

Psalm 68

In Praise of God's Past Victories on Israel's Behalf as a Guarantee of His Establishment of His Victorious Residence on the Temple Mount Worshipfully Acknowledged by all Peoples!

For the choir director. A Psalm of David. A Song.

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A1 PRAYER AND PRAISE FOR GOD'S ABODE ON HIS MOUNTAIN, HE HAVING ESTABLISHED ISRAEL IN HER LAND 68:1-18

B1 A Plea That Elohim May Achieve Victory over His Enemies 68:1-2

C1 A Request for the Dispersion of Elohim's Enemies 68:1

D1 {1} Let God arise, let His enemies be scattered,

D2 And let those who hate Him flee before Him.

C2 A Request That the Wicked Perish Before Elohim 68:2

D1 {2} As smoke is driven away, *so drive them away*;

D2 As wax melts before the fire,

D3 *So* let the wicked perish before God.

B2 A Call to Praise Elohim / Yah for His Defense of His People and Triumph over Their Enemies 68:3-6

C1 The Call to Praise: A Call to the Righteous to Rejoice and Praise Elohim / Yah for Victory! 68:3-4

D1 A Request that the Righteous Might Rejoice Greatly Before Elohim 68:3

E1 {3} But let the righteous be glad; let them exult before God;

E2 Yes, let them rejoice with gladness. ¹

¹ 68:3 - be glad, exult, rejoice, gladness. Three different verbs, all meaning essentially the same thing – to rejoice, followed by the noun, gladness, indicate emphatically that the righteous are to rejoice in Elohim!

- D2 A Call to Sing Praises to Elohim, Named Yah 68:4
 - E1 {4} Sing to God, sing praises to His name;
 - E2 Lift up *a song* for Him who rides through the deserts, ²
 - E3 Whose name is the LORD, and exult before Him.
- C2 The Content of Praise: Elohim Defends the Downtrodden and Punishes the Rebels 68:5-6
 - D1 An advocate of the defenseless 68:5
 - E1 {5} A father of the fatherless and a judge for the widows,
 - E2 Is God in His holy habitation.
 - D2 A rescuer of the downtrodden 68:6a ³
 - E1 {6} God makes a home for the lonely;
 - E2 He leads out the prisoners into prosperity,
 - D3 An abandoner of the rebellious: Only the rebellious dwell in a parched land. 68:6b
- B3 The Recollection of Elohim / Adonai / Shaddai's Actions on Behalf of Israel 68:7-14**
 - C1 The Exodus Event 68:7-10 ⁴
 - D1 His Appearance at Sinai 68:7-8
 - E1 The approach of Elohim 68:7
 - F1 {7} O God, when You went forth before Your people,
 - F2 When You marched through the wilderness, Selah.

² 68:4 - deserts ('arabah): Referring either to God's escorting Israel out of Egypt through deserts into the promised land, or else perhaps a call to implement praise preparatory to God's (ultimate?) triumph over all His and Israel's enemies.

³ 68:6 - Possibly an oblique reference to God's leading enslaved Israel out of Egypt and abandoning the rebellious Egyptian army to drown in the sea in the desert.

⁴ 68:7-10: All the verbal forms in this paragraph are infinitives or perfects until the very last verb (v. 10), which is prefixed (a.k.a. imperfect) and the focal point of the paragraph, that Elohim provided in His goodness for the poor.

- E2 The fearsome phenomena at Sinai 68:8
 - F1 {8} The earth quaked;
 - F2 The heavens also dropped *rain*⁵ at the presence of God;
 - F3 Sinai itself *quaked* at the presence of God, the God of Israel.
- D2 His Provisions in the Wilderness Journey 68:9
 - E1 {9} You shed abroad a plentiful rain, O God;
 - E2 You confirmed Your inheritance⁶ when it was parched.
- D3 His Provision of Land in Which to Dwell 68:10
 - E1 {10} Your creatures settled in it;
 - E2 You provided in Your goodness for the poor, O God.
- C2 Conquering the Land: Adonai / Shaddai's Enablement of Israel's Military Victories 68:11-14
 - D1 Because of Adonai's intervention, an "army" of women proclaim victory! 68:11
 - E1 {11} The Lord gives the command;
 - E2 The women⁷ who proclaim the *good* tidings are a great host:
 - D2 Feminine participation! 68:12
 - E1 {12} "Kings of armies flee, they flee,
 - E2 And she who remains at home will divide the spoil!"⁸

