from a prime root (#2167) that means *to touch the strings or parts of a musical instrument*, i.e. *play upon it; to make music, accompanied by the voice*; hence to *celebrate in song and music*. And then the word ‘Song’ is *shiyṛ* (#7892) and means *a song or singing* and comes from a prime root (#7891) that means *to sing*. So, you could think of ***the Psalm as a form of meditating (like a poem) and the Song being something to be sung***. You can learn more about the distinction between these two words in the *Companion Bible*’s appendix 65 in XXIII and XVII.

Psalm 68

1 ... Let God arise, let his enemies be scattered: let them also that hate him flee before him.

Now, let’s remember, this Psalm is God’s response to Israel (and Zion) waiting for their Redeemer to come. And it was therefore written for the setting out of the procession of the Ark of the Covenant (symbolic of God, our Redeemer) going up to Zion (in Jerusalem). **But, what must happen before our Redeemer returns to Zion?** Or, even before David brought the Ark of the Covenant to Zion, what happened? ***The enemies of Israel (and of God) must be put down.*** So, it’s no surprising that this Psalm begins by asking God to ‘rise up and scatter’ his enemies which is then repeated by asking that all those who hate Him (YHVH) to be made to flee before Him. And, as the *Companion Bible* notes, the words ‘let God arise’ is the ‘divine formula’ for setting forth the Ark of the Covenant. This is referring to when the first Tabernacle was made by Moses, and the children of Israel, when they were still in the wilderness...

*35 And it came to pass, when the ark set forward, that Moses said, **Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.***

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

Num 10:35-36

When the Ark of the Covenant (which was symbolic of God’s presence) was ‘set forward’ that meant that the priests were *carrying it out to go to war*. And so, Moses would ask the ‘Lord’ to rise up and scatter His enemies. And this is nearly the same as the first verse in this great 68th Psalm, which speaks of the Ark of the Covenant’s procession going to Zion. The *Companion Bible* also points out a difference that might be overlooked between this account in Numbers and

this Psalm 68. In Numbers 10:35 Moses uses God's Sacred Name (*Yehovah*, #3068) but here in this Psalm David uses God's 'title' of '*Elohiym*' (#430) simply because of the connection of the enemies being spoken of, for '*Elohiym* is God the Creator putting His omnipotence ('*El*) into operation. And this is because, God rising up to take vengeance on His enemies (as this first verse requests) is what happens *before* God sits in Zion. And this is incredibly prophetic for Jesus Christ's Second Advent. For indeed, He *must* conquer His enemies *before* He can sit in Zion... because His enemies will be in Zion when He returns! This is why Jesus warns...

*15 When ye therefore shall see **the abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)*

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

*21 **For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.***

*22 And **except those days should be shortened, there should no flesh be saved:** but for the elect's sake those days shall be shortened.*

*23 Then if any man shall say unto you, Lo, here is Christ, or there; **believe it not.***

*24 For **there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.***

25 Behold, I have told you before.

*26 Wherefore if they shall say unto you, Behold, he is in the desert; **go not forth:** behold, he is in the secret chambers; **believe it not.***

*27 **For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.***

28 For wheresoever the carcase is, there will the eagles be gathered together.

Matt 24:15-28

This warning is repeated in Mk 13 as well. And Jesus clearly warns us that, when we see the 'abomination of desolation' *stand in the Holy place*, to get the heck out of Jerusalem because the 'great tribulation' has begun. And then he goes on to urgently warn us (several times) about *not being deceived* when people claim that 'he' is in the desert or secret chambers. Because when Jesus Christ returns, *all the world will see it*, just as they can see the lightning in the sky. And this 'he' that Jesus is referring to (that will be standing in the Holy place) is the 'abomination of desolation' that Daniel spoke of. Specifically in chapter 9...

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. [Rev 12]

27 And **he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

Dan 9:24-27

Paul explained what this means very clearly to us in his second letter to the Corinthians...

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time. [i.e. now you know what's holding up Jesus' return]

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, **whose coming** [Jesus' coming] **is after the working of Satan with all power and signs and lying wonders,** [Jesus' coming is after Satan's coming to work with power, signs and lying wonders as Rev 13:13-14 explains]

10 And **with all deceivableness of unrighteousness in them that perish;** because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2 Thess 2:1-12

Paul lays out the subject of what he's speaking about to be Jesus' return and our gathering back to him. And he clearly warns us that it will not happen until 1) a falling away happens and 2) the son of perdition (that man of sin) is revealed. And then he explains that this 'man of sin' (the son of perdition) *will stand in the holy place exalting himself over all gods* and he will even sit in the temple of God... that IS the 'abomination of desolation that Jesus is speaking of in Mth 24 and Mk 13 - and that IS 'abomination that maketh desolate of Daniel 9. The book of Revelations further explains this...

