



See King Jesus!
Part 1
The Song to Usher in the Kingdom, Deliverance has been Achieved!
Psalm 68

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In Psalm 67 we saw the Kingdom and began to see the King. Now we see the King and His glory and strength as He reigns during the millennium. We are talking about seeing King Jesus here in all His glory. When Jesus Christ returns in the second coming, He is returning as the gaol of Israel. He is the Kinsman Redeemer and He is fulfilling the role of the avenger of blood. Think returning as a Warrior.



This was hinted at by Jesus when he read from Isaiah 61:1-3 in the synagogue and stopped in the middle of a phrase in verse 2. He stopped at the end of the first coming.

Luke 4:17–21

“And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor.” And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”” (ESV)
When He returns, He picks up with the next part of verse 2.

Isaiah 61:1–2

“The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD’s favor, **and the day of vengeance of our God; to comfort all who mourn;**” (ESV)

That is His purpose when He returns a second time, but it was not the first time.

Why do I remind us of this? Because the theme of this Psalm...is one of unflinching praise for the powerful Warrior God of Israel. (deClaissé and Tanner 2014, 542)

First His people, as one, call for Him to come and rescue them from the armies of the Beast intent on genocide. And He does so.

Zechariah 13:9

“And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, ‘They are My people,’ And they will say, ‘The LORD is my God.’”” (NASB 2020)

The view that takes place at that point is there in southeast Jordan, near Bozrah, and is given to us by John.

Revelation 19:11–16

“And I saw heaven opened, and behold, a white horse, and **He who sat on it is called Faithful and True, and in righteousness He judges and wages war.** His eyes are a flame of fire, and on His head are many crowns; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. **From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.** And on His robe and on His thigh He has a name written: “KING OF KINGS, AND LORD OF LORDS.”” (NASB 2020)

The first location He responds to is where His people have been in hiding. And yes, the enemy actually tries to use airpower to stop Him.

Isaiah 34:5–12

“**And when my sword has finished its work in the heavens, it will fall upon Edom, the nation I have marked for destruction.** The sword of the LORD is drenched with blood and covered with fat— with the blood of lambs and goats, with the fat of rams prepared for sacrifice. **Yes, the LORD will offer a sacrifice in the city of Bozrah. He will make a mighty slaughter in Edom. Even men as strong as**



wild oxen will die— the young men alongside the veterans. The land will be soaked with blood and the soil enriched with fat. For it is the day of the LORD's revenge, the year when Edom will be paid back for all it did to Israel. The streams of Edom will be filled with burning pitch, and the ground will be covered with fire. **This judgment on Edom will never end; the smoke of its burning will rise forever. The land will lie deserted from generation to generation. No one will live there anymore. It will be haunted by the desert owl and the screech owl, the great owl and the raven. For God will measure that land carefully; he will measure it for chaos and destruction. It will be called the Land of Nothing, and all its nobles will soon be gone.**" (NLT)

The description is one of total devastation for the armies of the beast as well as all the demonic and fallen angelic forces that were with them all fighting against God in an effort to kill all of Israel.

The defeat is so thorough and complete that the defeated demons and fallen angels are apparently dispatched to their holding cell direct from there as we see the area will become uninhabited as a result of the combat operations there and it is to be used as a memorial for the nations to look on just why they do not want to rebel against King Jesus.

Once operations there are completed Jesus, as well as the Jewish nation He has just saved and all of the armies of heaven move onto Jerusalem. He is spotted outside of town coming up from the Dead Sea area.

Isaiah 63:1–6

"Who is this who comes from Edom, from the city of Bozrah, with his clothing stained red? Who is this in royal robes, marching in his great strength? "It is I, the LORD, announcing your salvation! It is I, the LORD, who has the power to save!" Why are your clothes so red, as if you have been treading out grapes? "I have been treading the winepress alone; no one was there to help me. In my anger I have trampled my enemies as if they were grapes. In my fury I have trampled my foes. Their blood has stained my clothes. **For the time has come for me to avenge my people, to ransom them from their oppressors. I was amazed to see that no one intervened to help the oppressed. So I myself stepped in to save them with my strong arm, and my wrath sustained me. I crushed the nations in my anger and made them stagger and fall to the ground, spilling their blood upon the earth.**" (NLT)

Jesus is not done yet. God leads, as always, from the front and as He lands, He will do so on the Mount of Olives in sight of the Temple Mount as He will indeed be approaching from the east.