⁵ 68:6 - rain: Note that rain is in italics. The original may imply rain, but perhaps not necessarily. If rain is meant here, it is omitted in Exodus 19:16-19, where the phenomena include thunder, lightning, a thick cloud, a deafening trumpet, a smoky, fiery descent of Yahweh upon the mountain, and a violent earthquake. Perhaps it did rain at Sinai -- the other ingredients were certainly there -- thunder, lightning, and a thick cloud. Rain is definitely present in Ps 77:15-19!

⁶ 68:9 - inheritance: Acc. to Allen P. Ross, *The Bible Knowledge Commentary (TBKC)*, and William A. VanGemeren, *The Expositor's Bible Commentary*, 5, 518, this refers to God's people. VanGemeren acknowledges a secondary reference to the land, which does fit in nicely with the following verse (10).

⁷ 68:11 - women: Miriam led the women in praise for the Red Sea victory (Ex. 15:20). No doubt there were many other such occasions. Cf. also Jephthah's daughter coming out to meet him after his victory (Judges 11:34); women coming out to meet the victorious Israeli troops after David's defeat of Goliath (1 Sam. 18:6).

⁸ 68:12 - she ... at home will divide the spoil: Possibly a reference to Jael, who herself killed Sisera, the general of Jabin, king of Canaan (Judges 4:17-22)

- D3 Great booty! 68:13
- E1 {13} When you lie down among the sheepfolds,
- E2 *You are like* the wings of a dove covered with silver,
- E3 And its pinions with glistening gold.⁹
- D4 Victory from Shaddai under difficult circumstances! 68:14
- E1 {14} When the Almighty scattered the kings there,
- E2 It was snowing in Zalmon.¹⁰

B4 Elohim / Yahweh / Adonai / Yah-Elohim's Ascension into His Sanctuary on Mount Zion! 68:15-18¹¹

- C1 Elohim / Yahweh's Selection of Mount Zion as His Abode 68:15-16
- D1 The majesty of Mt. Hermon and the Anti-Lebanon Range 68:15
- E1 The majesty of Mt. Hermon: {15} A mountain of God is the mountain of Bashan;
- E2 The majesty of the Anti-Lebanon Range: A mountain of many peaks is the mountain of Bashan.¹²

⁹ 68:13 - "Verse 13, though difficult to understand precisely, seems to refer to Judges 5:16 which speaks of reproof of some Israelites who were remiss in supporting the Conquest. While some Israelites were sleeping at night in the open air, refusing to engage in battle, God blessed His **dove** (i.e., Israel; cf. Ps. 74:19). Their prosperity (probably spoils taken from defeated enemies) was like **silver** and **gold** on the **wings** and **feathers** of a dove." (Ross, *TBKC*). On the other hand, it may simply mean that, at the end of the battle, when warriors finally are able to lie down to sleep out in the open wherever they may, they will have acquired great plunder.

¹⁰ 68:14 - snowing in Zalmon: "The **snow... on Zalmon** may refer to a snowfall on a mountain near Shechem (cf. Judges 9:48) which helped Israel rout the enemy. Or it may suggest that God's victory was as refreshing as freshly fallen snow." (Ross, *TBKC*)

¹¹ **68:15-18**. These verses speak of the Lord's choosing Zion above other **mountains** and of His triumphant entry into it like a conqueror. (Allen P. Ross, *TBKC*)

