

Part 4 – The God of Our Salvation

In part 3 we learned how our Heavenly Father took care of Israel when leading them out of Egypt. He led, and protected them, by a pillar of a cloud by day and a pillar of fire by night. And He also gave them manna and water to sustain them in the wilderness; and then we learned how Mount Sinai shook because He personally came down to give them His perfect Laws, which they needed to live prosperously in the Promise Land. And when they did finally inherit the Promise Land, God was faithful to send ‘rain in due’ season to bless their crops so there was plenty to eat for all, even the poorest amongst them (when they were *obeying* Him, of course). And we also saw David speak of how God gave Israel’s armies the victory over the heathen nations; so much so that the women had much to ‘sing about’ when the men came back with bountiful spoils of war. So, even though Israel were slaves in Egypt, God made them free and prosperous men (and women) when they obeyed His righteous Laws. And then David metaphorically asked the high hills of the mountain range in Bashan (east of the Jordan) why they were ‘jealous’ of Zion, which was smaller in stature but *much larger in prestige* because Mount Zion is where God had chosen to dwell forever, as Ezek 16 tells us. So, David has been giving us quite the history lesson of how Israel came out of Egypt and was then led by God Himself into the Promise Land. And the only reason they were freed from bondage, and made free and prosperous people, was because the Lord (Yehovah) was *with them*. But, David is not done telling us about God’s blessings, nor with giving us a history lesson...

Psalms 68

17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

Now, let’s remember that, in the prior verse (16) David was speaking about how Zion is the ‘envy’ of all the other hills of the world *because* that is where God has desired to dwell in. And now David speaks of the Lord coming from Sinai, to the ‘holy place’, which refers to the ‘holy place’ of the tabernacle (where the Ark went into) that David set up for it in Zion. And let’s also remember that this Psalm is speaking of the ‘procession’ (and it’s ‘accessories’) when taking the Ark of the Covenant up to Zion – which he also likened (earlier in this Psalm) to the way God led Israel out of Egypt with all its ‘accompaniments’ to Mount Sinai. And then, notice how David (*again*) uses different names for our Heavenly Father. The word ‘God’ here is (yet again) ***‘Elohiym*** (#430), which means *the Supreme God*, who is our *Creator*. And he uses this title when saying that the chariots of God (*not* of man) are twenty thousand, even thousands of angels. Indeed, there were thousands ‘angels’ with the Lord (YHVH) on Mount Sinai. As Deut 33:2 says: *The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, **and he came with ten thousands of saints**: from his right hand went a fiery law for them.* And that’s probably *why* there was *so much* smoke (likened to a furnace) and the mountain shook so much (Ex 19:18). Their vehicles likely produced smoke, either from the ground when they

landed or from the vehicles themselves. And the power from their vehicles (numbering in the thousands) could even cause the ground to shake mightily, as though it was an earthquake. David has written of the great noise that God and His angelic army make in Psalms 29 and also spoke of how God and His army fought for Israel (even sending lightning from their vehicles) in Psalms 18 (which referred to 2 Sam 5:23-25).

But, then (mid-sentence) David switches from using Elohiym (#430) to using God's Sacred Name, *Yehovah* (#3068). And this is, *again*, a time when the *Strong's Concordance* shows it as '*Adonay* (#136), but it really is *Yehovah* (#3038); the ancient custodians changed it out of 'mistaken reverence' for God's Sacred Name. And so, David uses God's Sacred Name, *Yehovah*, when stating He is among 'them' just as He was as in Sinai. The *Companion Bible* has (yet again) a helpful note explaining that this latter portion of the verse would have been better rendered as "*Yehovah among them (i.e. the angels and chariots) [hath come from] Sinai into the Sanctuary*". So, in other words, our Heavenly Father has a *huge* army of angels who (like Him) ride in 'chariots', which are those awesome flying vehicles that Ezekiel describes, *with detail*, in Ezekiel chapter 1 [https://t.me/BibleStudyBooks_Ezekiel/764]. You can also learn more about this in: **You Will See Clouds and Wheels, Part 1** [<https://t.me/BibleStudyDownload/392>].