Zechariah picks it up for us. It had become incredibly desperate in Jerusalem; things were not going well and then Jesus returns.

Zechariah 14:1–5

"Behold, a day is coming for the LORD, when the spoil taken from you will be divided in your midst. For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. Then the LORD will go out and fight against those nations as when he fights on a day of battle. On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him." (ESV)



Jesus returns as a warrior and takes over. He has already closed on the planet and possesses the deed and just as Joshua expelled the interlopers from the land, He is now doing the same.

As we prepare to enter this psalm, the world conditions have changed dramatically.

Zechariah 14:9–11

“And the LORD will be king over all the earth. On that day the LORD will be one and his name one. The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king’s winepresses. And it shall be inhabited, for there shall never again be a decree of utter destruction. Jerusalem shall dwell in security.” (ESV)

David begins the psalm pointing back to the wilderness wanderings.

The Kingdom will be centered on Israel (Ezekiel 37:25), yes that Israel. The capital of the world will be Jerusalem (Isaiah 24:23). Jesus Christ, a Jew (Matthew 27:37) will rule and reign from Jerusalem (Isaiah 2:3).

Adolph Saphir, a Messianic Jew writing about the Lord’s Prayer, writes, “The kingdom is to be on earth. God’s will, according to the petition Christ teaches us, is to be done on earth as it is in heaven. It is on earth, where God has been denied and forgotten; where His honour has been disregarded, and His commandments have been transgressed; where nations and kingdoms, instead of seeking His have not bowed to His authority and revered His law: it is on earth that the Lord shall reign; injustice, cruelty, and war shall be banished, and, instead of idolatry, selfishness, and sin, the fear, and love, and beauty of God will be manifest. Christ and the glorified saints reign over Israel and the nations. The appearances of the risen Lord to His disciples during the forty days seem to be a prophetic parallel of the relation of the transfigured Church to the earth. Jerusalem is the centre of the world; the land of Israel is restored to wonderful fertility and blessedness. We may not be able clearly to conceive the glory and showing forth His praise, fulfilment of the predictions concerning this earth during the Christocracy, but our danger does not lie in believing too implicitly or too literally what is written. (Saphir 2013, Kindle Location 1694)

Let’s look at our text, the longest and last of this series of psalms about the kingdom.

Psalms 68:1–3

“For the music director. A Psalm of David. A Song. **May God arise, may His enemies be scattered, And may those who hate Him flee from His presence.** As smoke is driven away, so drive them away; As wax melts before a fire, So the wicked will perish before God. But the righteous will be joyful; they will rejoice before God; Yes, they will rejoice with gladness.” (NASB 2020)

When David says “may God arise,” he is pointing to Numbers 10 and what it was the people were to say whenever the Ark of the Covenant would set out before them. Yes, God still leading from in front.

Numbers 10:33–36

“So they moved on from the mountain of the LORD three days’ journey, with the ark of the covenant of the LORD going on in front of them for the three days, to seek out a resting place for them. And the cloud of the LORD was over them by day when they set out from the camp. Then it came about when the ark set out that Moses said, “Rise up, LORD! And may Your enemies be scattered, And those who hate You flee from Your presence.” And when it came to rest, he said, “Return, LORD, To the myriad thousands of Israel.”” (NASB 2020)



The nation would sing this looking forward to the day that David is now writing about. The day when indeed all of the enemies of God are scattered and no more. This is God triumphant.

The enemies of God, the Beast, Satan and his followers, they were indeed strong, but nothing against God. They only have the option of fleeing from Him but here at Armageddon, that will not work as they will all be hunted down and dealt with. There are no leftovers going into the kingdom.

All the bunkers that are built, currently being built and still to be built ahead of this time are worthless before a God who knows where they all are.

Isaiah 2:19–21

“And people shall enter the caves of the rocks and the holes of the ground, from before the terror of the LORD, and from the splendor of his majesty, when he rises to terrify the earth. In that day mankind will cast away their idols of silver and their idols of gold, which they made for themselves to worship, to the moles and to the bats, to enter the caverns of the rocks and the clefts of the cliffs, from before the terror of the LORD, and from the splendor of his majesty, when he rises to terrify the earth.” (ESV)

Micah 5:4–6

“And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall dwell secure, for now he shall be great to the ends of the earth. And he shall be their peace. When the Assyrian comes into our land and treads in our palaces, then we will raise against him seven shepherds and eight princes of men; they shall shepherd the land of Assyria with the sword, and the land of Nimrod at its entrances; and **he shall deliver us from the Assyrian when he comes into our land and treads within our border.**” (ESV)

And He has done so.