¹² 68:15 - Bashan: "The great **mountains** of the land of **Bashan** refer to the Hermon mountain range, only a few miles north of Bashan (Ross, *TBKC*)." This region refers to "The S end of the Anti-Lebanon Range, marking the N extreme of the territory conquered by Moses and Joshua E of the Jordan. The range is about 18 miles (29 km) in length Its highest peak rises 9232 ft. (2814 m) above sea level, making it easily the tallest mountain in Palestine (*PC Bible Atlas for Windows*)." By contrast, Mount Zion is a mere 2547.6 feet (772 meters) in elevation, while Mount Moriah, the Temple Mount, is 2445.3 feet (741 meters) in elevation at its bedrock outcroppings within the Dome of the Rock Moslem shrine [acc. to Lambert Dolphin, <http://www.ldolphin.org/moriah.html>]. The contrasting compositions of the mountains may also be significant. "The mountains of Bashan are ... throughout volcanic, consisting of slag, lava, and more particularly basalt (*basanites*), which has apparently taken its name from Bashan (Basan)." "In the land on this side Jordan the limestone and chalk formation with intermingled strata of sandstone predominates (Franz Delitzsch, *K & D*)."

- D2 The greater majesty of Mt. Zion,¹³ on which Yahweh will dwell eternally 68:16
- E1 The envy of Mt. Hermon: {16} Why do you look with envy, O mountains with *many* peaks,
- E2 The object of envy – Mt. Zion: At the mountain which God has desired for His abode?
- E3 The reason for envy – it is Yahweh's eternal home! Surely the LORD will dwell *there* forever.
- C2 Elohim / Adonai / Yah-Elohim's Victorious Ascension into His Sanctuary on Mount Zion Prefiguring Christ's Ascension to Heaven Giving Gifts to His Followers! 68:17-18
- D1 The superiority of Elohim Adonai and His (angelic) forces 68:17
- E1 The overwhelming numerical superiority of the army of Elohim: {17} The chariots of God¹⁴ are myriads, thousands upon thousands;
- E2 The majesty of Adonai, as at Sinai: The Lord is among them *as at Sinai*, in holiness.

¹³ 68:16 - Mt. Zion, or literally, "the mountain which God has desired for His abode." Though Mount Hermon and its range are greater visually and compositionally, Mt. Zion is greater by far functionally, for it is the eternal home of Yahweh! This is, incidentally, the fundamental reason why so many leaders and (common people) of the world hate Zionism -- they hate God, and they hate God's people!

Technically, the mountain is Mount Moriah, as indicated in 2 Chron. 3:1 "Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where *the LORD* had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite." However, Zion is used in a number of ways in Scripture: "Many of the psalmists used the term to refer to the Temple built by Solomon (2:6; 48:2; 84:7; 132:13). In Isaiah 1:27, the idea of "Zion" included the whole nation. Zion also stood for the capital of Judah (Amos 6:1). The most common usage of Zion was to refer to the city of God in the new age (Isa. 1:27; 28:16; 33:5). *Zion* was understood, also, to refer to the heavenly Jerusalem (Isa. 60:14; Heb. 12:22; Rev. 14:1), the place where the Messiah would appear at the end of time (James Newell, "Zion," *Holman Bible Dictionary*)." Here, we use Zion in a broader, non-technical sense.

¹⁴ 68:17 - chariots of God: "Choosing Zion for His dwelling place, God entered the city with a vast company (**thousands of thousands**) of angelic hosts, pictured here as riding in **chariots** (Allen P. Ross, *TBKC*)." Ross appears unwilling to take God's chariots literally. My response is that, just because something is invisible to the human eye does not prove its nonexistence. God apparently does have chariots, evidently manned by angels (2 Kings 6:15-17; see also 2 Kings 2:9-12). Though Israel's enemies often employed chariots Israeli armies seemed to rely more on infantry. Nevertheless, David evidently had at least 100 chariots in his army (2 Sam. 8:4); Adonijah had chariots at his disposal (2 Kings 1:5); Solomon had 1400 chariots (1 Kings 10:26); and Zimri was commander of half of the chariots of Elah, King of Israel (1 Kings 16:8-9).

