

Part 5 – The Mighty Works of Our God

In part 4 we learned how our Heavenly Father has thousands upon thousands of angels who ride with Him in amazing flying vehicles, with technology *far* superior to ours. They are His holy army who follows Him wherever He wants them to go. And, just as they were with Him on Mount Sinai, and with the Ark of the Covenant when going to Zion, and with the prophet Elisha, and Jesus Christ Himself too, so will they also be with us, when we are *faithful* servants of Jesus Christ. Even though we cannot see them, our faith lets us know they are there (Heb 11:1). And we also read of the Gospel message in this beautiful Psalm as well. For, just as God ascended on high to receive (and give) gifts on Mount Sinai, and Zion, so too did Jesus Christ ascend to heaven where He sits at God's right hand, making intercession for us to this very day (Rom 8:26-34). And He is still receiving our 'gifts' (spiritual sacrifices and prayers) as well as still giving them also (spiritual blessings and gifts from the Holy Spirit). And just as God dwelt among Israel on Mount Sinai in, the wilderness and in the Promise Land, in Zion – so too does He still dwell with those who faithfully serve Him. In fact, He's even *closer* to us now than He was with Israel in years past. And this is simply because, having the Holy Spirit of God *within you*, is much closer than having the Ark of the Covenant nearby. In other words, you cannot be any closer to God than having His Holy Spirit *within you*! How blessed we are indeed. And that's why David also called on the faithful to bless God for all the benefits He loads us up with daily. And truly, Yehovah is the *only* true God and the *only* true Savior. And He loved us *so much* He came to earth, incarnated as Jesus Christ, to pay for *our* sins. That is *true* love. For there truly is no greater love than giving your life for others. That's why Jesus expects us to 'crucify' our 'old man' (the carnal part of us that wants to sin) *daily* **if** we truly love Him (Lk 9:23, Gal 5:24). And when we do so, faithfully and wholeheartedly, He'll always save us out of our troubles, both spiritually and physically. And He'll never let anything happen to us that we cannot overcome and/or endure (1 Cor 10:13). So, the last few verses we covered in part 4 were really a beautiful summary of the Gospel of Jesus Christ. And now that David is done speaking about God's mercies to His people, he's now going to speak of God's enemies...

Psalm 68

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

Now, the word 'God' here is the most commonly used 'title' for our Heavenly Father in the Psalms: **'Elohiym** (#430), which means *the Supreme God*, who is our *Creator*. So, after David got done speaking about God's mercies to those who love, fear, trust and obey Him, now he is explaining what He'll do to those *who do not do so* – i.e. what happens to God's enemies. And remember, when we serve Jesus Christ, His enemies *are our enemies* and those who harm us *are His enemies* (John 15:20). Now, the word '**wound**' here means ***to dash asunder***; by implication, ***to crush, smash*** or ***violently plunge***; figuratively, ***to subdue*** or ***destroy*** (#4272). And this

certainly makes one think of the prophesy God gave to Satan after he had deceived, and seduced, Eve...

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gen 3:14-15

Notice how God said there would be enmity between Satan and the woman, *but also* between her seed and Satan's seed? And then God said that Satan would *bruise the heel* of Eve's seed; but Eve's seed that would *bruise the head* of Satan *himself*. While many Christians have no trouble seeing how this 'seed' of Eve is prophetic of Jesus Christ, they either overlook the fact that Satan is said to have 'seed' as well, or they spiritualize it by saying that it simply means his followers. But the truth is, just as Jesus Christ was the *literal* seed of Eve, so too did Satan have *literal* 'seed'. To learn more about this, check out the following studies...

Genesis 3 - https://t.me/BibleStudyBooks_Genesis/62

He That Hath an Ear, Part 2 - <https://t.me/BibleStudyDownload/382>

Saga of the Disobedient Figs - <https://t.me/BibleStudyDownload/295>

So, this 21st verse in Psalms 68, which says that God shall wound the head of His enemies, pretty much quotes Genesis 3:15. Now, the word '**bruise**' in Gen 3:15 means *to gape*, i.e. *snap at*; figuratively, *to overwhelm* (#7779). And when Jesus Christ was dying on the cross (His heel already, *literally*, bruised [crushed] with nails), there were indeed many people who did 'gape' at Him with their mouths (Matt 27:39-43, Mark 15:29-32), just as Ps 22:13 prophesied of. So, indeed, Satan *did* bruise Jesus' heel through his own seed line (as Jesus called them in John 8:44). And Jesus (Eve's seed) *will* also 'bruise' the head of Satan, *and* his 'seed', when He returns, as the **Parable of the Tares** [<https://t.me/BibleStudyDownload/251>] explains this.

