



See King Jesus!
Part 2
The Victorious King, Deliverance has been Achieved!
Psalm 68

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We are in Psalm 68, a psalm written by David to be sung and based on the content, to be sung in the throne room of King Jesus after the millennium has begun. We will be picking back up in verse 15. Here we get a picture of Jesus conquering the demonic strongholds.



These are the same strongholds that Paul will also later write about and do so quoting from this Psalm in Ephesians 4.

But I am getting ahead of myself. Let's look at the text.

Psalm 68:15–19

"The mountain of Bashan is a mountain of God; The mountain of Bashan is a mountain of many peaks. Why do you look with envy, you mountains of many peaks, At the mountain God has desired as His dwelling? Indeed, the LORD will dwell there forever. The chariots of God are myriads, thousands upon thousands; The Lord is among them as at Sinai, in holiness. You have ascended on high, You have led captive Your captives; You have received gifts among people, Even among the rebellious as well, that the LORD God may dwell there. Blessed be the Lord, who daily bears our burden, The God who is our salvation. Selah" (NASB 2020)

This is interesting. Jesus Christ has conquered all, He has achieved victory of the Beast as well as Satan and the fallen ones. And part of the cry of victory is over what would be considered by a Jew, to be demon central, the mountains of Bashan. Where is Bashan and why is this so significant here? John Goldingay helps provide some clarity.

"Mount Hermon in particular is indeed a mighty or majestic mountain, literally, a "mountain of God." It towers into the heavens and thus suggests the possibility of or the claim to a link between heaven and earth. Perhaps a sanctuary was there, and in this sense it was indeed a "mountain of God." (Goldingay 2006, 323) About Bashan.

Bashan is a region situated in the upper Transjordan. Its borders include Mount Hermon on the northwest, the Sea of Galilee on the west, the Yarmuk River on the south, and Mount Hauran (Jebel ed-Druze) on the southeast (about 4,330 square miles). The northern part of Bashan borders on the region of Damascus, while the eastern border fades into the Syrian Desert. (Jamir 2016)

The reference to Bashan is not just geographic but is also a reference to the ongoing spiritual warfare that has been engaged in by the Lord since a declaration of war in Genesis 3. For the Jew, the entire area near Mount Hermon and what we refer to today as the Golan Heights, was all seriously demonic and supposedly belonged to the enemy. Og, a Rephaim giant was killed there. Jesus intentionally went there to declare war on the demons when He went to Gadarenes and freed the man possessed with the legion of demons (Mark 5:9). He made this a bit more formal by going further north. First at Caesarea Philippi and then a few days later, on Mount Hermon itself.

Matthew 16:13–19

"Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."" (ESV)

Why the question and the declaration there at the headwaters of the Jordan River in front of the various altars and idols of Caesarea Philippi, also called Banias, that were located there? At this location, "a shrine for Baal, the god of fertility and storm, was located here, and later the Greeks worshipped the god Pan, who appeared as half man and half goat. Pan was the guardian of flocks, the god of shepherds and was also responsible for sowing 'panic' among the enemy. For the Romans he was associated with the



word pan (all), and became the universal god, 'the All'. Shrines devoted to his worship are still to be seen in the cliff face.

Along the same cliff is a large grotto into which the river drops suddenly. A sacrificed animal was thrown into the water. If it floated, the sacrifice had been rejected, but if disappeared it had been accepted. **This grotto was called 'the Gates of Hell' and was one of the supposed entrances into the underworld.**" (Anderson and Edwards 2014, 130)

For the 'Canaanites' of Ugarit, the Bashan region, or a part of it, clearly represented 'Hell', the celestial and infernal abode of their deified dead kings, Olympus and Hades at the same time. It is possible that this localization of the Canaanite Hell is linked to the ancient tradition of the place as the ancestral home of their dynasty, the rpum. The Biblical text also recalls that "all Bashan used to be called the land/earth of the Rephaim" (Deut 3:13 [NEB]), an ambiguous wording that could equally be translated as "the 'hell' of the Rephaim". (Lete 1999, 162)

It was here that Jesus asked the question and then informed Peter and the group that the church, which had not yet come into being, would be on the offensive and would be attacking the Gates of Hell and taking people from it. And for impact, He is able to point towards what all in the group would already know is supposed to be the Gate of Hell. Gates are defensive structures, not offensive.