So, David's point is that: *just as God's army was with Him on Mount Sinai, so too were they with Him in Zion*... and this makes one wonder if David *literally* saw them when the Ark of the Covenant was in its 'procession' up to Zion. If he did, it wouldn't be the first time. As stated before, He wrote about such experiences in Psalms 18 and 29 and 2 Sam 5:23-25 documents one of the times that our Heavenly Father and His angelic army literally fought for Israel. So, what this means is that: our Heavenly Father's army is *always* 'at His disposal' – they are always with Him and ready to fight when need be. 2 Kings 6:16-17 explains this point quite well. For, when Elisha's servant freaked out about the Syrian army that surrounded them, Elisha calmly told him not to be afraid because "*they that be with us are more than they that be with them*". Elisha then prayed the Lord (YHVH) would open the eyes of his servant so he could see God's mighty army that was above them and "*he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha*".

Never forget this, beloved. Even though *your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour* (1 Peter 5:8), our Heavenly Father has *thousands upon thousands* of 'angels' in His army that can be used to protect you *anytime you need it*, just as they were there for David, Elisha and many others. Jesus even referenced this point shortly before His death when telling Peter to put up His sword because it was time for Him to die. Matt 26:53-54 tells us He said: *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?* The word 'presently' means *to be at hand (or ready), aid* (#3936). In other words, Jesus knew (as Elisha and David did) that there were, literally, thousands upon

thousands (legions) of angels who were standing by HIM, ready to help, *if* God should say so. And even though Jesus (nor Elisha) needed them (it was, after all, Jesus' time to die for the sins of the world), they were *still there*, ready to go. However, if we want God's protection, we must make sure to *ask* God for His 'hedge' of protection (like He put on Job – Job 1:10, Isa 5:5, Mk 12:1) and also make sure we're sincerely seeking and obeying Him, *wholeheartedly* (with faith in Jesus Christ) – because *that's* what is required to receive His protection.

And truly, the most important kind of protection is *spiritual*. As Paul points out in his letter to the Philippians, we shouldn't worry, fret, be afraid or anxious about anything. Instead, we should take our concerns to God and let our requests be made known to Him, never doubting and always remembering to thank Him for all He's done for us. Jesus also gave us a good example about how we shouldn't tire of praying to Him in Lk 18. And if we do this, Paul points out that *the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus* (Phil 4:6-7). Don't overlook that – it's the peace that God gives us - *through our trusting in Jesus Christ* (God's Word) – that 'keeps' our hearts and minds, which is why trusting in God (His Word/Jesus Christ) is the only way to have peace of mind. The word '**keep**' here means *to be a watcher in advance*, i.e. *to mount guard as a sentinel* (post spies at gates); figuratively, *to hem in, protect* (#5432).

So, when we continue to put out the effort (daily) to have a close relationship (sincere and honest) with our Heavenly Father (through Jesus Christ, John 14:6), and learn to take our concerns to Him... *and then trust in Him wholeheartedly*, He will protect our heart (desires, emotions, intentions, motivations) and mind (thought process) from straying back to sin (i.e. serving Satan, which is rebelling against Him, Rom 6). But the condition for that is: so long as we do 'our part' to *trust and obey Him* and keep in touch with Him by daily prayer and studying His Word, sincerely. And when we do so, He'll protect us *spiritually* from those who are working to get us to defect back to Satan's side. So truly, the most important protection we can have is spiritual protection of our heart and mind – knowing we won't be deceived or hurt above what we can overcome. And truly, our Heavenly Father also won't let us be hurt physically above what we can endure either (1 Cor 10:11). Paul was whipped several times but God gave him the strength to endure it, *because* Paul was being whipped *for the Gospel of Jesus Christ*, not for any wrong doing of his own. And therefore, God also won't let us die before it's 'our time to go' – that is, so long as we are His servants!