So, from the beginning of this earth age [<https://t.me/BibleStudyDownload/496>] our Heavenly Father has promised to bruise His enemies. And He has been doing so, in various ways, ever since then. And He will *continue* to do so until Jesus Christ returns and puts a final end to Satan's ability to wage spiritual war (2 Thess 2:8, 2 Pt 3:10-12). So, the first part of this 21st verse, here in Psalms 68, makes sense. But, what does it mean when it says that *the hairy scalp of such an one as goeth on still in his trespasses*? Well, let's look at some of the words to see if we can make some sense out of this translation. The word '**hairy**' means *hair, as if tossed or bristling* (#8181). And it comes from #8175, which means *a storm* or, by implication, *to shiver* or *fear*. But the word #8181 points out that the reason this came from #8175 was in the sense of

disheveling, which means (importantly) *to throw into disorder or disarray*. And the word ‘scalp’ means the ***crown of the head***, as *the part most bowed* (#6936). So, God shall wound the head of His enemies *by* throwing them into disorder or disarray. And *why* does He do that? Because they ‘goeth on still’ (which means to *continue* to walk in, #1980) their ‘trespasses’, which means their ***guilt*** or ***fault*** (#817) and comes from a word that means ***to be guilty*** (#816). The *Moffett Bible*’s translation is also helpful here: “Yes, God will shatter the head of His foes, each long-haired sinner who defies Him”. As David said earlier in the Psalms...

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.
6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: **this shall be the portion of their cup**.
7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.
Ps 11:5-7

So, being an enemy to our Heavenly Father is not a good idea. And truly, the only way we can be an enemy of His *is due to our own decision*. As He clearly laid out in Deut 30, we all have a *choice* to love, fear, trust and obey Him, **or** we can rebel and follow Satan’s ways. However, we also have to experience *the result that comes from our choice*. And, as Rom 6:23 so succinctly says: *the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord*. So, while the Lord (YHVH) preserves all those who love Him, He will destroy all the wicked (Ps 145:20). So, if we don’t want to be destroyed, then we’d better make sure we stop transgressing (rebellious) against Him!

Psalm 68

22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

First off, while the word ‘Lord’ here shows as ‘Adonay’ (#136) in the *Strong’s Concordance*, it is yet another time when the ‘ancient custodians’ changed it from ***Yehovah*** (#3068) to ‘Adonay’, as apx. 32 points out. So, it is indeed God’s Sacred Name [<https://t.me/BibleStudyTruth/946>]. And the words ‘bring again’ (both times) mean ***to turn back, retreat*** or ***again*** (#7725). The *Companion Bible* has a note on the words ‘I will bring’ explaining that this is another figure of speech (*Epizeuxis*, apx 6) which means it’s emphasizing what God has said, as in “*I will **surely** bring*”. And then, notice how the words ‘my people’ are in *italics*. This means they are not in the original manuscripts. So, God is still talking to His enemies. And He **will** bring them from ‘Bashan’ (a region East of the Jordan River, #1316) clear to the ‘depths of the sea’, meaning a deep place of mud or water (#4688). And the *Companion Bible* has another note on this which explains it’s another figure of speech (*Ellipsis*, apz 6) and is thus *referring to His enemies*; and so, it *should* read: “***I will surely bring [mine enemies] from***”. In other words, wherever His enemies may have fled, He’ll bring them again for judgment, which is explained in the next

verse. So, in short, *there is no hiding from our Heavenly Father*. And this also has a prophetic tune to it as well. As Zeph 1:12-14 explains, when Jesus Christ returns, He'll even use 'candles' to search out, and punish, the wicked ones... even those who think He won't judge them. Of course, we know from Isa 24:17-23, Matt 13:40-42 and 47-50 that Jesus' angelic army will be the ones to search out all of God's enemies *wherever* they are, for Judgement, when He returns. And Matt 13:47-50, 24:29-31 and Mark 13:24-27 also tell us that He'll *also* gather His 'elect' (*faithful* servants) to Him as well. However, their judgment is good while the wicked one's judgment is *not at all* good, as the next verse will tell us...