In ancient times, the cities were surrounded by walls with gates, and in battles the gates of these cities would usually be the first place their enemies assaulted. This was because the protection of the city was determined by the strength or power of its gates. (Got Questions Ministries 2002-2013)

Jesus has begun combat with an announcement that the great reversal has begun, and He does so at the center of all the demonic action. He is about to go to the cross and this is all strategic on His part. "The kingdom of God is the aggressor. Jesus goes to ground zero in biblical demonic geography to announce that Bashan will be defeated. It is the gates of hell that are under assault—and they will not hold up against the church. Hell has no claim on those who align themselves with Jesus. He will reverse the curse of death and His own will rise on account of Him." (Heiser 2017, 96)

A few days after this, Jesus then took a few of His disciples with Him up Mount Hermon. It was there that Peter, James and John were privileged to see Christ in all His glory speaking with Moses and Elijah as a preview of events to come in the Millennium. The exact period David is now writing about.

Several biblical verses mention Mount Hermon as the northern border of the Bashan (cf. Deut 3:1–10; 4:47–48; Josh 12:4–5). For this reason, many scholars have identified "Mount Bashan" with Mount Hermon. In support of this view, it should be noted that Mount Hermon has many peaks and thus fits well with the title the "many-peaked mountain," referred to in v. 17. (Knohl 2012, 13-14)

Six days after making the first direct threat against Satan on his own so-called turf, Jesus, now on the same mountain the watchers descended on in Genesis 6, is essentially issuing an ultimatum.

Matthew 17:1–9

"And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah." He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces and were terrified. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw



no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead.” (ESV)

Michael Heiser makes it clear this is more than just a random location choice. “Jesus picks Mount Hermon to reveal to Peter, James, and John exactly who he is—the embodied glory-essence of God, the divine Name made visible by incarnation. The meaning is just as transparent: I’m putting the hostile powers of the unseen world on notice. I’ve come to earth to take back what is mine. The kingdom of God is at hand. (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 286)

The fallen ones though had no clue what it was Jesus was doing other than baiting them into action. And they took that bait by the way. Heiser continues, “the powers of darkness were not aware of God’s plan of salvation. They, like Satan in the wilderness, knew that Yahweh’s messiah had come and that at least one purpose was the repatriation of the nations of the world under Yahweh’s dominion. But they did not discern that the death of the messiah was the lynchpin to the plan, The death, burial, and resurrection of the messiah would result in the reconstitution of God’s family as one body united to Christ, the Church, which was “circumcision neutral” and not tied to physical descent from Abraham. (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015)

1 Corinthians 2:6–8

“Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. **But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory.**” (ESV)

For the powers of darkness, they took the bait, angered over what Jesus, who is their creator by the way, was saying and they determined to have Him killed by those they could influence. That did not exactly work out the way they thought it would.

Colossians 2:9–15

“For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority. In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. **And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.**” (ESV)

So, is this some of what David is talking about here in Psalm 68? Absolutely. What David is reporting here in Psalm 68 is the future fulfillment of the destruction of the kings of the nations and those fallen ones who are behind them. AKA Armageddon.

