

Part 3 – The Works of the Almighty

In part 2 we learned what David requested God do for the righteous ones, which are those who love, trust and obey Him. He asked that they be allowed to exceedingly rejoice before God and this looked forward to the time when the Ark was brought to Zion. Therefore, it's prophetic of the great joy God's *faithful* servants will have when Jesus Christ returns. And we also learned that our Heavenly Father (Yehovah, which was shortened to Yah in vs 4) rides upon the heavens, literally, in an awesome flying vehicle. And He does so, at times, to ensure that justice is done on earth. Sodom and Gomorrah is one good example of this (Gen 19) but there are others, such as Noah's flood. So, while our Heavenly Father has delegated governments on earth to enforce justice (they are *supposed* to punish the wicked and reward the righteous), when they fail to do this, our Heavenly Father will step in. And that's why David went on to say that God will allow His faithful and obedient children to be established in the land *but* the rebellious ones will dwell in a 'dry land'. Again, we've seen many examples of this, even in David's time. David's enemies (such as Saul) were killed but he was made king of Israel and prospered. And, this will also happen when Jesus Christ returns. For the 'dry land' is also symbolic for the 'furnace of fire' the wicked ones will feel burning in their soul when they are shamed and humiliated by being arrested and imprisoned when Jesus Christ returns. But those who had been persecuted for serving Jesus Christ will be gathered out of all places of the earth, and brought to Jerusalem so they can reign with Him forever (and also be given eternal life). Thus, David reminds us here (yet again) that, even though it seems like the wicked get ahead, our Heavenly Father is still in control of all things in heaven and earth. And He also sees all that's going on (Ps 11). And, at the right time, He will put an end to the wicked ones ruling the earth, just as the parable in Mth 21:33-44 teaches us. And we're now going to pick up with a historical example of how God frees people from bondage. And remember, He not only frees people from physical bondage but (more importantly) *spiritual* bondage to Satan and his lies...

Psalms 68

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

David now is looking back in history to the time when God led Israel out of Egyptian bondage. As the outline of this chapter in the *Companion Bible* points out, verses 7-10 explain the 'goings' in the wilderness while verses 24-27 will explain the 'goings' into the sanctuary. In other words, David is explaining how God led Israel to Mount Sinai where He then gave them His Holy Laws on Pentecost day. And, this is similar to the process of the Ark of the Covenant went to Zion... well, the second time anyhow. The first time they had some problems because the Ark of the Covenant was not carried properly! Thus, a man who tried to steady the Ark of the Covenant was killed instantly (2 Sam 6:3-8) and it took the Levites a bit of studying God's Laws to realize *why* that happened (2 Chron 15:2,15). But, they finally figured it out and it is the second time they

brought the Ark of the Covenant safely to Zion, which is the time this Psalm is written about. So again, David is explaining the ‘procession’ of Israel out of Egypt; how He led them with His cloud by day and pillar of fire by night, to Mount Zion, where He came down to speak to them. So, David is making a comparison of the two events in this Psalm that’s also prophetic of the Second Advent of our Lord, and Savior, Jesus Christ. And, it’s important to remember that, even though they *hastily* left Egypt, He still made them be *disciplined* and *organized*. There were, after all, *millions* of Israelites; so, in order for the Exodus to be as quick as possible, it *had* to be organized and discipline enforced. Ex 13:17 tells us they went up ‘harnessed’ out of the land of Egypt and verses 21-22 tell us how the Lord (YHVH) led them by a pillar of a cloud by day and a pillar of fire by night. This word ‘**harnessed**’ means *staunch*, i.e. *able-bodied soldiers* (#2571). So, they not only walked in a very disciplined way but they also had a military organized (as God spoke of in Ex 7:4, 12:17,51), which is why they were able to fight the Amalek’s who latter attacked them (Ex 17). And they likely got weapons to do so from when they spoiled Egypt before leaving. However, as we know, our Heavenly Father took care of the Egyptian soldiers all by Himself! But the point to our Psalm is that: God went *before* Israel, leading them through the wilderness to the place where He would reveal Himself to them, which was on Mount Sinai. And it was also at Sinai that God commanded Israel to make Him a Tabernacle and all the ‘furniture’ that went in there, which included the Ark of the Covenant.

Now, this verse also ends with a ‘selah’, which always means to ‘*stop and think*’ about what *has been said* (in vs 7) with *what’s about to be said* (in vs 8). And the connecting thought is that of the first ‘going up’ to Mount Sinai, in the wilderness, with its ‘accompaniments’ which will now be spoken of...