Psalms 68

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

Now, this verse is speaking of the foot of the righteous ones (those faithful to Jesus Christ) being 'dipped' in the blood of their (and Jesus') enemies. The word 'dipped' here is actually the same as 'wound' in verse 21. It means *to dash asunder*; by implication, *to crush, smash* or *violently plunge*; figuratively, *to subdue* or *destroy* (#4272). That's why some (as the *Moffett Bible*) render this word as 'bathe'. While this certainly happened in times past, it will be totally fulfilled when Jesus Christ returns, as Scriptures such as Isa 63:1-6, Rev 14:14-20 and 19:11-21 well explain. And the phrase *the tongue of thy dogs in the same* simply means (*Ellipsis*, apx 6) that the dogs will also lap up the blood of the wicked ones (transgressors/rebels) after they are slaughtered. So, the implication here (the imagery put forth) is that God's vengeance on His enemies (upon those who hurt His faithful servants) will be so severe, that it's likened to what we'd call a 'bloodbath', in which there will be *so much* 'blood' that we'll be able to 'walk in it' *and* even the dogs will lick it up - which is a way to disgrace the wicked ones, as in the judgment on the wicked king and queen (Ahab and Jezebel) in 1 Kings 21:19-25. We saw this same figure of speech used back in Ps 58:10 where it was written that: *The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked*. So again, this is simply another analogy that explains God's justice. The analogy of bathing one's feet in blood refers to *the aftermath of a great battle* - like will be when Jesus returns (Rev 19) - which produces a *great deal* of blood, because *so many* are slain (Deut 32:42). So, the thought that David is conveying to us is that, there will be *so much blood* (when God punishes the wicked) *that one cannot help but step in it* (Rev 14:20). This also implies that the punishment of the wicked ones will be *impossible* to go unnoticed; it'll be an incredibly *visible punishment*.

Psalms 68

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

The word 'goings' (both times) here means *a walking* or, by implication, a procession or *march* or even a *caravan* (#1979). And, since this Psalm 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), this statement by David is not surprising. The *Companion Bible* also notes that the word ‘going’ is used *twice* here, as a figure of speech (*Epizeuxis*, apx 6) where a word is duplicated, *for emphasis*. However, David does use different ‘title’ for God here. Not only does he call our Heavenly Father his King but the first word ‘God’ is ***'Elohiym*** (#430), which means *the Supreme God*, who is our *Creator*. Thus, He is God the Creator putting His omnipotence (*'El*) into operation. And the second word ‘God’ 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.

So, David’s simply pointing out that the people had witnessed God going up to the sanctuary (which was in the tabernacle) via the Ark of the Covenant. They *literally* saw the priests bear the Ark on their shoulders and take it into the Tabernacle David had set up in Zion (1 Chron 15:1). And, by the way, 1 Chron 16 tells us that, this was the *first* time that David publicly gave (sang and played) a Psalm for God, and the people. That was his effort to praise God, and glorify Him, for all He had done for David; and it was also fulfilling some promises David made to God as well (as we’ve learned in past Psalms).

And likewise, did the people see God’s cloud that led them in the wilderness by day and the pillar of fire by night. They also saw God’s glory (as a devouring fire) on top of Mount Sinai in the wilderness (Ex 24:17). And when the Tabernacle was finally set up (in the wilderness) and the furniture moved into it, *then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle* (Ex 40:34). The people literally saw this too. And, this also happened after Solomon’s Temple was built and dedicated to the Lord (YHWH) (1 Kings 8:10-11). And, in like manner, the apostles also saw Jesus Christ (the incarnation of God Almighty) after He resurrected (Lk 24) as did some women who were faithful followers of Him (Mth 28:9-10). And further to this, those who are still in a flesh body on earth, will also see the return of Jesus Christ. As Jesus Himself said...

27 And ***then shall they see the Son of man coming in a cloud with power and great glory.***
28 And when these things begin to come to pass, ***then look up, and lift up your heads; for your redemption draweth nigh.***
Luke 21:27-28

And it won’t only be those who have remained faithful to Jesus Christ that see Him return. Rev 1:7 tells us that, *He cometh with clouds; and **every eye shall see him**, and **they also which pierced him**; and all kindreds of the earth shall wail because of him*. This is why Jesus told us that, *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* (Matt 24:27). As everyone can see lightning in the sky, so shall we

all see the return of Jesus Christ. So, we too will witness the ‘procession’ of Jesus Christ when He returns. As Luke 21:28 tells us, we will have our head high *looking forward* to His return *but* those who rebelled against Him will (as Rev 1:7 said) be ‘crying their eyes out’. Isa 2:17-22 and Rev 6:14-17 also tell us they’ll be praying for rocks to fall on them to hide them from God’s fierce wrath...

Psalms 68

25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

This verse now speaks more about the ‘procession’ of the Ark of the Covenant (symbolic of God Almighty) going up to Zion during the successful attempt at doing so. And we see that the singers went first, and then the musicians; but there were young women playing and dancing with ‘timbrels’ (tambourines, #8608) in between. 1 Chron 15:16-22 gives us much more detail about this; and then, later in the chapter (vs 29), we learn that David himself (being clothed in fine linen of a priest instead of his royal garments) also danced and played with great joy. And again, when the true King of kings (Jesus Christ) *finally* returns to Zion, those who love, fear, trust and obey Him will be doing the same thing. As Mal 4:2 says: *unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall*. When calves get out of the stall, that means they are allowed to go out to the pasture *for the first time*. And they are *so excited* to do so that they often run and jump with joy; it’s such a beautiful sight to see. But God gives us this example so we know just how joyous we too will be when Jesus Christ returns to right every wrong and reward those who have remained faithful to Him...