Psalm 68:15–19

“The mountain of Bashan is a mountain of God; The mountain of Bashan is a mountain of many peaks. Why do you look with envy, you mountains of many peaks, At the mountain God has desired as His dwelling? Indeed, the LORD will dwell there forever. The chariots of God are myriads, thousands upon thousands; The Lord is among them as at Sinai, in holiness. You have ascended on high, You have led captive Your captives; You have received gifts among people, Even among the rebellious as well, that the LORD God may dwell there. Blessed be the Lord, who daily bears our burden, The God who is our salvation. Selah” (NASB 2020)



"This stanza tells of the fulfillment of the oracle announcing the defeat of the enemy kings and their dispersion, which are now reported in the present tense: בפרש שדי מלכים בה. The beginning of a new stanza is marked not only by the transition from future to present tense but also by the introduction of a new divine name, this time the name "Shaddai" (68:15). The last two verses of the stanza, 68:18–19, describe the divine army and mention the prisoners of war that were taken by God." (Knohl 2012, 7)

There really is a lot going on here. We have the future victory at Armageddon when Jesus takes over the planet, we also have the past victories of the Lord over the powers of the fallen ones to include at Mount Sinai as well as in the Exodus and the taking of the land of Canaan. But David is writing to an audience who may not have the same Biblical worldview that he has, so he is also writing to them and the worldview of the nations surrounding Israel as well. Kraus says the following on this point.

"Without doubt, conceptions of an "ascension of the divinity" in the sense of an "enthronement" are suggested. But Yahweh does not come from the underworld, like the Baal of heaven, who is always enthroned anew; he comes from Sinai (cf. vv. 7ff.*). Not mythical "deeds" form the radiance of his royal (v. 24b*) epiphany, but the salvific act: exodus—Sinai—distribution of land. Thus the question remains whether (in spite of all the connections of Psalm 68 to "enthronements" of the highest Canaanite divinities) we can really speak of an enthronement of Yahweh. The victories of Yahweh are historical victories (vv. 11ff.*), he has prisoners in his train, and he is honored by all the world." (Kraus 1993, 53-54)

First, we see David talking about Bashan, Mount Hermon actually, impressive right? He personifies it. It is tall and the place where the watchers descended to corrupt mankind as we see in Enoch.

1 Enoch 6:2-6

And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' Then swore they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended ̳ in the days ̳ of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. (Charles 1912, 14-16)

Yes, Enoch is not part of the canon of the Bible. But Peter and Jude both pointed to this event which is also in Genesis 6. (2 Peter 2:1-10, Jude 5-7)

Why is Bashan bragging as well as looking with envy on the small little hill God chose for Himself there in Jerusalem? Satan is a counterfeiter and does nothing original. God has a hill; Satan wants one too.

Isaiah 14:12–15

""How you have fallen from heaven, You star of the morning, son of the dawn! You have been cut down to the earth, You who defeated the nations! But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And **I will sit on the mount of assembly In the recesses of the north.** I will ascend above the heights of the clouds; I will make myself like the Most High.' "Nevertheless you will be brought down to Sheol, To the recesses of the pit." (NASB 2020)

He really does believe his own press clippings.

Recall that if we read through Deuteronomy 2-3, we discover this area to the east of the Jordan to include Bashan, as alluded to already, even at the time of Moses was the home of giants. The names given to these giants that we see there in the text of the scriptures include the Emim, Anakim and Rephaim



(Deuteronomy 2:10-11). We also see terms used such as Zamzummin as well as Amorites (Deuteronomy 2:20-23). Yes, the Amorites were also giants.

Amos 2:9–10

““Yet it was I who destroyed the Amorite before them, Though his height was like the height of cedars And he was as strong as the oaks; I also destroyed his fruit above and his roots below. And it was I who brought you up from the land of Egypt, And led you in the wilderness for forty years So that you might take possession of the land of the Amorite.” (NASB 2020)

And Moses was used by the Lord to eliminate the last of those giants who were east of the Jordan, since Moab and Ammon had already dealt with most of them due to the unbelief of Israel 40 years earlier. God used them since His people were unwilling. We are talking about Og.