Contrary to the false teaching of those who allege there is no millennium or that it is already here, when Jesus Christ returns for a second time, it will be sudden and catastrophic. Malachi talked about that.

Malachi 3:1–6

““I am about to send my messenger, who will clear the way before me. Indeed, the Lord you are seeking will suddenly come to his temple, and the messenger of the covenant, whom you long for, is certainly coming,” says the LORD of Heaven’s Armies. Who can endure the day of his coming? Who can keep standing when he appears? For he will be like a refiner’s fire, like a launderer’s soap. He will act like a refiner and purifier of silver and will cleanse the Levites and refine them like gold and silver. Then they will offer the LORD a proper offering. The offerings of Judah and Jerusalem will be pleasing to the LORD as in former times and years past. “I will come to you in judgment. I will be quick to testify against those who practice divination; those who commit adultery; those who break promises, and those who exploit workers, widows, and orphans, who refuse to help resident foreigner and in this way show they do not fear me,” says the LORD of Heaven’s Armies. “Since, I, the LORD, do not go back on my promises, you, sons of Jacob, have not perished.” (NET 2nd ed.)

Psalms 68:2

“As smoke is driven away, so drive them away; As wax melts before a fire, So the wicked will perish before God.” (NASB 2020)

That does not speak of a long-standing opportunity to survive the beginnings of the Kingdom. Just as smoke dissipates and wax burns away, so are the wicked before God. None but sheep will enter the Kingdom. Dr. McClain writes of that day.



“What is done in that coming day will be the work of God alone, in which human effort will have no place. Certainly the context of the chapter forbids any attempt to limit this “salvation” to spiritual matters alone. For the God who comes to deliver His people is the same God who in history led them supernaturally through the sea “with his glorious arm, dividing the water before them” (vss. 11–12). In his picture of the coming Kingdom, Ezekiel also emphasizes the supernatural aspect of its coming: “As I live, saith the Lord Jehovah, surely with a mighty hand, and with an outstretched arm ... will I be king over you” (20:33, ASV). And the regathering of scattered Israel will be accomplished by supernatural means: The Lord “will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm” (vs. 34).” (McClain 1974, 176)

The victory cry of the time of the Exodus is still appropriate for the time of the King. How is it going with those who the Lord has saved?

Psalm 68:3

“But the righteous will be joyful; they will rejoice before God; Yes, they will rejoice with gladness.” (NASB2020)

As we have seen elsewhere here in the Psalms, David, operating as a prophet, has already had visions of the King and “describes Him as “the King of glory,” ascending the “hill of the LORD,” entering through the “everlasting doors,” standing in the “holy place.” And in distinction from all previous rulers, His regal rights stem not only from the covenants of a God of grace but also from a personal character in which no flaw can be found: He has “clean hands” and a “pure heart”; He has never “sworn deceitfully” (Ps. 24). He loves righteousness and hates wickedness; His chief majesty consists of “truth and meekness and righteousness” (Ps. 45). If He is hated, it is “without a cause” (Ps. 69:4), for He has “done no violence” and there is no “deceit in his mouth” (Isa. 53:9). Unlike all other kings, He arrives as one needing no salvation for Himself, but “having salvation” for others, sufficient for every need of humanity, whether spiritual or material (Zech. 9:9–11). (McClain 1974, 164-165)

Those who have been delivered by Him, stand before Him. David sees them.

As we have seen in the first two verse, the wicked, the armies of the Beast, as well as those who from the unseen realm assisting them, once God stood up, have been scattered, they are fleeing for their lives, they are being driven away in fact, they have all perished before God.

Just as Moses told the nation before crossing the red Sea that they would never see the armies of pharaoh again forever (Exodus 14:13-14), the same holds now for those who were trying to destroy the nation at the end of the Great Tribulation.

The contrast with the righteous is noticeable. They will be joyful and rejoice before God. They will do so with gladness.

Just as during the Exodus, as the enemies of God fled from before Him and His people, the same has now repeated and here at the end of Armageddon and now firmly in the Kingdom, triumph.