Psalm 68

8 The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

The word ‘**shook**’ here means *to undulate* (#7493), which is speaking of how Mount Sinai shook when God Almighty (YHVH) came down upon it to give Israel the Ten Commandments, which, the latter part of this verse explains. And the word ‘**dropped**’ means several things. It can mean *to ooze*, i.e. *distil gradually* or it can also mean, by implication, *to fall in drops*. And, figuratively, it can even mean *to speak by inspiration* (#5197). Indeed, God did speak to the children of Israel on Mount Sinai and He also commanded Moses to speak to them as well. But here it says that *heavens* dropped at the presence of God; so it’s likely explaining how Mount Sinai was covered with a thick cloud and even had lightnings in it (Ex 19:14-20, 20:18). When clouds (and even lightening) come down from heaven, it does seem like the heavens are ‘dropping’ down to us. Interestingly, this verse is very similar to the victory song that Deborah and Barak sang...

4 LORD, when thou wentest out of Seir; when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

Judg 5:4-5

So, Debrah and Barak (and likely the others who fought in that battle) saw a similar event (a mighty storm) as the children of Israel did when God came down to them. And David's point in brining this out is that the effects of the storm on Mt Sinai were part of the 'accompaniments' of the first time God came to dwell with Israel; i.e. when He came down to speak to them on Mount Sinai in the wilderness. It was therefore a type of when the Ark of the Covenant came to Zion *and* is also a type of the return of our Lord, and Savior, Jesus Christ to Zion as well.

Psalm 68

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

The word 'God' here is still '**Elohiym** (#430), which means *the Supreme God*, who is our *Creator*. And the word '**plentiful**' means *spontaneous* or even ***abundant gift*** (#5071) while the word '**rain**' means ***a shower*** (#1653). Now, what 'rain' did God give Israel when they were in the wilderness?

*Then said the LORD unto Moses, Behold, **I will rain bread from heaven for you;** and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.*

Ex 16:4

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

*15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, **This is the bread which the LORD hath given you to eat.***

Ex 16:13-15

So, God 'rained' bread (through the dew) upon Israel to 'confirm' (establish, #3559) Israel (who was His inheritance, as Ex 34:9, Deut 9:26,29 and 32:9 declares) so that they would not be 'weary' (tired, #3811) from hunger anymore. Ps 78:24-25 also says that *God rained down manna upon them to eat, and had given them of **the corn of heaven**. Man did eat **angels' food**: he sent*

them meat to the full. So, this ‘manna’ (which simply means ‘what is that’) was actually the ‘corn of heaven’ – so, it was *angel’s* food. That’s quite interesting because we see that the bodies of the angels are so similar to ours that we can be sustained *by the same food*. That’s quite amazing, in fact. So here in this verse, David is still speaking about the things that happened in the wilderness. Our Heavenly Father took good care of Israel. He also even gave them abundant water sources, which is quite hard to find in the wilderness. So hard that this was likely the reason the Amalekites attacked Israel (Ex 17). And further to this, God also promised to send Israel ‘rain in due season’ when they were in the Promise Land (Lev 26:4). While Egypt had to be irrigated, the Promise Land had many mountains where irrigation was not so easy. So, God giving them ‘rain in due season’ (at the right times and in the appropriate amounts) was *very* important. So, the rain in this verse could also be applied to when they were in the Promise Land, which the next verse then speaks of...

Psalm 68

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

David is now speaking of when God (again, #430 Elohiym) led them into the Promise Land; when they dwelt (settled down, #3427) in the land instead of moving around as in the wilderness. And indeed, our Heavenly Father did prepare (set up, establish #3559) the Promise Land for Israel. He not only allowed the to live in the houses that the heathen had made, but they could also utilize the crops, trees and vineyards that were already planted. And the abundant rain God would give ‘in due season’ indeed supplied the needs of even those who did not have a lot of money. God’s righteous Laws also did this because Israel was commanded not to glean their trees, fields, or vineyards, *specifically* so the poor could have something to eat, albeit they had to work to glean it (Lev 19:9-10, Deut 24:19-21).

Psalm 68

11 The Lord gave the word: great was the company of those that published it.

Instead of using God’s ‘title’ of Elohiym (#430) here, he uses God’s Sacred name, Yehovah (#3068). However, this is another one of those times where the ancient ‘custodians’ (Sopherim) changed God’s sacred name to ‘Adonay’ (#136), so that’s what you’ll see when you look it up in the *Strong’s Concordance*. But, thankfully, the *Companion Bible* (in apx 32) explains this important point. And this is significant because God’s Sacred Name Yehovah (YHVH) is His ‘covenant’ name, which means a *covenantal relationship* is implied. And that is exactly what happened on Mount Sinai when God gave Israel His righteous Laws. He made a national (and conditional) covenant with them – which Israel agreed to (Ex 24:3) and it was sealed with blood (4-8). As Ex 24:8 says: *And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these*

words. And of course, that was only a type for the ‘New Covenant’ that God makes with all those who accept the blood that Jesus Christ shed to atone for our sins (Heb 9:11-15, 1 Pt 2:2-5).