Deuteronomy 3:8–11

““So we took the land of the two Amorite kings east of the Jordan River—all the way from the Arnon Gorge to Mount Hermon. (Mount Hermon is called Sirion by the Sidonians, and the Amorites call it Senir.) We had now conquered all the cities on the plateau and all Gilead and Bashan, as far as the towns of Salecah and Edrei, which were part of Og’s kingdom in Bashan. (King Og of Bashan was the last survivor of the giant Rephaites. His bed was made of iron and was more than thirteen feet long and six feet wide. It can still be seen in the Ammonite city of Rabbah.)” (NLT)

These hybrid beings are not truly human nor are they truly divine.

Are demons the disembodied spirits of the Nephilim as well as the other giants who were hybrids? The Bible is not clear, but when you start looking at the evidence, it is a good explanation but not the entire story since the scriptures are silent. “The idea that the demons are the disembodied spirits of the Nephilim is also drawn from the book of Enoch, which goes into great detail regarding the Nephilim.” (Got Questions Ministries 2002-2013)

What all of this points to is that there has been a long-standing battle between the Lord and the forces aligned with Satan and intelligent evil, right in this area.

The battle, per David has been conclusive and is now over. But again, Bashan versus Zion or Sinai? The answer to the rhetorical question Why? begins here. Whether or not there was anything impressive about the mountain God chose, there was something highly impressive about the forces God had available in the process of establishing a dwelling there, and the craggy mountains across the Jordan know that. They are a little like Balaam’s donkey, who can see the invisible things that human beings miss (Num. 22:22–34), or like Elisha, who can see chariotry filling the mountains around him, ready to protect him (2 Kings 6:16–17). (Goldingay 2006, 325)

As Mount Hermon looks down on Zion, it sees not only the place where God will dwell forever and has already begun to do so as David stands before the throne worshipping and singing this song. But those forces for the Lord are greatly and vastly more than anything the enemy ever had. Whatever the enemy has, when God acts, as He did at the Red Sea, or at the Jordan with Joshua, or as the land was taken, or when Jesus achieved redemption for all mankind on the cross, the enemy cannot stand. But it does not stop the trash talking.

I like how Philip Eveson ties this together.

“There is a divine principle embodied in the choice of Zion, as in the case of the Lord’s choice of David and Bethlehem (1 Samuel 16:11; Micah 5:2; Matthew 2:6). God chooses the foolish, weak, base and



despised things of the world to shame the wise and mighty, that 'no flesh should glory in his presence' (1 Corinthians 1:27–29).

The mountain might not seem impressive but God's forces certainly are, like a sea of formidable iron chariots used in warfare (Judges 1:19; 4:13; 1 Samuel 13:5; 2 Samuel 10:18), and this sovereign Lord 'is among them' both to protect (see 2 Kings 6:8–17) and to give victory over his foes (Habakkuk 3:8). It is the God who revealed himself to his people at Mount Sinai who is now present with them in the holy place on Mount Zion (verse 17)." (Eveson 2014-2015, 414)

Yep, Mount Hermon is tall, but Zion is holy. It is Mount Zion that will become the center of the universe, not Mount Hermon. It is Mount Zion where God will meet man for all eternity.

Psalms 68:17–19

"The chariots of God are myriads, thousands upon thousands; The Lord is among them as at Sinai, in holiness. You have ascended on high, You have led captive Your captives; You have received gifts among people, Even among the rebellious as well, that the LORD God may dwell there. Blessed be the Lord, who daily bears our burden, The God who is our salvation. Selah" (NASB 2020)

What God has done in the past—particularly at Mount Sinai—serves as an encouragement for people to call on him now and to have hope for the future manifestation of his presence. (Poythress 2018, 361)

God has achieved the victory, takes ownership and we see His forces arrayed across the landscape. All of the armies of heaven, visible and seen and in one location after Armageddon is done. And He has prisoners and is receiving gifts. Paul will quote this in his letter to the church in Ephesus.