- D2 The ascent of Yah Elohim to Mount Zion ¹⁵ 68:18
- E1 {18} You have ascended on high,
- E2 You have led captive *Your* captives;
- E3 You have received gifts ¹⁶ among men,
- E4 Even *among* the rebellious also, that the LORD God may dwell *there*.

A2 ANTICIPATION OF GOD'S ESTABLISHMENT OF HIS WORLD-WIDE REIGN OVER THE NATIONS FROM HIS TEMPLE IN JERUSALEM 68:19-35

B1 Blessings Called upon Adonai / El / Yahweh / Elohim for Delivering Israel and Destroying Her Enemies. 68:19-23

- C1 Blessings Called upon Adonai / El, who bears Israel's burden 68:19-20
- D1 The calling of blessings upon Adonai {19} Blessed be the Lord, 68:19a
- D2 The summary reason for the blessings – Adonai is Israel's daily burden-bearer: who daily bears our burden, 68:19b

¹⁵ 68:18 - Mt. Zion (Title): "Thus the Lord went all the way **from Sinai** (cf. v. 8) to **His sanctuary** in Zion. His entrance into Jerusalem (when David conquered it, 2 Sam. 5:6-8, or when David moved the ark to Jerusalem, 2 Sam. 6) was like a mighty conqueror ascending **on high** with **captives**, receiving tribute **from** the vanquished, **the rebellious** (Allen P. Ross, *TBKC*)."

It is interesting to note the Heb. verb forms in Ps 68:17-18 (Engl. numbering). There are no verbs in v. 17. The three prominent verbs, "You have ascended," "You have led captive," and "You have received," are Qal suffixed (perfects), meaning they are not main verbs but are auxiliary to prefixed (imperfect) verbs. In English, the point of these verbs is found in the closing words of v. 18, "that the LORD God may dwell there," i.e. on Mount Zion. In Heb. "may dwell" is a Qal infinitive, which is not a main verb. But in Heb. thought, the whole paragraph is supportive material for the last preceding main statement in v. 16, "Surely the LORD will dwell there forever!" -- where "will dwell" *is* a main verb (Qal prefixed (imperfect)). Thus the whole point of the conquering is for God to dwell forever on Mt. Zion.

From a Christian point of view (see succeeding footnote on Ps 68:18), the ultimate Zion is described in Rev. 21-22. The whole point of Christ's conquering sin, death, and the forces of evil (including the world, the flesh, and the devil), is that He may dwell with us saints forever in the New Jerusalem!

¹⁶ Ps. 68:18 - received gifts: "Psalm 68:18 was referred to by Paul in Ephesians 4:8 (cf. comments there). However, rather than quoting the Hebrew, Paul apparently followed the Jewish interpretation of the day (the Targum), which paraphrased this verse as follows: "You did ascend to the firmament, O Prophet Moses! You led captivity captive; you taught the words of the Law; you gave [not 'received,' as in the Heb.] gifts to the sons of men." (This interpretation saw Moses as God's representative.) Paul followed this Jewish exegesis because it explained that the conqueror *distributed* the gifts to His loyal subjects. The apostle applied that idea to Christ's victory over the forces of evil and His granting spiritual gifts (cf. Eph. 4:11) to those on His side. By this analogy (based more on the Jewish interpretation of the psalm than on the exact Heb. wording) Paul emphasized the greatness of believers' spiritual victory in Christ (Allen P. Ross, *TBKC*)."

- D3 Supporting reasons for blessing Adonai, the burden-bearer 68:19c-20
- E1 El is Israel's salvation: The God *who* is our salvation. Selah. 68:19c
 - E2 El is an El (God) of deliverances: {20} God is to us a God of deliverances; 68:20a
 - E3 Yahweh Adonai provides escapes from death: And to GOD the Lord belong escapes from death. 68:20b
- C2 Elohim / Adonai's determination to shatter His enemies through Israeli military conquest 68:21-23
- D1 Elohim's determination to shatter the head of His enemies 68:21
 - E1 {21} Surely God will shatter the head of His enemies,¹⁷
 - E2 The hairy crown of him who goes on in his guilty deeds.
 - D2 Adonai's promise to restore Israel to shatter her enemies -- hers and God's 68:22-23
 - E1 His double promise to restore Israel 68:22
 - F1 From Bashan: {22} The Lord said, "I will bring *them* back from Bashan."¹⁸
 - F2 From the Red Sea: I will bring *them* back from the depths of the sea;¹⁹