So, it's important to remember this verse, because it reminds us that our Heavenly Father (and His protective angels, Ps 91:9-13) is truly very close to us. He was very close to Israel when He led them out of Egypt, and to Israel when in the promise Land (as His Ark of the covenant symbolized). But truly, He is *even closer* to all those who sincerely accept, and serve, Jesus Christ... because when the Holy Spirit is *within you*, you cannot be any closer to God than that! (Rom 8:8-14).

Psalm 68

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

David now speaks about how the Ark of the Covenant ascended up high, to Mount Zion, which He also did when He went to Mount Sinai, after He led Israel out of captivity. Of course, this is also quite prophetic of how the Holy Spirit was given to us after Jesus Christ died for our sins, rose again and then ascended up to heaven ('on high') to sit at God's 'right hand' where He is our intercessor to this very day (Rom 8:34). Now, the *Companion Bible* makes a very good point here about the word 'received'. While the *Strong's Concordance* shows this Hebrew word 'received' (*laqach* #3947) primarily meaning - **to take** - it can also mean '**giving**', because it's a figure of speech (*Ellipsis*, apx 6) *where a gap is purposely left in the sentence, omitting some word or words*. So, it would be better rendered as "receive [and given] gifts among [or for] men". And we can see that this figure of speech (the omission of words) was understood by Paul, *by the way he quoted this verse*, in his letter to the Ephesians...

*7 But **unto every one of us is given grace according to the measure of the gift of Christ.***

*8 Wherefore he saith, When he ascended up on high, he led captivity captive, and **gave gifts** unto men.*

9(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

*11 And **he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;***

*12 **For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:***

Eph 4:7-12

Did you catch verse 8? It said that He 'gave gifts' unto men... not 'received' them from men. So, as the *Companion Bible* further explains, in Eph 4:8 the figure of speech (*Ellipsis*) is the opposite as in this Psalm 68. For, in this Psalm *the 'giving' of gifts is left out* but in Ephesians *the receiving of gifts is left out*. But in both cases it still means both 'receiving' *and* 'giving'. And Paul clearly tells us that this verse also was prophetic for the spiritual gifts Jesus Christ would give us, through the Holy Spirit, after He had 'ascended on high' into Heaven. But, this could also be applied in the past sense. Because, when God ascended 'on high' on Mount Sinai, He gave Israel a very great 'gift', which was His Law. But, He also taught them how to *give Him* gifts, through tithes and offerings. And then, when the Ark of the Covenant ascended 'on high' by going to Zion, it was at that location that He did indeed *receive gifts* of tithes and offerings.

But, He also ‘gave gifts’ by *answering people’s prayers*. And again, Paul pointed out that, because our Lord and Savior, Jesus Christ, has now ‘ascended on high’ – to heaven itself to be our intercessor at the right hand of God – He indeed not only ‘receives gifts’ (our spiritual sacrifices, 1 Peter 2:4-6, Ps 141:2) from mankind but He also ‘gives gifts’, through the gift of the Holy Spirit (Acts 2:33), which was the point Paul was making in Eph 4. So, the Scriptures clearly teach us that this figure of speech has, and does, apply to both God giving and receiving gifts from mankind when He ‘ascended on high’. And thank God for that!

And what’s *also* interesting is that this Psalm 68:18 also says that God ascended on high ‘for the rebellious’. And this simply means that even the rebellious can repent of their stubborn ways and partake of His gift of the Holy Spirit. As the *Companion Bible* points out, this was foreshadowing the true grace of being forgiven our sins through Jesus Christ’s atoning blood. And, as 2 Pt 3:9 also points out, our Heavenly Father is longsuffering with the wicked, in hopes many of them will repent. That’s why Jesus Christ preached the Gospel to the people who were in ‘hell’, as 1 Pt 3:19 says. Jesus offered them salvation too.