Ephesians 4:7–10

"But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE THE CAPTIVES, AND HE GAVE GIFTS TO PEOPLE." (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)" (NASB 2020)

Paul draws the picture of Jesus Christ somehow being the fulfillment of this as Paul has Jesus, ascending on high and giving gifts to mankind.

What do we know for sure. Psalm 68 is a standard description of conquest. It is.

The one who has won the battle, has prisoners as part of the booty.

God is likened to an earthly king returning victoriously from battle, now encompassed by all the spoils of that victory. God's people were brought out of slavery in Egypt and then, after wandering through the wilderness, they entered Canaan where they claimed the land God had promised to them. Entering the promised land required conquering pagan nations; and when Israel finally settled, they celebrated the God who had protected his people and conquered their enemies. God commands a heavenly army, and he conquers in earthly victory. (Platt, Mason and Shaddix 2020, 164)

God set the slaves, His people free and they were part of the booty, freed ones who then went out to serve the Lord.

Paul is using some of the same imagery here as Christ does indeed prevail on the cross against the "bulls of Bashan." I like how Dr. McGee puts it.



When the Lord Jesus Christ ascended to heaven after His death, I think He did two things. First, He took with Him to heaven all those saints of the past who were in paradise. God had saved them on credit up to that time, but our Lord paid the redemptive price for them when He died on the cross. He took them (the spirits of just men made perfect) into the presence of God. Secondly, He gave gifts to men on earth so that today He carries on His work through those to whom He has given those gifts. Every person who is in the body of Christ has a gift—not all have the same gift, of course. As you can see, this is a marvelous verse. (McGee 1997, 785-786)

He freed us and in His triumph over the fallen ones, parades those who He has set free as His booty, now His personal property never to be touched by the enemy again.

We are seeing the military victories of the King being put on display, the flood, the Exodus, the taking of the land, the death and resurrection of Jesus, the taking of a church from the gates of hell, as well as the resurrection and rapture of His church to return to the planet a few years later and achieve the ultimate victory of the enemy and all of the Kings of the nations.

And now He dwells there on Mount Zion, never to leave.

So, now after Armageddon and the conquest of the entire world by King Jesus, He sits on His throne in Mount Zion. "The great conqueror leads captives as he goes to the heights (v 17) and receives gifts from all humankind, even from those who rebel at Yahweh's choice of a place on which to settle and reign. "Sinai" in v 18 is probably a divine epithet for God. Its use in this psalm serves to convey the meaning that Yahweh, long associated with Sinai, is not confined to that mountain and has now changed the place of his abode to another mountain, to Zion. Sinai and Zion are merged, or better, perhaps, Sinai has been moved to Zion. "The traditions of Yahweh's theophany, his earth-shattering apparition to man—even to some extent—his revelation of law, have been transferred from Sinai to Zion. In short, Sinai has not been forgotten so much as absorbed" (J. Levenson, Sinai and Zion [Minneapolis: Winston Press, 1985] 91). Sinai is wherever the God of Sinai is. (Tate 1998, 181)

I not only see Jesus in this picture, but the Father as well as Ezekiel explains when he provides us an eyewitness report of this moment in advance.

Ezekiel 43:1–5

"Then he brought me to the gate that faced toward the east. I saw the glory of the God of Israel coming from the east; the sound was like that of rushing water, and the earth radiated his glory. It was like the vision I saw when he came to destroy the city, and the vision I saw by the Kebar River. I threw myself face down. The glory of the LORD came into the temple by way of the gate that faces east. Then a wind lifted me up and brought me to the inner court; I watched the glory of the LORD filling the temple." (NET 2nd ed.)

What Ezekiel describes is God's glory, the radiant outshining of His character and His presence, coming into the Temple.

Is Ezekiel watching the same throne chariot he saw in Ezekiel 1 as well as in Ezekiel 8-11? He says its appearance was similar. And we see the the Lord enter without delay. All that Jesus Christ has achieved leading up to this moment is why. God has always intended on living with His creation and now He is doing so.

