

Part 6 – All Will Bow a Knee to the King of kings

In part 5 we learned how our God saves us from the wicked ones. While He has punished the wicked ones on the earth for *thousands* of years, there will come a time when they are *all* gathered and punished *together* (as Ps 37:38 declares). David then began to explain what he saw in the procession of the Ark of the Covenant up to Zion. He saw the singers, the musicians and the young women who played with timbrels and danced. And he also saw the princes (rulers) of each tribe too. David himself also sang and danced to the Lord (YHVH), with all his heart, on this joyous day - which is prophetic for how, we too, will be when the King of kings (Jesus Christ) returns to earth to put down *all* the wicked ones *and* reward those who remained *faithful* to Him. And then David asked that, since God's Ark of the Covenant (which was symbolic for God's presence in those days) had come to Zion, 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 now, David will begin to explain this, in more detail...

Psalm 68

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

David now says that, because the Ark of the Covenant (which was symbolic of God's presence) was at Zion, in Jerusalem, kings would bring presents to Him. This is referring to kings of *foreign* nations, and the word '**bring**' means *to flow* or *to bring*, *especially with pomp* (#2896). And the word '**presents**' means *a gift* (#7862). And this indeed happened, *when* Israel was obeying our Heavenly Father. And it was done *because* God gave Israel military victories over the other nations. Therefore, many nations brought gifts (and tributes) to Jerusalem. This happened to David when he was ruling (1 Chron 18, 2 Sam 8) and to his son, Solomon, of course (1 Kings 4:21). In fact, even a Queen (of Sheba) personally came from *far away* to give Solomon gifts *and* to hear of the wisdom which God had given him (1 Kings 10). And this happened to other kings that came after them – Jehoshaphat (2 Chron 17:5, 11), Uzziah (2 Chron 26:8) and Hezekiah (2 Chron 32:23) - but again, it was *only* when they were *obeying* God. However, this verse is also incredibly prophetic of our Lord and Savior's *return* to Jerusalem, which is of course, Jesus Christ. As it is written...

*1 But in the last days it shall come to pass, that **the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.***

*2 And **many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:** for the law shall go forth of Zion, and the word of the LORD from Jerusalem.*

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

Mic 4:1-4

This prophesy is reiterated in Isa 2:1-4 and the Revelations tells us that, in the eternity kings will also ‘flow’ to the Lord (YHVH) in Jerusalem...

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Rev 21:22-27

To bring their ‘glory and honor’ also means to bring gifts to the King of kings, Jesus Christ. So, even in the eternity, the kings of the heathen nations will still be subjugated to Jesus Christ and thus, they’ll still bring presents (gifts) to Him, which will be the best of what their nation has to offer (i.e. their glory and honor).

Psalm 68

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

Obviously, this verse is yet another difficult translation to understand. So, let’s look at some of the words in this verse to help us ‘dissect’ it (2 Tim 2:15). The word ‘**rebuke**’ means *to chide*, which means *to speak out in angry or displeased rebuke* (#1605) and the word ‘**company**’ means (in the context of this verse) *alive, strong, life or living thing* (#2416) and has been translated many ways, such as *wild beast, congregation, multitude* or a *living creature*, etc. The word ‘**spearmen**’ means *a reed* (as erect); by resemblance *a rod* (especially for measuring), *shaft, tube, stem, the radius* (of the arm) and a *beam* (of a steelyard) (#7070). And the *Companion Bible* has a note that renders the phrase ‘the company of spearmen’ as: ‘the wild beasts of the reed’.