Psalm 68:4

“Sing to God, sing praises to His name; **Exalt Him who rides through the deserts**, Whose name is the LORD, and be jubilant before Him.” (NASB 2020)

See the phrase, “exalt Him who rides through the deserts.”

The word translated desert is עֲרָבוֹת (arabah). It means “the one who rides the clouds” but can also mean “the desert regions, which are more precisely identified by their geographical location. Possibly the



eastern tributary of the Jordan...at the southern end of the Dead Sea.” (Koehler, et al. 1994-2000, 879-880)

This may reflect God’s descent on Mount Sinai in cloud and the cloud that led the Israelites through the wilderness, though ‘clouds’ could also be translated ‘deserts’ (ESV). In either case, God is leading his people through the desert. (Chester 2024, 222)

I think we are potentially seeing David exercise a bit more as a prophet here than many give him credit for. Later in this same psalm, David will discuss in verse 33 “Him who rides upon the highest heavens.” Another reference to the Lord as the cloud rider but using different terms.

Here in verse 4 we are to exalt the one who did indeed come down to Sinai in the cloud. That was also a desert location. Where we have seen the remnant of Israel supernaturally protected by the Lord for the 3 ½ years of the Great Tribulation has been in the desert to the south of the Dead Sea.

And David is speaking about the one who rides on the clouds, rides through the desert, and just so happen rides from the south of the Dead Sea with His people as He leads them to victory against the Beast and the armies of the planet in Armageddon.

When we see this term, the cloud rider, it is also a very pointed finger stuck in the face of those who follow Baal at the time of David. You see, he knows what the surrounding nations believe and the Lord knows about the future problems the nation will have with Baal worship.

In the mythological texts of Ras Shamra the god Baal repeatedly gets the epithet rkb ‘rpt. It is rendered with slight nuances as ‘Rider of the Clouds’, ‘Rider on the Clouds’, ‘Who mounts the Clouds’. Epithets based on the root RKB, ‘to ride’, occur quite frequently in connection with gods. (Herrmann 1999, 704)

This is not the rider of the desert here in verse 4, but based on the context of this psalm, the Lord, the true rider of the clouds.

Normally, the Hebrew term ‘ārābâ has the meaning ‘steppe’ or ‘desert’. Consequently the expression in Ps 68:5[4] is usually understood as ‘the one passing through the steppes’. Yet because Yahweh is celebrated in v 34[33] as the ‘Rider in the heavens, the heavens of old’ (rōkēb bišmê šēmē-qedem), it has been surmised that ‘ārābôt in v 5[4] is in fact a word for ‘clouds’...The correction finds some support in other passages where Yahweh is said to be a ‘rider in the heavens’ (Deut 33:26), or even a ‘rider upon a swift cloud’ (Isa 19:1; cf. 2 Sam 22:11 = Ps 18:11). Another reference still could be made to Isa 5:30, where the noun *‘ārîpîm could possibly signify ‘clouds’. (Herrmann 1999, 704)

The literary tactic made a theological statement. The effect was to “displace” or snub Baal and hold up Yahweh as the deity who legitimately rode through the heavens surveying and governing the world. (Heiser 2015, 252)

And yet to come in Daniel, we discover Jesus Christ appearing as, the cloud rider.

Daniel 7:13–14

“I kept looking in the night visions, And behold, with the clouds of heaven One like a son of man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Honor, and a kingdom, So that all the peoples, nations, and populations of all languages Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.” (NASB 2020)

And it is the beginning of that Kingdom David is writing about.



We are to join with the remnant as they exalt the one who has come for them riding on the clouds from the desert of the south into Jerusalem. His name is the Lord, the term used is Yah, a short form for YAHWEH which does show up 50 times. Remember, the Jewish people did not want to pronounce this name out loud, thus even today we see the term Hashem (the name) used instead of His name. “Interestingly, the short form of Yahweh was simply Yah, and it made its way into lots of personal names, generally in the endings -iah or -jah—in other words, some of the most notable people (good and bad) in the Bible.” (Lang 2005, 98)

Psalms 68:5–7

“A father of the fatherless and a judge for the widows, Is God in His holy dwelling. God makes a home for the lonely; He leads out the prisoners into prosperity, Only the rebellious live in parched lands. God, when You went forth before Your people, When You marched through the desert, Selah” (NASB 2020)

Why the reference to the fatherless and the widow? Most likely because there will be many, at the end of the Great Tribulation, who will fall into the category. God is the most High God yet, as the King and as the Creator of everything, His care is to all. Moses wrote about this as well.