Further, the purpose of God ‘ascending on high’ is so that ‘the Lord [#3050 Yah] God [*Elohiym* (#430),] ‘might dwell among them’. But, how is this done? Back in the days before Jesus Christ came, the Lord ‘dwelt’ among them *through His Ark of the Covenant*, which was in His ‘holy place’ in the tabernacle - which was first in Mount Zion and then, years later, moved to Zion – which this Psalm is speaking of. But, once Jesus Christ died for our sins, resurrected and ‘ascended on high’ our Heavenly Father now dwells ‘among us’ because His Holy Spirit is *within us*. As 1 Cor 3:16-18, 1 Cor 6:15-20, 2 Cor 6:14-18 all tells us, we are the ‘Temple’ of God *when His Holy Spirit dwells within us*.

And further to this, when Jesus Christ returns to this earth, to dwell in Zion (literally among, and still within, us via His Holy Spirit) forevermore as King of kings and Lord of lords (Zech 6:12-13, 14:9,16; Rev 7:14, 10:16), He will bring ‘thousands upon thousands’ of His angelic army with Him. In fact, it is they who will gather all people and separate the ‘good from the bad’, as Mth 13:47-50 says. And, as Matt 24:29-31 says, Jesus’ holy angels will bring the ‘elect’ (the *faithful* Christians) to Zion, no matter where they live on earth. And the purpose for that is so they can receive eternal life and serve Jesus Christ in the Millennium, and truly forevermore. So, this one verse really says a lot. In fact, it’s even a very short version of the Gospel of Jesus Christ!

Psalm 68

19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

And what is David’s response to the Lord our God returning to Zion and dwelling among us? He blesses God for those gracious gifts (vs 18) that He gives us. As David so well wrote in another

Psalms...

1 Bless the LORD, O my soul: and all that is within me, bless his holy name.

*2 Bless the LORD, O my soul, and **forget not all his benefits**:*

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

Ps 103:1-5

Indeed, even the air we breathe is a benefit from Him. But He also gives us good food to eat and water as well. And He also forgives our sins, when we sincerely repent and believe upon Him and His Son, Jesus Christ. And He therefore also heals us from our diseases, and other ailments and has surely saved each one of those who faithfully follow Him from destruction, in one way or another, throughout their life. But His “*daily benefits*” are not just composed of the physical goods we possess. There are many awesome spiritual riches too, for those who study His Word *daily*. And the best of all is the blessed peace of mind that comes from being at peace with our Creator (Isa 26:3, Phil 4:6-7). But, there is also the great wisdom (Rom 11:33) that His Word gives us, which helps us to learn to do what’s right and avoid the traps of the wicked ones. Paul summarizes the spiritual ‘benefits’ of our Heavenly Father, through Jesus Christ, quite well in his letter to the Corinthians...

*22 But **the fruit of the Spirit is** love, joy, peace, longsuffering, gentleness, goodness, faith,*

23 Meekness, temperance; against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

Gal 5:22-24

And it is the riches of God’s goodness, forbearance and longsuffering that leads us to repent in the first place (1 Pt 3:9, Rom 2:4). Eph 1:7-8 also tells us that, *through Jesus Christ we have redemption through his blood, the **forgiveness of sins**, according to the riches of his grace; Wherein he hath abounded toward us in all **wisdom and prudence***. He further expounds this in the next chapter (Eph 2:4-9) and then explains ever more in the chapter after that (Eph 3:16-21) how the Holy Spirit strengthens our ‘inner man’ (heart and mind) so that we not only know *how* to obey Him (because we understand the Word of God when we study it) and *want* to obey it, but we have the *inner strength* from His Holy Spirit *giving us the courage to do so*, in the face of fierce persecutions and peer pressure. These are all wonderful *spiritual* blessings our Heavenly Father has given us *because* Jesus Christ has ‘ascended on high’ and given us ‘gifts’ through the Holy Spirit. Which is why David calls our Heavenly Father the ‘God of our Salvation’. The word ‘**salvation**’ here means *something saved*, i.e. (abstractly) *deliverance*; hence, *aid, victory*, and *prosperity* (#3444), which is why it’s closely related to the Hebrew word (#3091) that Jesus’

name comes from (#2424).