And then the word ‘**multitude**’ means *a stated assemblage* (specifically, a concourse, or generally, a family or crowd) (#5712) and the word ‘**bulls**’ is the Hebrew word ‘abbiyr’ (#47), which the *Strong’s Concordance* doesn’t really give a meaning for. It simply says it’s: for OT:46; and then says it’s translated in the KJV as - angel, bull, chiefest, mighty (one), stout [-hearted], strong (one), valiant. And #46 means *mighty* (spoken of God). The *Companion Bible* has a note that renders this ‘multitude of the bulls’ as ‘*the herd of the mighty oxen*’. And it compares this to Jer 46:20-21, where Egypt is likened to a fair heifer and a fatted bullock(s) who are just waiting to be slaughtered. *This helps us understand what David’s requesting here: i.e. that God will take care of His enemies as one slaughters animals.* And then the word ‘**calves**’ means a *male calf* (as frisking round), especially *one nearly grown* (i.e. *a steer*) (#5695) and the word ‘**people**’ means *a people* (as a congregated unit); specifically, *a tribe* (as those of Israel); hence (collectively) *troops or attendants*; figuratively, *a flock* (#5971). So, this is probably similar to the analogy as with the ‘multitude of the bulls’ above.

After ‘dissecting’ the English translated words back to the original Hebrew language that the Old Testament was written in, it becomes apparent that David is simply likening the heathen nations (especially their *leaders*) to wild animals (apparently because they *act like them*) and asking the Lord (YHVH) to slaughter them as one would a fatted calf, or bull, that is ready for slaughter. Which is why he goes on to say: *till every one submit himself with pieces of silver: scatter thou the people that delight in war.* So indeed, David is likening the heathen nations (specially their leaders) who delight in war, to wild animals... probably because they *act like* wild animals! And he is therefore asking that God rebuke them (even in warfare if need be) until they ‘**submit**’ (which means to *trample* or *prostrate*, #7511) themselves with pieces of ‘**silver**’, which was a *form of money*, even back in those days (#3701) – this is likely referring to *tribute* money. And then the word ‘**scatter**’ means *to disperse* (#967) and the word ‘**people**’ again means *a people* (as a congregated unit); specifically, *a tribe* (as those of Israel); hence (collectively) *troops or attendants*; figuratively, *a flock* (#5971). And the word ‘**delighteth**’ means *to incline to*; by implication (literally but rarely) *to bend*; figuratively, *to be pleased with* or even *desire* (2654). And the word ‘**war**’ means ‘*hostile encounter*’ (#7128).

So again, David is likening the heathen nations to wild animals, probably because they act like them. Just as wild animals have a tendency to be aggressive, so do the heathen nations *who do not fear God*. So, David is asking that the Lord (YHVH) subdue them, *through rebukes and scatterings* (through war if necessary), so that they will submit to being ruled by our Heavenly Father, which means His righteous Laws. And, back in David’s day, our Heavenly Father did this through His chosen people. That’s exactly why He gave them the Promise Land. They did not inherit the Promise Land because they were righteous (Deut 9:2-6) but because God promised the land to their ancestors Abraham, Isaac and Jacob/Israel... and He promised them the Promise Land *because* they (Abraham, Isaac and Jacob/Israel) were obedient to (and had great faith in) our Heavenly Father. Thus, Israel’s commission was to be a ‘holy people’ for God *by obeying*

His Laws (Ex 19:5, Deut 14:2, 26:18-19). And they were to thus conquer *all* nations that would *not submit to Him, so that God's Laws could be enforced worldwide* (Gen 12:1-7, Gen 13:14-17, Gen 15:4-5, 18-21, Gen 17:1-11, 15-21, Gen 22:15-18, Gen 26:2-5, Gen 28:10-15, Gen 35:9-13). You can learn more about this in the special study on: **The Unconditional Promises of God to Abraham, Issac and Jacob/Israel** [<https://t.me/BibleStudyTruth/1122>]. And in Gen 12:3, 28:14, 22:18 and 26:4, God specifically told Abraham, Issac and Jacob/Israel that, through their 'Seed' He would bless all nations of the earth. That promise was two-fold. It was first to be kept by Israel's obeying God's Laws; which did bless the world when Israel was actually obeying God's Laws – as in the days of David and Solomon. But, it will *ultimately* be fulfilled when Jesus Christ returns. For, through Jesus Christ the entire world will be forced to submit to God's Laws, which will be a blessing to *the entire world*.