Now, this verse goes on to say that a ‘great company’ published it (the Word Yehovah gave). So, what does this mean? Well, the word ‘**company**’ can mean *a mass of persons* (or things) or it can refer to *an army* of men or their war *campaign* (#6635). And the word ‘**published**’ means to *announce glad news* (#1319). So, this verse is could be talking about how the Lord (YHVH) made Israel successful in war. But, *Moffett Bible’s* translation helps to clarify what’s meant, for it renders this verse as: “***When the Lord sent news of victory, the women who told it were a mighty host***”. So, in other words, David’s speaking how the Lord (YHVH) blessed Israel’s military campaigns in the Promise Land. And it was custom in those days for the women to go out into the city streets to greet the men coming back home. And the young women would even sing, dance and often played with timbrels too. And they would often sing *about the victory* that had just occurred. Ex 15:20 and 1 Sam 18:6-9 are a couple of examples of this. And now, the next couple verses will explain *what* they sang...

Psalm 68

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

So, what did the women sing about at the victory song/dance? How the kings of the armies did ‘flee apace’. But, the kings here are the kings of the enemies (the heathen kings) and the *Companion Bible* has a note that says the words ‘flee apace’ is a figure of speech (*Epizeuxis*, apx 6) that means they ‘did flee, did flee’ – so they said it twice, for *emphasis*. And then they sang about ‘she that tarried at home’ dividing (separating out, #2505) the spoil (booty of war, #7998). At that time, part of (or all of) the military men’s wages were in the ‘spoils of war’. But, once they got it, they brought it back to (of course) the women, who then were in charge of dividing the spoils up to their household. And what else did the women sing about?

Psalm 68

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

This translation is a pretty hard to understand. The word ‘**lien**’ means *to lie down* (#7901) and the word ‘**pots**’ means either a (double) *stall* (for cattle) or a (two-pronged) *hook* (for flaying animals on) (#240). But the *Companion Bible* also gives a helpful note about the word ‘pots’ here, explaining that it refers to how they used to have to work making bricks in Egypt. Not surprisingly, it was rather hard and dirty work to dry the bricks in the kiln. So, it’s speaking of *the dirty places they used to have to work in*. The point the women are making therefore is clear: though they used to have terribly dirty (and hard work) the Lord (YHVH) gave them freedom from that and now they are as doves (free to live where they want in the Promise Land) who are

clothed with silver and gold, emphasizing their riches and prosperity from being successful in warfare. So, the women are *quite* excited for the bountiful booty the men have brought home because the Lord (Yehovah) made them victorious in war. So, they are simply saying that, even though Israel used to be slaves who were forced to do dirty and extremely hard work, now they are free and prosperous. So again, David is simply explaining how God has blessed His people. Of course, the condition for that is when they obeyed Him!

Psalm 68

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

This is another verse where the translation is hard to understand. But first, notice how David now refers to God as ‘the Almighty’. And this is exactly what the Hebrew word (*Shadday*) means too (#7706). The *Companion Bible* has an appendix (4 VII) that explains that ‘the Almighty’ (#7706, *Shadday*) is God (El), not as **the source** of strength, but **of grace**; not as Creator, but **as the Giver**. Shaddai is **the All-bountiful**. This title does not refer to His creative power, but **to His power to supply all the needs of His people**. Its first occurrence is in Gen 17:1 and is used to show Abraham that He Who called him out to walk alone before Him could supply all his need. Even so it is the title used in 2 Cor 6:18, where we are called to ‘come out’ in separation from the world. So, we can see why David uses this ‘title’ of God here for he’s explaining how God’s given Israel the victories over their enemies does in deed supply their needs through the abundant spoils of war. And the ‘kings’ here again refers to the heathen kings. So, the Almighty helps Israel fight because He scatters the kings (in one way or another) and the *Companion Bible* also points out that the words ‘in it’ refer to ‘in His inheritance’. In other words, it’s speaking of how God drove out the heathen kings for Israel when they were fighting to inherit the Promise Land. While they indeed had to fight, He helped them a lot, so long as they remained obedient to Him (Ex 23:27-33, 33:2-3; Josh 24:12,18; Judg 1:19, Judg 6:9; Acts 7:45).