¹⁷ 68:21 - His enemies: The text clearly designates these enemies as Elohim's enemies. It also clearly states that Elohim will shatter the head of those opposing Him. In v. 24 it is clearly your (Israel's) foot that will shatter the enemy. Here is Biblical Jihad. The enemies of God and Israel are one in the same. To oppose Israel is to oppose God. Thus, when Israel conquered the land of Canaan, she was justified in genocide precisely because the enemies therein were enemies of God!

Herein lies the deceit of Satan and the dilemma of the West, especially America. Satan takes Biblical, God-ordained truth, and twists it for his own evil purpose. Satan has taken Biblical Jihad and used it among Israel's fiercest enemies through their false god, the god of war, in a false religion, Islam, against Israel herself and Israel's supporters! It is no wonder that Rabbi Chaim Richman, of the Temple Institute in Jerusalem, labels Islam "a murderous desert cult"! The dilemma for the West, especially America, is that, having liberated Iraq from Saddam Hussein and having set up elections in Iraq, the Shiite majority may well set up a theocracy that will rededicate itself to a jihad against Israel and Israel's allies, especially America! Today is Valentines Day, February 14, 2005. Time will soon tell whether or not George Bush has conquered a tornado only to reap a massive hurricane! -- conquered a flood only to reap a tsunami!

¹⁸ 68:22 - Bashan: David is saying that God's resolve to extricate Israel from Bashan, probably a reference to Israel's victory over Og in Num. 21:33-35, symbolizes Israel's victory ultimate total victory with God ensconced in Jerusalem (see Allen P. Ross, *TBKC*). Ultimately this will be fulfilled when Jesus sits on the throne, initially during the Millennium, finally during the Eternal State (Rev. 21-22).

¹⁹ 68:22 - sea: Probably a reference to God's leading Israel through the Red Sea (cf. Isa. 51:10; see Allen P. Ross, *TBKC*; see preceding footnote on Bashan).

- E2 His reason for restoring Israel: Triumph over and humiliation of the enemies! 68:23
- F1 So Israel's foot may stomp in triumph on the bloody corpses of the enemy: {23} That your foot may shatter *them* in blood,²⁰
- F2 So Israeli dogs may lick up the blood of the enemies: The tongue of your dogs *may have* its portion from *your* enemies."

B2 The Call to Bless Elohim / my El, my King / Yahweh in View of His Entrance into the Sanctuary. 68:24-27

- C1 The Spectacular Entrance of Elohim / my El, my King into the Sanctuary! 68:24-25
- D1 The witnessing of the procession: {24} They have seen Your procession, O God, The procession of my God, my King,²¹ into the sanctuary.²² 68:24
- D2 The musicians in the procession: {25} The singers went on, the musicians after *them*, In the midst of the maidens beating tambourines. 68:25
- C2 The Call to Bless Elohim / Yahweh 68:26
- D1 {26} Bless²³ God in the congregations,
- D2 *Even* the LORD, *you who are* of the fountain of Israel.

²⁰ 68:23 blood: To stand on a bloody corpse and permit dogs to lick the blood of the slain is a picture of total triumph for Israel and God and abject humiliation for the enemies of God and Israel! Notice that when Messiah will come from Edom to deliver Israel (modern day Jordan), having defeated Israel's nearby enemies to the SE, his garments will be spattered with blood (Isa. 63:1-6, cf. Rev. 19:13)! This is an angry, destroying God, not a compassionate redeeming God. The Lamb of God will roar as the Lion of Judah (Rev. 5:5)!