In other words, the implementation of God's righteous laws (and His grace and mercy to those who deserve it) does bless the entire world; not just those who are of Israel. Indeed, true Christianity is (and always has been) a blessing to every *individual and nation* that embraces it, *wholeheartedly*. And that's why this great Psalm is symbolic for the return of Jesus Christ. While it was written for the time when the Ark of the Covenant (symbolic of God's presence) went to 'dwell' in Zion, in Jerusalem – it is prophetic of Jesus' *returning to Zion, once and for all*, to live and rule the world (in righteousness) from there. And this will be a blessing to all people, because the wicked ones (the heathen nations) *won't be able to oppress* the righteous and the innocent *anymore*. That's what God's Laws are designed to do: protect the righteous and the innocent while punishing the wicked. And therefore, after Jesus Christ died for the sins of all mankind, God now allows anyone *of any race* to be near to Him, *spiritually*, via the Holy Spirit. And that means all those (no matter their race or gender) *can now be a part of God's eternal Kingdom* (government), which is also called *the Body of Christ*. Paul speaks of this very candidly in Galatians 3. And that's why many Scriptures (such as Titus 2:11-15 and 1 Peter 2:1-12) speak of how we, who accept Jesus Christ, should clean our inner man (through studying and obeying God's Word *and* Holy Spirit) so we can be a 'peculiar people' unto Him... just as Israel was supposed to do, *but failed miserably* throughout most of their history. And, as we learned from Isaiah 2:4 and Micah 4:3 (earlier in this study), Jesus Christ *will* judge among **all** nations, as well as rebuke *many* people... just as David is requesting here. And the purpose is to make them stop fighting amongst themselves (because they do so for unjust reasons), which is why the prophets said that *'they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more'*.

Psalm 68

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

David now prophesies of how the leaders of the nations will submit themselves to God, as he also spoke of in verse 29, when saying they would bring Him 'presents' (as in gifts and tribute)

because they are submitting to Jesus Christ. The *Companion Bible* has a note on this explaining that this term ‘stretch out her hands’ is another figure of speech (*Metonymy*, of adunct., apx 6) which means either bringing presents (as vs 29 spoke of), or for prayer, or for pledging loyalty with an oath. And anyone who wants to live forever, and reign with Jesus, will have to do all three (willingly) to Jesus Christ. You see, when the Scriptures say that Jesus Christ will be the King of kings and Lord of lords (as in 1 Tim 6:15, Rev 17:14 and 19:16, for example) *that doesn’t mean there won’t be any other kings* after Jesus returns. It means Jesus Christ will be the *highest* King, which means the **ultimate authority** in heaven and earth. All other kings must submit to His rule and HIS LAWS, or else they won’t be able to rule their nations anymore. So, those who are part of the Body of Christ now, and are of other races than Israel, and going to rule *their own people, on behalf of* Jesus Christ – during the Millennium, *and in the eternity*. That’s why Rev 1:3-6 says that those who have remained faithful to Jesus Christ will be kings and priest unto (for) Jesus Christ and His Father, who is God Almighty. Rev 5:10 and Rev 20:4 further document this fact as does Rev 21:24 (which speaks of the eternity).

So, while Jesus Christ will be King of kings, He will have others who rule the world, *under His guidance and direction*. But, that will only be those who remain *faithful* to Him and His Laws (i.e. those in the Body of Christ) and work to implement His Laws in their own heart, mind and life *and* try to help others to do the same. Jesus warned us in Mth 7:21-23 that there will be a lot of people who think they have been faithful to Him, *but* that He will reject them *because* they are truly the ‘workers of iniquity’. Anyone who does not obey and teach (or share truth by planting seeds) His Word, or who supports His enemies, and/or worships Satan when he’s on earth... isn’t going to be allowed to rule with Him when He returns. As Jesus so forthrightly put it: *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven* (Matt 5:19).

