

Part 2 – Praise and Extol Yah

In part 1 we learned that this is another Psalm of David that's a Psalm *or* a Song, which means it's a form of meditating (like a poem) or a song that can be sung. We also learned that, 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. We also learned it was originally 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 later was used during Passover. And because it speaks of the procession of the Ark of the Covenant (symbolic of God's presence) going up to Zion - it, therefore, is also prophetic of the return of our Savior, Jesus Christ. And that's why David started off by asking God to arise and scatter His enemies, so that they would flee before Him as the wind blows the smoke and wax melts. Truly, this is *exactly* what will happen when our Lord and Savior, Jesus Christ, returns as the King of kings and Lord of lord over *all* that is in heaven *and* earth! And now that David is done asking God to scatter His enemies, he'll move on to another request...

Psalm 68

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

So, once God's enemies have been conquered, what then? Remember now, this Psalm is the answer to Psalms 61-67 asking for Israel (and Zion's) Redeemer to come, *and* was written for the procession of the Ark of the Covenant *going up to Zion*. Therefore, it's also prophetic of the return of Jesus Christ; because the Ark going to Zion *symbolizes* Jesus Christ's returning to Jerusalem and taking control over Zion (kicking Satan off the throne, cleansing it and then sitting there Himself, forevermore). So, what is the natural response to this if you are a righteous person, which simply means you love, trust and obey God the best you sincerely can... in other words, what's the natural response of the righteous when they see the wicked conquered by our God? That's *exactly* what David is now explaining. The righteous (just ones, #6662) will be 'glad' (blithe or gleesome, #8055). And they will rejoice (to jump for joy, i.e. exult #5970) before God (#430, Elohiym), even *exceedingly* (blithesomeness or glee, #8057) rejoice (to be bright, i.e. cheerful #7797). Why? Because the King of kings has *finally* returned to execute the long-awaited justice upon the wicked ones, who have been persecuting the righteous. But, further to that, this also means great rewards for those who remain faithful to Jesus Christ, as it is written...

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

*11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, **for my sake.***

*12 Rejoice, and be exceeding glad: for **great is your reward in heaven:** for so persecuted they the prophets which were before you.*

Matt 5:10-12

Jesus warned us there would be hard times for following Him (John 15:20) but here He points out that this should not make us sad. Because the truth is, we will be *greatly* rewarded for faithfully serving Him, despite being persecuted for it. As Paul said in 2 Tim 3:12 *yea, and all that will live godly in Christ Jesus shall suffer persecution*. But, it will be worth it when Jesus Christ finally returns. Our life in the flesh is truly short; it's very temporary. But, our soul and spirit live on in the heavenly/spiritual dimension once our flesh body dies (Ecc 12:6-7, 2 Cor 5). But where we go depends on whether or not we have truly accepted, and faithfully served, Jesus Christ in our life [<https://t.me/BibleStudyDownload/323>]. And Rev 14:13 tells us that the only thing we can take with us when we die is our works, be it good or bad! So, whether we die before Jesus Christ returns, or if we're still in a flesh body when He returns, we should strive to live our life (from the heart) in a way that's acceptable *to Him*. As 1 Pt 4:1-2 says, we should live the rest of our life for God's will and not our own lusts, pride, etc. And when we do so, will be persecuted. *But* there is a time soon coming that all our hard work and sufferings will be ended and we'll be rewarded for remaining faithful to Jesus Christ, while the wicked ones are deposed from power and punished according to their own sins (2 Cor 5:10, Mth 21:33-44). And whether that's after you die or when Jesus Christ returns doesn't matter; because all your efforts to serve Jesus Christ (despite being persecuted for it) will be *greatly* rewarded; and that's why David wrote this 3rd verse in this great Psalm 68. After the wicked are 'put down' the righteous will have *plenty* to greatly rejoice about...

Psalm 68

*4 Sing unto God, sing praises to his name: extol him **that rideth upon the heavens** by his name JAH, and rejoice before him.*

This is an interesting verse, for several reasons. First off, we see that God's 'title' of '**Elohiym**' (#430) (which means *the Supreme God*, who is our *Creator*) is again used in the first part of the verse. This is the most commonly used name for our Heavenly Father in the Psalms and the notes on the *Companion Bible* state that 'Elohiym' occurs *twenty-six* times in *this* particular Psalm because it's a Psalms that has to do with the scattering of His enemies. However, what's also interesting is that, in Biblical Numerics [<https://t.me/BibleStudyTruth/960>] **the meaning of twenty-six is The Gospel of Christ!** And how befitting is that for a Psalm that is speaking about the Redeemer returning to Zion to redeem His people! And then, we also see a different 'name/title' used for our Heavenly Father here in verse 4. The word '**JAH**' is the Hebrew word **Yahh** or **Yah** (#3050) and it is a contraction (shortened version) for #3068. Therefore, it *mean the same thing*. As a reminder, #3068 is God's Sacred name, **Yehovah** and means (the) **self-Existent** or **Eternal**. And something that's quite unique about this Psalm is that it is full of God's 'Divine