²¹ 68:24 - my God, my King: One can see the heart of David in his relationship with God. It is no wonder God called him "a man after His (God's) own heart" (1 Sam 13:14), and no wonder that David, apparently, will be the designated resurrected prince in Christ's Millennial Kingdom (Ezekiel 34:24).

²² 68:24 - procession of ... God ... into the sanctuary: The most likely occasion, in the present writer's opinion, is David's successful bringing of the ark of God into a tent which he had erected for that purpose in the city of David in Jerusalem (2 Sam. 6:12-17). The tent is here called a sanctuary, or holy place. A permanent structure would not be built until Solomon's reign.

²³ 68:26 - Bless: This is the main verb of the whole paragraph, 68:24-27.

C3 Representatives of Israel Present at the Divine Entrance 68:27

D1 {27} There is Benjamin, the youngest, ruling them, The princes of Judah *in* their throng,

D2 The princes of Zebulun, the princes of Naphtali.²⁴

B3 The Request for Elohim Again to Come to Israel's Aid, Assuring the Defeat and Submission of Distant Kings and Peoples. 68:28-31

C1 Elohim, the Source of Strength, Requested to Demonstrate His Strength on Israel's Behalf 68:28

D1 He is the source of the King's strength: {28} Your ²⁵ God has commanded your strength;

D2 He is asked again to show Himself strong on Israel's behalf: Show Yourself strong, O God, who have acted on our behalf.

C2 David's Prediction that Distant Kings Will Bring Tribute to God, Who Dwells in the Temple at Jerusalem 68:29-31

D1 The prediction: {29} Because of Your temple at Jerusalem Kings will bring gifts to You. 68:29

D2 The specific examples 68:30-31

E1 The symbol of Egypt 68:30a

F1 {30} Rebuke the beasts ²⁶ in the reeds,

F2 The herd of bulls with the calves of the peoples,

E2 The subjugation of Egypt: Trampling under foot the pieces of silver;²⁷ 68:30b

²⁴ 68:27 - Benjamin and Judah represent the southern tribes, Zebulun and Naphtali the northern (Allen P. Ross, TBKC).

²⁵ 68:28 - **Your** (God), **your** (strength): Both are pronouns are singular. "The language of ver. 29a is addressed to Israel, or rather to its king ... (Keil and Delitzsch)."

²⁶ 68:30 - beasts (better beast - Heb. is singular) in the reeds: "**The beast among the reeds** (v. 30) is a symbolic representation of the enemy, perhaps **Egypt** (v. 31). **Bulls** suggests Egypt's strength (Allen P. Ross, TBKC)." "Egypt appears here as the greatest and most dreaded worldly power (K & D)."

²⁷ 68:30 - silver: The idea either is, as NASB, that the pieces of silver, which formerly Israel had been forced to pay Egypt, God now tramples under foot with the implication that they will be returned by Egypt to Israel; or, better, with NIV, that Egypt, the (formerly) powerful beast among the reeds now comes prostrating himself (trampling himself under foot - Hithpael Ptcpl) before the God and ruler of Israel with (there is a *beth* before silver unaccounted for in the NASB translation) tribute money.

- E3 The scattering of war-mongers: He has scattered the peoples who delight in war. 68:30c
- E4 Representative overtures of peace and submission 68:31
 - F1 Egypt: {31} Envoys will come out of Egypt;
 - F2 Ethiopia: Ethiopia will quickly stretch out her hands to God.

B4 The Kingdoms of the Earth Called upon to Sing Praise to Elohim / Adonai, Imposing His Will from the Heavens, Championing Israel! 68:32-34

- C1 The Double Call to Kingdoms of the Earth to Sing Praises to the God of Israel 68:32
 - D1 Sing to Elohim: {32} Sing to God, O kingdoms of the earth,
 - D2 Sing praises to Adonai: Sing praises to the Lord, Selah.
- C2 The Description of the God of Israel 68:33
 - D1 He rides (on a cherub?) in the most primeval heavens: {33} To Him who rides upon the highest heavens, which are from ancient times;²⁸
 - D2 He is most known for His mighty speech! Behold, He speaks forth with His voice, a mighty voice.
- C3 The Call to the Kingdoms to Acknowledge Elohim's Ultimately Superior Strength and Majesty on Behalf of Israel! 68:34
 - D1 Elohim's Strength: {34} Ascribe strength to God;
 - D2 His Majestic Partiality Toward Israel: His majesty is over Israel
 - D3 His Heavenly (Not Earthly) Strength: And His strength is in the skies.