Psalms 68

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah

So, now David calls *all* kingdoms of the earth to sing (#7891) unto God, which again is **‘Elohiym** (#430), which means *the Supreme God*, who is our *Creator*. And then calls them sing praises (to celebrate in song and music, #2167) unto the Lord, which is yet another time this word was changed to *‘Adonay* (#136) (apx 32) but should show as *Yehovah* (#3068). So, all nations should (and will) not only sing praise to God, but also make music to praise Him as well. For, He not only is our Creator, but He’s also the Supreme God. And, if we humbly accept the atoning blood of His Son, Jesus Christ, *then He can be our Lord* (Yehovah) *as well*. But we must not forget that when Jesus Christ returns, all knees will bow a knee to Him *and* be forced to confess that He is the King of kings and Lord of lords, as Isa 45:23, Rom 14:11 and Phil 2:10 all declare. So, in the end, all the kingdoms of the earth will sing praises to our Heavenly Father,

and His Son, Jesus Christ, just as David requests here. So, this is another verse that's quite prophetic. Now, there's a 'selah' at the end of this verse, which always means to '*stop and think*' about what *has been said* (in vs 32) with what's *about to be said* (in vs 33-35). The 'selah' here connects the exhortation *to praise*, with Him *Who is to be praised* (vs 32), which verses 33-35 will speak of...

Psalms 68

33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

So of course, this verse is explaining He *Who is to be praised*. It is He, our Heavenly Father (Yehovah) that 'rideth' upon the 'heavens of heavens' 'which were of old'. And again, this word '**rideth**' means **to ride** (on an animal or in a vehicle) (#7392). And the word '**heavens**' (both times) comes from an unused root meaning **to be lofty; the sky** (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve) (#8064). So, not only does our Heavenly Father (and His holy angelic army) ride in vehicles in the sky above us where the clouds move, but also in what we call 'outer space' where the stars and planets move. And then notice that David even uses the term 'of old' when referring to the heavens. The *Companion Bible* points out that this refers to the 'world that then was', which Peter speaks of this in 2 Pt 3:5-6. You can also learn more about this in the special studies below...

In The Beginning: The World That Then Was - <https://t.me/BibleStudyDownload/496>
2 Peter Chapter 3 - https://t.me/BibleStudyBooks_Peter/277

In other words, while our Heavenly Father is well able to go *wherever* He wants to, *whenever* He wants to, He *chooses* to ride around in an amazing vehicle that flies, as Ezekiel so carefully explained in Ezekiel chapter 1. You can learn more about this in the studies below too.

Flying Upon the Wings of the Wind - https://t.me/BibleStudyBooks_Ezekiel/764
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>

So, the point David is making is that: our Heavenly Father has been riding around in the heavens *for a very long time* - even 'of old'... and then David says (still in vs 33) that: *lo, he doth send out his voice, and that a mighty voice*. The *Companion Bible* points out how the words 'and that' are in *italics*, which means they are not in the original manuscripts. So, this should be rendered as: 'Lo, He doth send out His voice, a voice of strength', for the word '**mighty**' does indeed mean **strength** (#5797). And it's interesting that David says this *right after* saying that the Lord (YHWH) rides upon the heavens, even of old. Because, as we learned back in Psalms 29, the

word ‘voice’ means more than just *voice*. It can also mean *to call aloud* or *a sound* (#6963). And remember what David said about God’s ‘voice’ in that Psalm? Let’s look at it, for a refresher...