Titles’, as the *Companion Bible* coins it. Of this shortened version of Yehovah (Yahh or Yah), the *Companion Bible* has a short write up about in Appendix 4 III. Now, the first occurrence of ‘Yah’ in the Bible is found in Ex 15:2 (where it is translated as Lord) when Israel was singing praises to God (Yehovah) for delivering them from the Egyptians. And, in the book of Psalms, this Ps 68:4 is the *first* occurrence of ‘Yah’ - the ‘shortened’ version of God’s Sacred Name, *Yehovah*. And by the way, YHVH (which is used a lot in these studies) is another shortened version of God’s Sacred name; it’s basically the *etymology* of God’s Sacred name, and you can learn more about this in the special study on **God’s Name, YHVH** [<https://t.me/BibleStudyTruth/946>]. So, it’s quite befitting that the first time the shortened version of God’s Sacred Name was used in the Scriptures it was in the book of Exodus; and the first time it’s used in the Psalms is in the ‘Exodus book’ of the Psalms.

So then, while the first part of this verse calls for us to sing praises to God’s name ***‘Elohiym*** (#430) (which means *the Supreme God*, who is our *Creator*), the latter part says to extol (exalt, #5549) Him that ‘rideth’ upon the heavens by (using) His name, YAH, which again is His Sacred name, Yehovah. Now, what’s really interesting about this is that the word ‘rideth’ means ***to ride on an animal or in a vehicle*** and can also mean *to place upon (for riding or generally), to dispatch* (#7392). And this is an important point, because it tells us that our Heavenly Father rides in a vehicle in the heavens. While our Heavenly Father can certainly go *wherever* He wants to, *whenever* He wants to, He *chooses to ride*, literally, in the heavens. Ezekiel found this out when our Heavenly Father *personally* came down to visit him, *twice* (Ezekiel 1 and 10). And David also *personally* witnesses our Heavenly Father riding in a flying vehicle, as we learned when studying Psalms 18 [https://t.me/BibleStudyBooks_Psalms/154]. There’s one specific account written when this likely occurred (2 Sam 5:22-25) but there were probably other times our Heavenly Father helped David and the Israelite army, by leading His angelic army in the heavens above (and before) Israel’s armies. And they were not the only ones who saw God and his army of angels riding in the heavens. 2 Kings 6:15-18 tell us that Elisha (and his servant) saw them as well. So, our Heavenly Father certainly does (when He so chooses to) ride in the heavens (with His faithful army of ‘angels’ following Him). And this likely also explains much about the famous ‘mount of transfiguration’ too (Mth 17, Mk 9). And by the way, you should also be aware that Satan and his fallen angels also ride in the heavens in flying vehicles. That’s how they came to earth to impregnate flesh woman, as Gen 3 and 6 document. You can learn more about this in the following studies below...

You Will See Clouds and Wheels, Part 1 <https://t.me/BibleStudyDownload/392>
You Will See Clouds and Wheels, Part 2 <https://t.me/BibleStudyDownload/393>
Spiritual and Material Dimensions <https://t.me/BibleStudyDownload/263>

And so, David calls all the righteous ones (who love, trust and obey our Heavenly Father) to, not only be glad and exceedingly rejoice but also to sing praises to (and extol) God’s Holy name,

Yah (Yehovah) *and* to rejoice (jump for joy, i.e. exult, #5937) before Him who rides upon the heavens. And why does He ride in the heavens?

Psalms 68

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

When David says that our Heavenly Father is a ‘*father of the fatherless, and a judge of the widows*’ he is simply saying that He takes care of those in society who are not able to take care of (i.e. defend) themselves and this particularly pertains to vindicating them, as it is written...

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

Ps 9:9-10

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Ps 10:17-18

6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

Ps 103:6-14

5 Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:

6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

Ps 146:5-10

And while there is still plenty of oppression going on in the earth (especially to those too poor or weak to fight back) our Heavenly Father still sees this (Ps 11) and is keeping good records about it in His ‘books’ (Ex 32:33, Deut 32:34, Rev 3:5, 10:12, 22:18-19). And He will vindicate every wrong that has been done, which is not repented for. We have several examples of God’s vengeance upon the wicked in the Old Testament; such as Noah’s flood and the destruction of Sodom and Gomorrah. And, as 2 Peter 2:6 and Jude 7 both declare, they are examples of what happens to those who do such evil things, if they continue in their wicked ways. Now, the reason that there is still oppression on earth is that He has delegated man to execute judgment for Him; this was actually what Isarel’s job was! (Ex 19:5-6) And when they failed, He punished them for their sins, just as He does to all nations throughout time (Assyrians, Babylonians, Persians, Greeks, Romans and even today). That’s also why Satan and his beast system (also called Babylon in Rev 18) will be punished. So, just because we don’t see His justice all around the world today doesn’t mean it’s not coming, *nor that it’s not here now*. As Jesus said...