And don't overlook the use of God's Sacred Names in this verse either. While the word 'Lord' here shows in the Strong's Concordance as '*Adonay* (#136), it should be (as apx. 32 explains) *Yehovah* (#3068). While 'Elohim is God as the Creator of all things, Yehovah is the same God in covenant relation to those whom He has created. Yehovah means the Eternal or Immutable One, He Who WAS, and IS, and IS TO COME. The Divine definition is given in Gen 21:33. He is especially, therefore, the God of Israel; and the God of those who are redeemed, and are thus now 'in Christ'. And then the word 'God' here is '*El* (#410), which means the *Almighty* God who is *Omnipotent*; **it shows His strength, power and might**. El is the God Who knows all (first occ. Gen 14:18-22) and sees all (Gen 16:13) and that performeth all things for His people (Ps 57:2) and in Whom all the Divine attributes are concentrated.

And lastly, this verse ends with a 'selah', which always means to '*stop and think*' about what *has been said* (vs 19) with what's *about to be said* (vs 20). The connection here is thus the exhortation to bless Yehovah (vs 19) with the reason for it (vs 20) ...

Psalm 68

20 He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

Again, this verse is full of God's 'Divine titles'. Notice how there are *three times* the word 'God' is used, and then the word 'Lord' is used. The first two times the word 'God' appears it's '*El* (#410), which means the *Almighty* God who is *Omnipotent*; **it shows His strength, power and might**. El is the God Who knows all (first occ. Gen 14:18-22) and sees all (Gen 16:13) and that performeth all things for His people (Ps 57:2) and in Whom all the Divine attributes are concentrated. And then the third time the word 'God' is used its '*Yehovih* (#3069), which is another variation of *Yehovah* (#3068) and is used after '*Adonay* (#136), which is what the word 'Lord' here actually is this time. Apx 4:Viii 2 tells us that '*Adonay* (or Adonai) is the Lord *in His relation to the earth*; and, as carrying out His purposes of blessing in the earth. With this limitation it is almost equivalent to Yehovah. Indeed, it was from an early date so used, by associating the vowel points of the word Yehovah with Adon, thus converting Adon into Adoni. A list of 134 passages (which we've learned some about already in our studies in the Psalms) where this was deliberately done is preserved and given in the Massorah (104-115, see apx 32).

So, the Almighty and Omnipotent (all powerful) God is the God of our 'salvation', which here means deliverance (#4190) as does the word 'issues' (#8444). So, our Heavenly Father is truly our only Savior, as He has so stated...

*10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: **before me there was no God formed, neither shall there be after me.***

*11 I, even I, am the LORD; and **beside me there is no saviour.***

*12 I have declared, **and have saved**, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, **that I am God.***

13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

Isa 43:10-13

*21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and **there is no God else beside me; a just God and a Saviour; there is none beside me.***

*22 Look unto me, **and be ye saved**, all the ends of the earth: for **I am God, and there is none else.***

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

Isa 45:21-25

*And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that **I the LORD am thy Saviour** and thy Redeemer, the mighty One of Jacob.*

Isa 49:26

*Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that **I the LORD am thy Saviour** and thy Redeemer, the mighty One of Jacob.*

Isa 60:16

*Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for **there is no saviour beside me.***

Hos 13:4

So, there is NO OTHER Savior besides our Heavenly Father, Yehovah... but ... what about Jesus, you ask? Well, consider what the Word of God tells us...