3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

*4 The voice of the LORD **is powerful**; the voice of the LORD **is full of majesty**.*

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

Ps 29:3-9

Why did David say God’s ‘voice’ is so mighty, and powerful, that it did such mighty things as *breaking cedars, shaking the wilderness* and causing the deer to give birth to their calves out of fright? Because David is simply speaking about *the noise of God’s amazing (and mighty) flying vehicles*, from which He can *also speak through* in what we would think of as a ‘loud speaker’ today; just as He did several times when Jesus was on the earth. Once after Jesus was baptized (Mth 4:17), once when Jesus asked God to glorify His name (John 12:27-30) and again when Jesus was on the mount of transfiguration (Mth 17:5). So again, when David says that *the voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters...* he was truly explaining his experience of seeing the Lord’s mighty vehicles which He (and His army of angels) fly in. That’s why (in Psalms 29) David called on the angels to give the Lord (YHVH) glory and strength; they were ‘eye witnesses’ to these things, just as David was. And therefore, **David was explaining the powerful effect that His ‘heavenly’ army has upon the Lord’s nature itself**. Indeed, His mighty voice (the sound of His flying vehicles) is ‘upon’ (above) the waters (even the people) on the earth.

And that is also why David explains the Lord’s ‘voice’ to be as ‘thunder’, because His flying vehicles *sounded like thunder to him*, just as loud jets do indeed sound like thunder to us today. And this is important because, it shows us *how powerful* our Heavenly Father is. Thus, **it also reveals to us how Jesus Christ will return**. And (not surprisingly) Jesus Himself told us about this too in such places as Matt 13:40-41 and Matt 24:29-31. The ‘angels’ of Jesus Christ will return and their ‘voice’ will be quite mighty too. That’s part of what scares the wicked ones so bad they want the rocks to fall on them (Isa 2, Rev 6). But the flying vehicles that Jesus Christ, and His holy angels, will return in are *far more* powerful, *and* superior, to anything we’ve got on earth. They can out fly any of our air planes, or jets... *so there will be no ‘running’ from them*. If you want a refresher about this, check out Psalms 29 [https://t.me/BibleStudyBooks_Psalms/322]

and Psalms 18 as well [https://t.me/BibleStudyBooks_Psalms/154], for they both spoke of God's mighty vehicles, from which He does 'send out His voice' from.

Psalm 68

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

The word 'ascribe' means *to give* (#5414) our 'God' ('*Elohiym* (#430), *the Supreme God*, who is our *Creator*) 'strength' (#5797), which means *strength in various applications* (force, security, majesty, praise). So, David is, again, calling the earth to praise and glorify our Heavenly Father. But *why*? Because, His 'excellency' (*majesty* #1346) is 'over' (or 'above', #5921) Israel, and because **His strength** (#5797, *overwhelming, majestic might*) is 'in the clouds'... *why* is His strength in the clouds? **Because, that is where HE IS... riding in His mighty (powerful) and majestic flying vehicle, with thousands upon thousands of His holy angels who serve Him** (Ps 68:17). And thus, that's also where He fights from! As David *personally* found out (2 Sam 5:23-25), and then wrote about (Ps 18, 29). So, this very much leads a person to conclude that David either personally saw the Lord (YHWH) and His army of 'angels' flying above them during the procession of taking the Ark of the Covenant to Zion, or that he sincerely believed they were there. Since God had shown Himself (and His army) to David in times past (such as in 2 Sam 5:23-25 and Ps 18 records) it's quite possible that David literally saw our Heavenly Father and His army flying above this procession. Which would explain why he wrote that God's 'excellency' (majesty) is over (above) Israel and why he writes that God's strength is 'in the clouds'. As we also learned from Psalms 18, our Heavenly Father also hides Himself (vehicle) in the clouds when He wants to, just as He did in Mth 17:5 on the Mount of transfiguration. Psalms 104:3 also declares this when it says that God *maketh the clouds his chariot*. So, it's also possible that David knew that the Lord (and His angelic army) was above them, simply because of some amazing clouds (that he had probably seen before) that *moved above* the procession of the Ark of the Covenant going up to Zion...