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

*9 And **the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.***

*10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for **the accuser of our brethren is cast down, which accused them before our God day and night.***

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

*12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for **the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.***

Rev 12:7-12

Notice how verse 9 gives us three 'names' for Satan [<https://t.me/BibleStudyTruth/845>] just so we cannot be confused about who is being spoken of. Indeed, Satan will be cast out of heaven and he will be cast out (with his fallen angels) to earth. And when he is here, he'll use lies, flattery and 'great wonders' (Dan 11:21, 2 Thess 2:4,9-10, Rev 13:13-14) to deceive the world into worshipping *him* (which won't take that much convincing for most people) – just as Daniel, Jesus and Paul warned us about. And then, in the 'midst of the week' (i.e. in the midst of the time he's allotted to be on earth, which Jesus told us would be shortened in Mth 24:22; and Rev 9 indicates his total time is five months – so half way through that), he'll set himself up in Jerusalem (Zion) *as the ruler of the world*. It is at that time his wicked governing system ('the beast') will be fully implemented. And anyone who accepts his beast system, and worships him, are those who will *not* be accepted by Jesus Christ when He returns. Why? Well, why would Jesus let anyone who worshiped Satan (even if they were fooled into it) to serve in His eternal government? Even earthly kings put people who are *loyal to them* into their administrations when they come to power. So, why *wouldn't* Jesus put those who remained loyal to Him (and did

not worship Satan or take his ‘mark of the beast’) in power when He returns? Truly, this is why Jesus gave the warning in Mth 7:21-23 saying that, even those who claim Him as Lord will be turned away when He returns *because they are ‘workers of iniquity’*. Only those who remain faithful to Jesus Christ (who don’t worship Satan or his beast governing system) will be given eternal life (the first resurrection) and allowed to rule with Him, when He returns to put down all His enemies (Rev 20:4-6). Jesus explained this very candidly in Mth 21:33-44).

So, this first verse is *incredibly* prophetic. And just as David waited to bring God’s Ark of the Covenant to Zion until *after* he had subdued Israel’s enemies, so too will Jesus put down **all** of His enemies *before* He reigns from Jerusalem. Again, that’s because Satan will be ruling from Zion in Jerusalem when Jesus returns to pour out God’s ‘cup of wrath’ on His enemies, in the day of vengeance that the Bible speaks *so much about*. So, Jerusalem (yea, the world, as 2 Pt 3:10-12 speaks of) *needs to be cleansed* from Satan and the fallen angels’ abominations. That’s why Jesus warns us about the ‘abomination of desolation’ standing in the Holy place. Satan ruling the world (and claiming to be God and the Savior of the world) IS the abomination that desolates (makes dirty) Zion. *It is the worst abomination ever* to have the most wicked entity (God’s arch enemy) in the universe sitting in Jerusalem (in whatever temple he has set up there) claiming to be of higher authority than God Almighty who created us *all* (Ezek 18:4, Rev 4:11). Satan’s very presence desecrates Zion and his lies and beast system will also make it filthy. Therefore, it must be cleansed. And that’s why, when Jesus returns, He will indeed clean it. And this is done by ‘scattering His enemies’. And we must understand that the word ‘**scattered**’ (here in Ps 68:1) not only means figuratively *to disperse*, but it also means to ‘**dash in pieces**’ (#6327). And, to be clear, this does not mean that the enemies are allowed to get away (for they are not) but, it means they are *so scared* that they *turn and run*. And that’s when they will be overran and ‘taken out’. Check out Isaiah 24 and Rev 19:11-21 and you’ll get a pretty darn good explanation of how this will be done, albeit there are truly *so many* other Scriptures that speak of this.

But, even though Jesus’ enemies will be ‘scattered’ and flee from him (many will pray for the rocks to fall upon them to hide them from His fierce wrath, Isa 2:18-22 & Rev 6:14-17) He will have His angels (i.e. His faithful servants who return to earth with Him; this includes all people who have passed away and were *faithful* Christians) gather *everyone* for judgement, as it is written in Matt 13:40-42, Matt 24:29-31, Mark 13:24-27, Matt 13:47-50, Isa 24:17-23 and Rev 20:1-5. And while no one will be condemned to death when Jesus Christ returns (that’s not until *after* the Millennium, as Rev 20:10-15 tells us), there will be a ‘judgment’ when Jesus Christ returns. As it is written in 2 Cor 5:10: *we must **all** appear before the judgment seat of Christ; **that every one may receive the things done in his body, according to that he hath done, whether it be good or bad***. For the ones who have remained faithful to Jesus Christ (and not worshiped Satan or the beast system) this will be a wonderful time. For they’ll be given eternal life and allowed to reign with Jesus Christ. And not only that, they will also be allowed to see the wicked ones get what they deserve. As it is written in the great Psalm 37: *Wait on the LORD, and*

*keep his way, and **he shall exalt thee to inherit the land:** when the wicked are cut off, thou shalt see it (Ps 35).*