Now, what does it mean when David wrote that ‘*it was white as snow in Salmon*’? Again, the *Companion Bible* has a helpful note that explains this is a figure of speech (*Ellipsis*, apx 6) that means that the Almighty scattered the heathen kings *as when* He scatters snow in Salmon, which was a hill near Shechem (translated as Zalomon in Judges 9:48). So, in other words, this is simply another analogy to explain how the Almighty scatters the enemy (which verse 1 of this Psalm called for), as snow is melted away.

Psalm 68

15 The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

The ‘hill of God’ is of course Mount Zion (Ps 2:6). The *Strong’s Concordance* says that Bashan is a region East of the Jordan (#1316), as does the *Smith’s Bible Dictionary*, but it also adds that it’s sometimes spoken of as the “land of Bashan,” (1 Chronicles 5:11) and comp. Num 21:33;

32:33 and sometimes as "all Bashan" (3:10,13; Joshua 12:5; 13:12,30). It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok. The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the south to Mount Hermon on the north, (3:3,10,14; Joshua 12:5; 1 Chronicles 5:23) and from the Arabah or Jordan valley on the west to Salchah (*Sulchad*) and the border of the Geshurites and the Maachathites on the east. (Joshua 12:3-5; 3:10) This important district was bestowed on the half-tribe of Manasseh, (Joshua 13:29-31) together with "half Gilead." And this is why Bashan was the emblem of the hostile powers east of Jordan. But, it also had pretty high mountains on it; so that's probably why David is likening Zion to Bashan. However, this is not *literally* the case. Physically speaking, Bashan was really a *much higher* mountain than Zion. But, David is saying that Zion will be *as high* of a hill (mountain) as even Bashan *because...*

Psalms 68

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.

This verse is a good example of why we should take the time to 'rightly divide' God's Word by using a *Strong's Concordance* to look up the words, so we can see what the original meaning is. For the word 'leap' here has a *vastly* different meaning in the Hebrew than it does for us in the English today. The word '**leap**' means *to look askant* (scornfully), i.e. (figuratively) *be jealous* (#7520). So, why would the high hills of Bashan be jealous of the smaller hill of Zion? Because our Heavenly Father has chosen Zion to dwell in, *and not Bashan*. So, even though inanimate objects (like hills) cannot be jealous, David's simply using another figure of speech here (*Prosopopoeia*, apx 6) to make the point that: even though Zion is not the largest hill on earth, *it's more important than all the others because that's where God* (#430 Elohiym) *desired* (delighted, #2530) *to dwell* (settle down #3427); and He will dwell (#7931 reside or permanently stay) there forever once Jesus Christ returns. And notice David again switches from using God as *Elohiym* (#430) to using God's Sacred name, *Yehovah* (#3068). David's point here is that our Heavenly Father will indeed dwell in Zion (Jerusalem) forever because He's *made a covenant* with it, which you can read about in Ezekiel 16 [https://t.me/BibleStudyBooks_Ezekiel/293]. Ps 78:67-68 and Ps 132:13-14 also declare that God has chosen Zion for His habitation *forever*. And again, this *will* be fulfilled when Jesus Christ returns to earth as King of kings and Lord of lords, as it is written....

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

*16 Therefore thus saith the LORD; **I am returned to Jerusalem with mercies: my house shall be built in it**, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.*

*17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and **the LORD shall yet comfort Zion, and shall yet choose Jerusalem.***

Zech 1:14-17

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

*3 Thus saith the LORD; **I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.***

4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

*7 Thus saith the LORD of hosts; Behold, **I will save my people from the east country, and from the west country;***

*8 And **I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.***

Zech 8:2-8

So, David's done a pretty good job of giving us a good history lesson and we are also left with a wonderful promise that our Heavenly Father has *not* forgotten His favorite city, Jerusalem. And that *also* means, He has not forgotten His people, Israel - nor *anyone* who loves, trusts and obeys Him (Acts 10:34-35). And remember, these are all things that David (with the guidance of the Holy Spirit, 2 Pt 1:21) was moved to write about concerning the Ark of the Covenant's procession to Zion, in Jerusalem. Therefore, as we get closer to the return of Jesus Christ, we too should remember the many things our Heavenly Father has done for us. Not only are they examples of what we should (or should not) do (1 Cor 10:11) but they also remind us how faithful our Heavenly Father is to fulfil His Word (1 Cor 1:9, 10:10; 2 Thes 3:3; Heb 10:23; 1 John 1:9). As 2 Thess 3:3 says: *the Lord is faithful, who shall stablish you, and keep you from evil*. And that means, He will punish the wicked ones and reward those who are faithful to Him...

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end.
Amen.

Eph 3:14-21

We'll pick this up in part 4...

AMEN.