Psalms 68

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

David now calls upon the ‘**congregations**’, who were those **assembled** together (#4721) for the process of the Ark to Zion, to ‘**bless**’ God (#430 Elohiym) as **an act of adoration** (#1288) (as Ps 145 does). And *they did*, as 1 Chron 15:28 says: *Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps*. And then David reiterates this call to bless God, but uses God’s Sacred Name, *Yehovah*, #3068 instead (which again mistakenly shows as #136 in the *Strong’s Concordance*, apx 32) - and then calls the ‘congregations’ the ‘fountain of Israel’. Now, the word ‘**fountain**’ here means **source** (#4726). Thus, the *Companion Bible* suggests that this refers to Israel’s forefathers (the source of their geneology) Abraham, Issac and Jacob, whose name was changed to Israel by God Himself (Gen 32:28). However, Ginsburg suggests this means ‘the called of Israel’... but, truly, **all** of Israel was ‘called by God’ to be His Holy people (Deut 7:6, 14:2). But most assuredly, *prophetically* speaking, this refers to people of

all nations *who believe in Jesus Christ* (Rom 8:28-30, 9:6-8, 24-30; Gal 3:26-29). So, while it was all of *Israel* who rejoiced in the Ark of the Covenant going up to Zion, it will be all faithful Christians (no matter what race they are) who will rejoice in Jesus Christ's return.

Psalm 68

27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

David continues to recount what he saw when the Ark of the Covenant was successfully brought to Zion. And it's important to understand that there were leaders of each tribe elected to represent the twelve tribes in the procession. As 1 Chron 15:25 tells us: *David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.* So, the leaders of the tribes were also in the 'procession' of the Ark going up to Zion, along with the singers, the musicians and the young women dancing and playing timbrels. And it's interesting that he mentions Benjamin first, because they were the *smallest* tribe, as Saul pointed out in 1 Sam 9:21. The *Companion Bible* also has an interesting note that points out, while Benjamin was the least of the tribes (and the last stone on Aaron's breastplate, Ex 28:20), in Rev 21:19 their stone (Jasper) is the *first* stone in the foundations of the wall of the city Jerusalem. And then he mentions the princes of Judah and their 'council', which means either *a pile* (of stones), i.e. (figuratively) *a throng* (#7277) so there was apparently a bunch of representatives from the tribe of Judah there. And then there were the princes of Zebulun and of Naphtali... *but that's all he mentions.* Now, undoubtedly, all twelve tribes had their princes representing them in this 'procession' to Zion. And the *Companion Bible* has (yet again) a very helpful note explaining the reason that not all tribes are mentioned is because: of the four tribes mentioned, four were in the extreme *south* (Benjamin and Judah) and two were in the extreme *north* (Zebulun and Naphtali). And by doing this, David was really including *all* the tribes...

Psalm 68

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

Now remember, David has been speaking of the procession of the Ark of the Covenant going up to Zion. And he now says that God (and both times it's used in this verse is #430 Elohiym, which means our *Creator* who is the *Supreme* God) has 'commanded' (which means to constitute or to enjoin, and has even been translated as 'set or put in order', #6680) His 'strength', which means strength in various applications, such as: force, security, majesty, praise (#5797). And then he asks God to 'strengthen' (to be stout, #5810) that which He has 'wrought' (to do or make or even practice, #6466) for them. The translation from the *Moffett Bible* is really a lot easier to understand here, for it reads: "***From thy Temple on high above Jerusalem, display Thy strength***

of God; who hast so mightily prevailed for us". In other words, now that God's Ark of the Covenant (which was symbolic for God's presence in those days) had come to its proper 'home' *in Zion*, David asked that God display His strength and power to protect *and* bless Israel and truly, to rule the *whole* world – for that was Israel's purpose (Gen 17:6, 35:11; Ps 72:11; Isa 49:23, 60:11; Dan 2:44; Lk 1:68-75; Rev 19:16). And David will explain this, in more detail, in the next few verses. Which we will take a look at, in the next study! Until then, let's remember...

1 Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

*2 **The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.***

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the stars; he calleth them all by their names.

5 Great is our Lord, and of great power: his understanding is infinite.

*6 **The LORD lifteth up the meek: he casteth the wicked down to the ground.***

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

Ps 147:1-7

We'll pick this up in part 6...

AMEN.