²⁸ 68:33 - rides upon ... heavens ... ancient times: Riding upon the heavens may well be a reference to His riding upon a cherub to negotiate the vast reaches of the heavens (see Ps. 18:10), a condescension on His part for the sake of the angels, for he needs no angelic steed to move from place to place since He is omnipresent. The "heavens of the heavens" (lit.) means the most far flung heavens -- perhaps the heavens that constitute the abode of God, the realm of the spiritual, not physical. Ancient times indicates, perhaps, that these heavens were in existence prior to Genesis 1 and the creation of the physical universe therein described. Angels existed then, but our physical universe had not yet been created. (See comments of K & D.) Allen P. Ross, *TBKC*, notes that God rides through the deserts (68:4) and here He rides through the skies (68:33).

B5 The Anticipated Response²⁹ of the Nations, Acknowledging Elohim's Awesomeness from His Sanctuary and His Empowerment of Israel, His People, and Blessing Him! 68:35

- C1 Elohim is Awesome from His Temple in Jerusalem! {35} O God, *You are* awesome from Your sanctuary.
- C2 The Elohim of Israel Empowers Israel! The God of Israel Himself gives strength and power to the people.
- C3 May Elohim Be Blessed! Blessed be God!

EXPANDED ANALYSIS OF PSALM 68

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²⁹ 68:35 - Anticipated Response (Title): One cannot conclusively prove that this last verse is an anticipated response from the nations. I happened upon this idea reading a commentary, but cannot document the source. It's possible, of course, that David is calling upon the people of Israel to give glory to the God of Israel. It makes more sense, however, in view of the preceding three verses, in which the nations are being asked to sing praise to God and ascribe strength to Him, to interpret v. 35 as the prophesied response of the nations.

It is true that one day the leaders of Europe, whose present foreign policies are presently anti-American, anti-Israeli, and pro-"Palestinian," and the leaders of the Arab nations surrounding the Mediterranean and residing in Mesopotamia, will lead their nations in acknowledging the greatness and sovereignty not only of the God of Abraham, Isaac, and Jacob, but His Messiah, Jesus of Nazareth, to the exclusion of Mohammed and every other mere mortal! "And the LORD will be king over all the earth; in that day the LORD will be *the only* one, and His name the only one (Zech. 14:9)." "...For the earth will be full of the knowledge of the LORD as the waters cover the sea! Then in that day The nations will resort to the root of Jesse, Who will stand as a signal to the peoples; and His resting place will be glorious (Isa. 11:9b-10)!"

Author's Literal Translation

- 68:1 For the choir director, of David, a psalm, a song.
- 68:2 (Imperfects translated as Jussives)
Let Him arise – Elohim; Let them scatter – his enemies –
And let them flee – the ones hating him – from his face.
- 68:3 (Imperfects translated as Jussives)
As to be driven away – smoke – may you drive [them] away.
As to be melted – wax – from before fire,
May they perish – wicked ones – before Elohim.
- 68:4 (Imperfects translated as Jussives)
But the righteous ones – let them rejoice, and let them exult before the face of Elohim,
And let them display joy in gaiety!
- 68:5
Sing to Elohim; sing praises to His name.
Lift up [a song] for the one riding in the deserts by Yah, His name,
And exult before His face!
- 68:6
A Father of the orphan and a Judge of the widow [is] Elohim in home – His holy [one].
- 68:7
Elohim – the one causing to dwell [lit. to sit down] the lonely in a house;
– the one leading out prisoners into prosperity;
However, rebellious ones settle down in a scorched land.
- 68:8
Elohim, when you [to] went out before the faces of your people;
When you [to] marched in the desert – Selah –
- 68:9
[The] earth quaked;
The heavens even dropped [rain] before the face [presence] of Elohim
– This Sinai before the face of Elohim, the Elohe (God) of Israel.
- 68:10
Rainfall plentiful you caused to swing [shower back and forth across the land of Israel],
Elohim. [In other words, once they were settled in Canaan, God repeatedly sent propitious
showers that moved back and forth watering their cropland.]
Your inheritance – when it was parched – You confirmed.
- 68:11
Your creatures settled in it;
You provided in Your goodness for the poor, Elohim.
- 68:12
Adonai gives word [command];
[The women] proclaiming the *good* news are warriors – a great [group]!