*1 **In the beginning was the Word**, and the Word was with God, and **the Word was God.***

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

John 1:1-4

*And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

John 1:14

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

*9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Shew us the Father?*

*10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but **the Father that dwelleth in me**, he doeth the works.*

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

John 14:8-11

*I and my Father **are one**.*

John 10:30

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

*2 Hath in these last days spoken unto us by **his Son**, whom he hath appointed heir of all things, by whom also he made the worlds;*

*3 Who being **the brightness of his glory**, and **the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Heb 1:1-6

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 **Who is the image of the invisible God**, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him:** [Rev 4:11]

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased the Father that **in him should all fulness dwell**;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Col 1:12-20

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Col 2:8-11

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that **God was in Christ**, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; **that we might be made the righteousness of God in him**.

2 Cor 5:17-21

1 Therefore seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of **Christ, who is the image of God**, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

*6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of **the knowledge of the glory of God in the face of Jesus Christ.***

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

2 Cor 4:1-7

*6 For unto us **a child is born**, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father, The Prince of Peace.***

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isa 9:6-7

So, there is **no contradiction in God's Word**. Yes, God Himself (Yehovah/YHVH) is our Savior. But, notice how John said *the word is God* and then said *the Word was **made flesh***? Yes, God was made flesh and was called Jesus (Yehovah Saved, #3091). And then Hebrews 1:3 says Jesus was the 'express' image of God Himself, which means He was an *exact copy* of God Himself (#5481). And then Jesus Himself said He and His father *are one*. And He even told Phillip that when he saw Jesus *then he saw the Father*. Why? **Because Jesus Christ is God incarnate**. Which is why Colossians says that *Jesus is the image of the invisible God*, in whom the Godhead *dwells fully*. And that's why Paul's letter to the Corinthians also state that *God was in Christ* and that *He was the image of God*. That's also why Isaiah 9 (which prophesied of Jesus Christ) calls Jesus not only the 'prince of peace' but also the 'Mighty God' *and* the 'Everlasting Father'. You can learn more (and get more documentation) for this in the following studies...

The Trinity <https://t.me/BibleStudyTruth/1013>

Two Separate People <https://t.me/BibleStudyGodsWord/460>

Was Christ Here On Earth Before His Birth <https://t.me/BibleStudyDownload/485>

And because our Heavenly Father is our ONLY Savior, He saved Israel out of their troubles so many times... so long as they humbled themselves, repented sincerely and called upon Him for help. And He has saved individuals too (such as Daivd) when they loved, trusted and obeyed Him. And then He (God Himself) also came to earth, incarnated as Jesus Christ specifically to save ALL people who would believe upon Him. That's why Jesus' name (#2424) comes from the Hebrew word (#3091) that means *Yehovah Saved*. As Paul so forthrightly wrote...

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

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
Rom 5:8-9

In other words, our Heavenly Father showed us (all His children) just how much He truly loves us *by dying for our sins so we could live with Him forever* – so long as we humble ourselves, repent for our sins and work to obey Him *instead of* living for carnal lusts (1 Pt 4:1-2). As Jesus said: *Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you* (John 15:13-14). Indeed, there is no greater love than laying down your life for someone; and *that's why God laid down His life for us*. It was to show us *just how much He truly loves us* [<https://t.me/BibleStudyTruth/1344>]. Heb 2:14 also tells us He died to free us from the power that Satan has over us, through deception. And this is done when the Holy Spirit touches our heart and mind and helps us see our sins – and change them, *from the heart*. When we don't desire to sin – and learn how not to, through studying God's Word daily – *then Satan no longer has any power over us!* And he (Satan) also cannot harm us because Jesus Christ protects us, since He is our intercessor at the right hand of God (Rom 8:26-34). So, this one little verse here in Psalms 68 (vs 20) says so very much. Truly, our God is the (only) God who can save us from death, physical or spiritual. And for that, He truly deserves, not only our heartfelt praise and worship, but also our sincere *obedience* and faithful *service*. And if you truly have turned your heart over to Him (and repented for your sins) you do desire to serve Him and Him *only*...

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

*4 **Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.***

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

*6 Knowing this, **that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.***

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

*10 For in that he died, he died unto sin once: but **in that he liveth, he liveth unto God.***

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rom 6:1-11

We'll pick this up in part 5...

AMEN.