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.

*8 And when he is come, **he will reprove the world of sin**, and of righteousness, and of judgment:*

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

John 16:7-11 [https://t.me/BibleStudyBooks_John_and_epistle/260]

So, there have been (and still are) times when the Holy Spirit ‘reproves’ (confutes and admonishes, #1651) the world of sin, righteousness and judgment. Check out Acts 5:1-11 and 12:21-23 for a couple examples. And, this still happens today. *Just because we don’t see it doesn’t mean it doesn’t happen*. So, our Heavenly Father is indeed the one who acts as a father to the orphans and a judge for the widows simply because He is the highest Authority on earth and in heaven. And He can see all that goes on *everywhere* (Ps 11). So, nothing gets past Him. And, in His own time and way, He does vindicate those who love and obey Him. Jesus gave us a really good parable about this in Lk 18:1-8. Further, Jesus’ life also reflected God’s righteousness in helping those who are oppressed. As Acts 10:38 points out: *God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him*. And the Holy Spirit still works today, through His faithful servants, to help those who are oppressed; but the condition is those who seek Him.

And then, this 5th verse (in Ps 68) also states that God is in His holy habitation. Back in David's days, the Ark of the Covenant was where God dwelt, at times. It was built specifically to be a throne for Him when He dwelt with Israel, which is why His mercy seat was upon the Ark of the Covenant that kept His Laws in it, which were literally written in stone, (Ex 25:21, Heb 9:4-5). So, the point David is making is that truly, our Heavenly Father is the highest authority there is; both in heaven and on earth. And He won't let anyone get away with unrepentant sin. He sees all and will punish all, justly – in perfect accordance to His Holy Word/Laws (John 12:48). And though the Holy Spirit does do this today, Jesus will do so quite completely (and perfectly) when He returns to the earth to execute judgment for all who are oppressed. That's why Isa 61:2 says that the 'day of vengeance' **is** what *comforts those who mourn* for all of the injustices going on in the world. And though we mourn for the evil that goes on in the world, we cannot let it get us down or depressed. We are here to serve Jesus Christ and so we've got to stay focused on our mission to use the gift(s) He has given us to the best of our ability. After all, our Heavenly Father most often works through His servants on earth, as the lives of the apostles reveal, especially in the book of Acts [https://t.me/BibleStudyBooks_Acts].

Psalm 68

6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

David continues to speak of our Heavenly Father's characteristics. And the word 'God' here is again '**Elohiym** (#430), which means *the Supreme God*, who is our *Creator*. Now the word '**setteth**' here means *to sit down* (quietly), to **dwelt**, **remain** or even to **settle** (#3427). And then the word '**solitary**' means **united**, **sole**, **beloved**, **lonely** or even **life** (#3173). And the word '**families**' also means a **house**, especially **a family** (#1004). Truly, a home symbolizes a family, even today. So, this could be rendered that God brings the lonely (or absent) one's home. This could allude to those who are at war or even imprisoned, as the latter half of this verse tells us He also frees those who are bound (captive, #615) with chains. As Ps 37:3 says, *trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed*. If we trust and obey Him, He will help us out of all our troubles and establish our homes. As another Psalm says...

4 The LORD is high above all nations, and his glory above the heavens.

5 Who is like unto the LORD our God, who dwelleth on high,

6 Who humbleth himself to behold the things that are in heaven, and in the earth!

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8 That he may set him with princes, even with the princes of his people.

9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

Ps 113:4-9

To raise the poor out of the dust and the needy out of the dunghill refers to people being really poor or even in a low position in society. He uses the analogy of dust also in 1 Kings 16:2 and even of Satan in Gen 3:14. And even with David, God took him from being a mere shepherd boy (a humble profession) to being famous in war and eventually, the king of all of Israel. And this teaches us that, no matter what our position in life is today, when Jesus Christ returns, *that will change*. Those who have remained faithful to Him (and are thus persecuted for that) will be exalted in that day (1 Pt 5:6) because He'll give them eternal life and allow them to rule the world with Him (Rom 8:17, Rev 20:4-6). And Matt 24:29-31 tells us that Jesus Christ will gather all His faithful servants back to Him in Jerusalem. As it is also written...