Psalms 68

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

David now uses a couple of graphic analogies to explain how God's enemies will 'melt' before Him when Jesus Christ returns. When smoke is driven (or blown) away, what happens to it? It dissipates *into nothing*. And when wax melts, it too becomes useless. And this will be the final fate of the wicked ones who refuse to accept Jesus Christ by the Millennium. For they *will* be totally blotted out of existence (Rev 20:10-15) and consumed away into nothing just as the fat of lambs (Ps 37:20). Yet, even when Jesus Christ returns the wicked ones will 'melt' before Him because they will be so scared at His return, they'll all try to hide to evade being arrested. Hence the reason David speaks of them scattered and flee before Him which he then likens to smoke being driven (blown) away and wax melting. Their hearts truly will spiritually 'melt' from fear when Jesus Christ returns because they will finally realize that Satan does not have full control and no one can save them from the judgment Jesus' 'cup of wrath' or the judgment seat of Jesus Christ where they'll have to face all the wicked things they've done in their life (and not repented for!). Check out how Jesus describes it...

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

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

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
Matt 13:40-42

When Jesus Christ returns, He'll have His angels gather all things (i.e. people) in the world that offend, and do iniquity. And they'll be 'cast' into a 'furnace of fire'. Many take this verse physically and think it means they will be literally be burning up in an oven. But, this is simply a *figure of speech* that explains the great *inner* torment that comes from the extreme humiliation, shame (and even anger) they will feel when they are arrested and put in prison. You can learn more about this in this study [<https://t.me/BibleStudyDownload/330>]. And to back up this point, let's look at how God explained this same event through the prophet Isaiah...

17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

*22 And **they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.***

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Isa 24:17-23

Here we're told that the Lord (YHVH) will punish the armies (hosts) of the high ones (Satan and his fallen angels) as well as the kings of the earth who are in cahoots with them (Rev 17-18). And how are they punished? Isaiah candidly explains they'll be gathered together and shut up in prison, just as prisoners are put in a pit. And there they will be spiritually 'roasted' by their own inner pain of humiliation, shame and even anger they feel from their situation. When they were ruling the earth, they didn't think anyone would stop them; but then Jesus Christ returned with a huge army of angels who *they could not fight against*. And now they are stuck in prison awaiting their final judgment. Now, how would you explain the intense mental, spiritual and emotion anguish someone in that situation would feel? Yes indeed, fire is a pretty good description. And if you've ever been terribly embarrassed or ever been extremely humiliated (especially in front of other people) they you'll understand the 'burning' inside your soul that comes from feeling that way. And the phrase from Mth 13 that says they will be 'wailing and gnashing' their teeth is also a figure of speech that explains the same thing, but also suggests they will be complaining profusely also. And further to this, Rev 20:1-3 also tells us Satan will also be arrested and put in prison, albeit his will be in solitary confinement because a seal is put on him so he cannot deceive anyone until the very end of the Millennium, when he's let out for one more time of testing the people. But, this is the fate of the wicked ones who are ruling the earth. What about the others?

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

*49 So shall it be at the end of the world: **the angels shall come forth, and sever the wicked from among the just,***

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

Matt 13:47-50

So, this part of Mth 13 explains what happens to both the wicked *and* the just. The wicked ones are cast into a ‘furnace of fire’ (wailing and gnashing their teeth in pain) to wallow in their own misery. So, even those who don’t rule the world will still be punished with confinement. They won’t have freedom to move around and do as they like. They will have a thousand years to learn God’s Word and choose to follow Him or not; and they’ll be judged by their own works during that time (Rev 20:12). The study on **Enhances and Magnifies** [which you can check out via this link: <https://t.me/BibleStudyDownload/421>] does a good job explaining the thousand years when Jesus rules the earth before eternity is set in place. But, what about ‘the just’? What happens to them? Well, Matt 24:29-31 and Mark 13:24-27 tells us they are also gathered together. And 1 Thess 4 [https://t.me/BibleStudyBooks_Titus_1_2Thess/17] tells us that’s when we’ll be rewarded *eternal life*. And Rev 20:4-6 also tells us we’ll be judging and ruling with Jesus Christ during that time. And Ezek 44 [https://t.me/BibleStudyBooks_Ezekiel/728] also tells us we’ll be also teaching those who did not make the first resurrection God’s Word and urging them to clean up their act (and heart) and accept Jesus Christ so they can live forever, and not have to be blotted out of existence at the end of the Millennium.

So, indeed, just as God helped David to conquer his (Israel’s) enemies before the Ark of the Covenant was brought into Zion, so too will Jesus Christ conquer all God’s enemies. They won’t be able to stand and fight against Him, or His mighty angelic army in that day (Deut 32:39). Again, *nothing, and no one, will be able to stop Jesus from taking over the world*. And that’s why David’s prayer for the wicked ones to be scattered and flee before Him (like melting wax or smoke in the wind) is quite befitting. This *must* happen before the King of kings returns to Zion. And, as it was, so shall it be again (Ecc 1:9) ...

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

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

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

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

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

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

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

2 Thess 1:6-12

We’ll pick this up in part 2... AMEN.