68:13

Kings of armies flee – they flee!
And she who remains at home divides the spoil.

68:14

When you [men] lie down among the sheepfolds,
You are like the wings of a dove covered with silver, and its feathers with glistening gold.

68:15

When scattered – Shaddai – the kings there, it was snowing (Hiphil Impf Apoc 3FS) in Zalmon.

68:16

A mountain of Elohim is the mountain of Bashan; A mountain of high [peaks] is the mountain of Bashan.

68:17

Why do you look with envy, O mountains of high (peaks),
At the mountain [in] which has desired – Elohim – himself to dwell?
Surely Yahweh will settle *there* for eternity.

68:18

The chariots of Elohim are ten thousands – thousands [into] infinity [my synonym for “sublimity” in Bible Windows Dictionary].
Adonai [is] among them *as at* Sinai, in holiness.

68:19

You have ascended to [the] height;
You have taken captive those captive.
You have received gifts among men
Even from ones being rebellious, that might settle [among them] – Yah Elohim!

68:20

Blessed be Adonai!
Who day by day bears our burden –
[He who is] the El of our salvation. Selah.

68:21

The El is to us an El of deliverances,
And to Yahweh Adonai [belong] – from death – escapes!

68:22

Surely Elohim will shatter the head of the ones opposing Him,
The crown of the head of hair of the one going on in his guilty deeds.

68:23

Said Adonai, “From Bashan I will cause [them] to return;
I will cause [them] to return from the depths of the sea

68:24

“So that may shatter [them] – your foot – in blood;
The tongue of your dogs – the ones opposing – from its [portion having].

- 68:25
They have seen your procession, O Elohim,
The procession of my El, my King, into the sanctuary.
- 68:26
Went in front the ones singing;
Afterward, those playing stringed instruments;
In the midst, young women playing (tambourines).
- 68:27
In the congregations, bless Elohim
Even Yahweh, you who are of the fountain of Israel.
- 68:28
There is Benjamin – [the] youngest– leading them,
the officials of Judah in their noisy crowds,
the officials of Zebulun,
the officials of Naphtali.
- 68:29
Has commanded – your Elohim – your strength.
Be strong, O Elohim,
Who have acted on our behalf.
- 68:30
Because of Your temple at Jerusalem,
To You will bring kings a gift.
- 68:31
Rebuke the beast of the reed,
The herd of bulls with the calves of the peoples,
[Each one] prostrating himself with pieces of silver.
Let him scatter³⁰ the peoples who delight in war.
- 68:32
Shall come envoys out of Egypt;
Ethiopia will quickly stretch out her hands to Elohim.
- 68:33
Kingdoms of the earth/land, sing to Elohim!
Sing praises to the Lord! Selah.
- 68:34
To the one riding in the heavens of the heavens which are from ancient times,
Behold, He speaks forth with His voice – a voice of power [i.e., a powerful voice].

³⁰ 68:30 (Eng) 31 (Heb) - scatter. Though a perfect, I am translating it as a jussive (following NIV), paralleling the imperative, rebuke, in the first part of the verse.

68:35

Ascribe strength to Elohim!
Over Israel [is] His majesty,
And His strength in the clouds!

68:36

Fearful You [are], Elohim, from Your sanctuaries!
The El of Israel is the One giving strength and adrenaline to [His] people!
[May He] be blessed – Elohim!