Psalm 68

35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

The first word 'God' here is again '*Elohiym* (#430), which means *the Supreme God*, who is our *Creator*. And the word 'terrible' here is another *terrible* translation. It means *to fear* or *revere* (#3372). And the words 'holy places' mean (and refers to) His *sanctuary* (#4720) which was in the Tabernacle that David set up in Zion (1 Chron 15:1) – where the Ark of the Covenant was going to, in this procession David is writing about, here in Psalms 68. The *Companion Bible* also points out that the words 'Thou art terrible' are a figure of speech that means: "[To be feared] is God from His Sanctuary'. And the reason He is to be feared? Because it is the 'God' ('*El* (#410), which means the Almighty God who is Omnipotent) of Israel who gives strength (majestic

strength, #5297) and power (mighty or abundant power, #8592) to His people (Israel)... which is why David ends by calling us to bless ‘God’, which is now the word ***'Elohiym*** (#430) again, which means *the Supreme God*, who is our *Creator*. Indeed, our Heavenly Father does deserve to be blessed by His children (praised, loved, honored and obeyed). For He is our Creator and gives us all things we need to live. And further to that, it's only by having a good relationship with Him that we can *truly* be happy. For peace of mind only comes by being at peace with our Creator, *Yehovah* (Ezek 18:4, Rev 4:11). As the book of Isaiah says...

3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:
Isa 26:3-4

Peace of mind *only* comes from keeping our mind (and heart) upon – and trusting in - God, which means, *the Word of God* (John 1:1). For doing so is the only way we'll ever be able to have strength that is *everlasting*. So, our strength comes from understanding, and believing upon, His Word – which including His Word regarding the vehicles He travels in. And really, this is important because we should also know that Satan and his followers (the fallen angels) also ride in these vehicles. And they are coming to earth *before* the true Jesus Christ! (2 Thess 2, Rev 12). To learn more about this, check out the following studies...

The Church, and the Vehicles of God part 1 of 3 <https://t.me/BibleStudyDownload/504>
The Church, and the Vehicles of God part 2 of 3 <https://t.me/BibleStudyDownload/505>
The Church, and the Vehicles of God part 3 of 3 <https://t.me/BibleStudyDownload/513>

So, this is a beautiful Psalm about the procession of the ‘going up’ of the Ark of the Covenant, to Zion, in the days of David. But this is simply a ‘type’ of the true ‘going up’ of Jesus Christ, to Mount Zion, when He *finally* returns to earth. And yes, He will return – with thousands upon thousands of angels – in those magnificent vehicles piloted by Himself and His holy angels. And they will gather *all* people together for the ‘judgment of Christ’. As it is written...

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2 Cor 5:9-10

And when Jesus Christ does return, all knees *will* bow and all people *will* confess He truly is the King of kings and Lord of lords... because no one will be able to stop His return. Even though Satan and his angels have flying vehicles, *they are still no match for Jesus Christ and His angels*. As Rev 12:7-12 says, Satan and his angels can't even defeat Michael and his angels in heaven

(they get their asses kicked out of heaven, which is why they come *to earth*), so they will definitely *not* be able to win against Jesus Christ when He returns to earth, as Rev 20:1-3 documents too.

Now, this chapter ends with the subtitle “*To the chief Musician upon Sho-shan'-nim*”. We saw this same subtitle in Psalms 44. So, we know that ‘*To the chief Musician*’ means ‘to He that *has* the victory’ or ‘to He that *gives* the victory’ – which, of course, is Jesus Christ (apx 64). It’s truly through our Savior, Jesus Christ that we are able to have the *victory over the beast, and over his image, and over his mark, and over the number of his name* (Rev 15:2). And then, *Sho-shan'-nim* means ‘lilies’, which is a figure of speech (*Metalepsis*) that’s put for ‘spring’. And ‘spring’ is symbolic for the great spring feast of Passover (Apx 65 XXI). This tells us that, while this Psalm was originally written for the procession of the Ark of the Covenant going up to Zion, it was handed over to the ‘Chief Musician’ for public use at the Feast of Passover. And truly, it is only because Jesus Christ became our Passover - when He shed His precious blood for us on Passover (1 Cor 5:7) – that we will be *rejoicing exceedingly* when He returns...

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

1 Peter 1:3-9

AMEN.