Deuteronomy 10:17–21

“For the LORD your God is God of gods and Lord of lords, **the great, mighty, and awesome God who is unbiased and takes no bribe, who justly treats the orphan and widow, and who loves resident foreigners, giving them food and clothing.** So you must love the resident foreigner because you were foreigners in the land of Egypt. Revere the LORD your God, serve him, be loyal to him, and take oaths only in his name. He is the one you should praise; he is your God, the one who has done these great and awesome things for you that you have seen.” (NET 2nd ed.)

The realization now taking place among those before the throne is this, His holy dwelling, is right here in Jerusalem where we are standing. God has always taken note of and care for the weakest in society. That became evident during the Exodus and is reflected in some of the things we see in the Torah.

For example, not going back through your fields a second time at harvest was there to provide for those who were poor.

Leviticus 19:9–10

“‘When you gather in the harvest of your land, you must not completely harvest the corner of your field, and you must not gather up the gleanings of your harvest. You must not pick your vineyard bare, and you must not gather up the fallen grapes of your vineyard. You must leave them for the poor and the resident foreigner. I am the LORD your God.’” (NET 2nd ed.)

The same one who we have just read of, totally destroying His enemies, is the same one now using that same power to care for the needy. Notice His titles, Father of the Fatherless and Judge for the Widows.

The remnant, just as the nation had been in Egypt, were spread out across the land and many family units were indeed destroyed as a result of the oppression of pharaoh and the Beast. What God did for the people after leaving Egypt was to knit them together again as a nation and as family.

Now, at the end of the age, He does the same and knits those of the remnant into His people. He does the same for us as we come to Christ. He not only saves us and begins the process of making us more like Him, but we are now His kids. For some of us, it may be the first truly loving Father we have ever had.



Psalm 68:6–7

“God makes a home for the lonely; He leads out the prisoners into prosperity, Only the rebellious live in parched lands. God, when You went forth before Your people, When You marched through the desert, Selah” (NASB 2020)

Just as the Lord did this for the nation and will do so again with the remnant, He does this for us when we come to Jesus right now as well. Jackleine Spring adds, “Jesus does not enter this story as a philosophy, a lifestyle, or a belief system. He enters as a rescuer—not working with the occupied will, but replacing the authority that displaced it. This is why self-liberation fails and always will. Freedom does not come from strengthening the self; it comes from surrendering authority to someone who was never subject to the occupation in the first place....Jesus is not one solution among many. He is the only one not operating from inside the occupied system, and that is why He alone can set you free. And quietly, but unmistakably, something else has been shown as well: authority matters. Not authority as domination, but authority as rightful rule. Jesus is not presented here as a concept, a philosophy, or a religious system. He is the Creator God—the One who made you, who understands the human will because He designed it, and whose authority is higher than anything that opposes it. He does not negotiate with what destroys you. He does not coexist with it. He commands it. And what resists you recognizes His authority.” (Spring 2025, 171)

God is the one who makes us a home, He is the one who leads us out in His prosperity. John shows that becoming a serious reality for those who suffer martyrdom during the Tribulation period. And they are joining with us around the throne in this song.

Revelation 7:13–17

“Then one of the elders addressed me, saying, “Who are these, clothed in white robes, and from where have they come?” I said to him, “Sir, you know.” And he said to me, **“These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.”**” (ESV)

God marched before His people when they left Egypt and were into the wilderness, He also marched before His people once again as the remnant has been saved from the Beast. And in both cases, it was or will be, through the desert.

Psalm 68:8–10

“The earth quaked; The heavens also dropped rain at the presence of God; Sinai itself quaked at the presence of God, the God of Israel. You made plentiful rain fall, God; You confirmed Your inheritance when it was parched. Your creatures settled in it; In Your kindness You provided for the poor, God.” (NASB 2020)

As the Lord brings His people from their hiding place to Jerusalem, there is indeed a quake as He lands there at the Mount of Olives.

Zechariah 14:4–5

“On that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west forming a very large valley. Half of the mountain will move toward the north, and the other half toward the south. And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled from the



earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him!" (NASB 2020)

Just as God used plague against Egypt, He will use earthquake as part of His judgment on the Beast but also to prepare the land for the future.