Something else we do not read in Ezekiel, but our understanding of the scripture and what we have seen in the past provides this for us. When God goes into the Temple, so does the Divine Council, as well as all of the divine beings who are responsible for the various actions of the Lord. He enters, as does the entire retinue of the King of Glory.



Psalm 68:19

“Blessed be the Lord, who daily bears our burden, The God who is our salvation. Selah” (NASB 2020)

David, as a shepherd, provides us a picture of our Lord. “The image is that of a shepherd who takes up in his arms a sheep that is lame, weak, or wayward, and delivers it to safety. God does not deliver his people from sin and oppression and then abandon them to be destroyed. Rather, God daily watches over his people and actively intervenes to lift them up and keep them from being swept away in a world of evil.” (Phillips 2019, 279)

Psalm 68:20–23

“God is to us a God of salvation; And to GOD the Lord belong ways of escape from death. **God certainly will shatter the heads of His enemies, The hairy head of one who goes about in his guilt. The Lord said, “I will bring them back from Bashan. I will bring them back from the depths of the sea, So that your foot may shatter them in blood, And the tongue of your dogs may have its portion from your enemies.”**” (NASB 2020)

Again, the reminder, Jesus Christ, when He returns, does so as the avenger of blood and the language here speaks to that role.

What is being graphically described is how the Lord will end the Beast and all of those connected with It at the end of the age. The overthrow of the Beast and the global government of the Beast will indeed be total. Nothing will be left other than those survivors who are allowed to enter into the Kingdom. No matter where they have hidden, or who they have relied on from the fallen ones, they will indeed be destroyed when Jesus returns. And they will be treated like dog food.

Then David turns to the present day of the King around the throne and talks of the remnant.

Psalm 68:24–27

“They have seen Your procession, God, The procession of my God, my King, into the sanctuary. The singers went on, the musicians after them, In the midst of the young women beating tambourines. Bless God in the congregations, Even the LORD, you who are of the fountain of Israel. Benjamin, the youngest, is there, ruling them, The leaders of Judah in their company, The leaders of Zebulun, the leaders of Naphtali.” (NASB 2020)

Here around the throne, David sees the remnant and sees among them, the tribes of Israel, all of them entering to worship the King.

As we join in with David, watching this take place there in the throne room of the King, we too realize that the Lord has done it all. And now, we all join together looking only for the glory of God.

Then we learn more of the changes that have taken place globally.

Psalm 68:28–32

“Your God has commanded your strength; Show Yourself strong, God, You who acted in our behalf. Because of Your temple at Jerusalem Kings will bring gifts to You. Rebuke the animals in the reeds, The herd of bulls with the calves of the peoples, Trampling the pieces of silver; He has scattered the peoples who delight in war. Messengers will come from Egypt; Cush will quickly stretch out her hands to God. **Sing to God, you kingdoms of the earth, Sing praises to the Lord, Selah**” (NASB 2020)

Because of the victory of Jesus when He returned, all the nations now appear before Him, that includes representatives of those nations which in the past, had been on rebellion to the Lord.



What this is showing us is that as we are now in the Kingdom, all the nations of the planet are now under the rule and reign of King Jesus. All are now there to sing praises to the Lord. The planet has now heard of the Lord, and now as one comes to worship Him there in Jerusalem.

Psalm 68:33–35

"To Him who rides upon the highest heavens, which are from ancient times; Behold, He speaks with His voice, a mighty voice. Ascribe strength to God; His majesty is over Israel, And His strength is in the skies. God, You are awesome from Your sanctuary. The God of Israel Himself gives strength and power to the people. Blessed be God!" (NASB 2020)

The picture we see here at the end of the age, now in the Kingdom of God under the rule of King Jesus is this. God has drawn the nations to Himself and they are now gathering together to praise Him because of who He is. He alone is awe inspiring and He is the one who gives strength and power to His people. God will indeed be praised by all of the nations of the world.

Let's pray.

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