4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

*9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; **but the redeemed shall walk there:***

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isa 35:4-10

This is describing the return of Jesus Christ and how His faithful servants will be gathered, as He told us in Mth 24. Notice how they will return to Zion with sons and everlasting joy, even joy and gladness while sorrow and signing will 'flee away'... sound familiar? It should because that's what this Ps 68:4-5 spoke of too. So, even though it seems the wicked are 'getting ahead' in life now, *they will not always be*. They will, of a surely, be punished for their sins while those who remain faithful servants to Jesus Christ will be gathered *and brought back to Jerusalem* so they can reign with Jesus Christ, and enjoy eternal life from then on, *forever*. **But**, of the rebellious, David says that they will dwell in a 'dry land'. This is referring to the prisons that we learned about earlier...

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

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

This ‘furnace of fire’ IS the ‘dry land’ that David is speaking of here in Ps 68:6. And it’s not literally a physical furnace of fire as we, in the flesh, think of. It’s being shamed and humiliated when Jesus Christ’s holy angels arrest them and put them in prison. As Isa 2:17 says, *the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.* And Isa 24:21-22 says: *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. 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.*** To be ‘visited’ means to be judged, as in both the judgment seat of Christ and then (at the end of the Millennium) at the Great White Throne Judgment (Rev 20). And if they don’t repent by the end of the Millennium, they’ll be pitched into the ‘lake of fire’ which is spiritually blotting out their soul and spirit, forever – so they won’t exist in any form ever again... and that truly is a very *dry place* because they will *cease to exist*. After all, eternity will only be ‘heaven on earth’ because the wicked ones won’t be here!

So, after calling for God to rise up and scatter His enemies David then speaks of how happy the righteous will be after that. And then David explains how righteous and Holy our Heavenly Father is at protecting and saving the righteous, innocent and oppressed ones *from the* wicked ones. Thus, He’s also righteous *because* He punishes the wicked ones too, which is what causes the righteous to praise and exalt Him. As Ps 145:20 says: *the LORD preserveth all them that love him: but all the wicked will he destroy.* And we can rest assured that He is able to do all of these things (punish the wicked and save the righteous) because He is God above all gods (Deut 10:17) and Jesus Christ will be King above all kings (Rev 10:16). As the Lord (YHWH) said in Deut 32:39: *See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.*

No one can stop our Heavenly Father from governing the world (or heavens) *which He created – no one*. Not Satan, not his fallen angels and not any of the kings (rulers) on earth. As Ezek 18:4 says, we are *all* His creation and He owns *our very soul*. And, Rev 4:11 also says He created us *for His pleasure*. So, if we do not give Him pleasure (and don't repent and turn back to Him) then He won't let us live forever with Him. After all, because we are His creation, we cannot even live forever *without Him*. For all that we need to live, even physically, is given to us by Him. So, without His life-giving Spirit, we will die. And this is spiritual too; for Jesus told us that the truth, which is God's Word, *is what gives us life to our very spirit* (John 6:63) and in John 17:3 Jesus said eternal life is knowing God and Jesus Christ. So, there's no way we can live without our Heavenly Father (and accepting Jesus Christ, John 14:6) and the wicked ones *will* find this out. However, as 2 Pt 3:9 says, our Heavenly Father really doesn't want His children to have to die. And that's why He's so very longsuffering with the wicked ones on earth. He is not only allowing them to test His children on earth (to see who He can trust to be in His eternal government) but also to give them time to change their wicked ways. The Millennium will be a continuation of this, albeit Jesus' eternal government will already be established at that time. So, essentially, David is really summarizing our Heavenly Father's power over His creation and also righteousness in governing and judging them. And even though David wrote this Psalm so very long ago (thousands of years ago), that cry to turn your heart back to God, and obey Him, *continues on to this very day*. As the prophet said so long ago...

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

*5 And the glory of the LORD **shall be revealed**, and all flesh shall see it together: for the mouth of the LORD hath spoken it.*

Isa 40:3-5

This is still the call we should be making (in one way or another) to God's wayward children, as the opportunities arise (Eph 5:15-16, Col 4:5-6). Our Heavenly Father (as Jesus Christ) is going to return and He will enforce justice and righteousness on the earth. The time to repent is *now* and the time to *lay aside every weight, and the sin which doth so easily beset us* is also *now*. And we must do this so we can *run with patience the race that is set before us* (Heb 3-4, 12:1)...

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

*8 For he that soweth to his flesh **shall of the flesh reap corruption**; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Gal 6:7-10

We'll pick this up in part 3...

AMEN.