Zechariah 14:10

"All the land will change into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and remain on its site from Benjamin's Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king's wine presses." (NASB 2020)

Jesus is the cloud walker, He is God, He makes the earth to quake and He is in full control of the weather. This is a rather extended theophany showing and demonstrating the power and the glory of God. AS part of His care for His people, He makes certain that they have rain when they need it.

Once again, David is also pointing out to those who are in the surrounding nations, as well as his own people who will turn to Baal, the God of Israel is the one who makes it rain, not Baal. And as the Lord does so, He is confirming His inheritance, His people by providing for them.

Historically, He did this for the people in the Exodus, and He will do so again in the future. Deborah sang about this. Describing the path the nation took as they entered the land and the path is similar to what they will travel at the end of the Tribulation.

Judges 5:4–5

"“LORD, when You went out from Seir, When You marched from the field of Edom, The earth quaked, the heavens also dripped, The clouds also dripped water. “The mountains flowed with water at the presence of the LORD, This Sinai, at the presence of the LORD, the God of Israel.” (NASB 2020)

David will use a history lesson to point to the reality of what is taking place for the remnant as the Lord establishes them in the land. This history will come from the time of the Judges. It is a history of extended conquest after Joshua, but taking place during the time of the Judges.

Psalms 68:11–14

"The Lord gives the command; The women who proclaim good news are a great army: "Kings of armies flee, they flee, And she who remains at home will divide the spoils!" When you lie down among the sheepfolds, You are like the wings of a dove covered with silver, And its pinions with glistening gold. When the Almighty scattered the kings there, It was snowing in Zalmon." (NASB 2020)

It was Deborah who proclaimed the good news of what the Lord had done. It was Jael who had finished off the enemy with a strategically placed tent peg. Both Godly women the God raised up when the men of Israel were not up to the task.

Judges 5:19–27

"The kings of Canaan came and fought, at Taanach near Megiddo's springs, but they carried off no silver treasures. The stars fought from heaven. The stars in their orbits fought against Sisera. The Kishon River swept them away—that ancient torrent, the Kishon. March on with courage, my soul! Then the horses' hooves hammered the ground, the galloping, galloping of Sisera's mighty steeds. 'Let the people of Meroz be cursed,' said the angel of the LORD. 'Let them be utterly cursed, because they did not come to help the LORD—to help the LORD against the mighty warriors.' Most blessed among women is Jael, the wife of Heber the Kenite. May she be blessed above all women who live in tents. Sisera asked for water, and she gave him milk. In a bowl fit for nobles, she brought him yogurt. Then with her left hand she reached for a tent peg, and with her right hand for the workman's hammer. She struck Sisera with the hammer,



crushing his head. With a shattering blow, she pierced his temples. He sank, he fell, he lay still at her feet. And where he sank, there he died.” (NLT)

Even though God will protect His people at the end of the age, warfare will still do, to the population of the world as it always has, kill off more men than women. WW I was nothing compared to what we will see at the end of the Great Tribulation. This is just about France.

At the end of the World War I, “the cohort of men born in 1894 was aged 25. Half of the men in this cohort had already been struck down by two major killers: infant and childhood diseases, followed by war. Their life expectancy, already low in peacetime (48 years) was shortened by 11 years. War losses among other cohorts depended on age at mobilization and duration of exposure. The conflict left half a million young war widows (aged below 45) and a million fatherless children. More than a million children were never born, and in 1939 France became the world's oldest country, before the baby-boom turned the situation around. (Héran 2014)

Isaiah writes about the impact and some of the conditions that will be seen after Jesus Christ returns. Those who were martyred will indeed be resurrected, but they are no longer in the same body that those who survive the Tribulation are in.

The resurrected are in glorified bodies. There will be unique situations all over the planet that we, as members of His administration, will be privileged to work out answers for.

But Isaiah is pretty frank in what he sees.

Isaiah 4:1–6

“For seven women will take hold of one man on that day, saying, “We will eat our own bread and wear our own clothes, only let us be called by your name; take away our disgrace!” On that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth will be the pride and the beauty of the survivors of Israel. And it will come about that the one who is left in Zion and remains behind in Jerusalem will be called holy—everyone who is recorded for life in Jerusalem. When the Lord has washed away the filth of the daughters of Zion and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning, then the LORD will create over the entire area of Mount Zion and over her assemblies a cloud by day, and smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy. And there will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain.” (NASB 2020)

And with that we will stop. We will pick up here in Psalm 68 again next week. Let’s pray.

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