

Message Twelve  
**Christ as the Center of God's Move on the Earth  
from His Incarnation through His Ascension  
to His Second Coming**

EM *Hymns*: 124, 1096

Scripture Reading: Num. 10:33-36; Psa. 68

- Num 10:33 So they set out from the mountain of Jehovah three days' journey, with the Ark of the Covenant of Jehovah setting out before them three days' journey, to seek out a resting place for them.
- Num 10:34 And the cloud of Jehovah was over them by day when they set out from the camp.
- Num 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.
- Num 10:36 And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel.
- Psa 68:1 Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him.
- Psa 68:2 As smoke is driven away, You will drive them away; / As wax melts before fire, / The wicked will perish before God.
- Psa 68:3 But the righteous will rejoice; they will exult before God / And be glad with rejoicing.
- Psa 68:4 Sing to God; sing psalms to His name; / Triumph in Him who rides through the deserts
- Psa 68:5 A Father to the orphans and a Judge for the widows / Is God in His holy habitation.
- Psa 68:6 God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity; / But the rebellious dwell in a parched land.
- Psa 68:7 O God, when You went forth before Your people, / When You marched through the desert, Selah.
- Psa 68:8 The earth trembled, the heavens also dripped, / At the presence of God; / Sinai there quaked / At the presence of God, the God of Israel.
- Psa 68:9 You shed forth bountiful rain, O God; / You confirmed Your inheritance when it languished.
- Psa 68:10 Your living flock dwelt in the land; / In Your goodness You provided for the poor, O God.
- Psa 68:11 The Lord gives the command; / The women who bear the glad tidings are a great host.
- Psa 68:12 The kings of the armies flee. / They flee! / And she who abides at home / Divides the spoil.
- Psa 68:13 Though you lie among the sheepfolds, / There are dove wings covered with silver, / And its pinions, with greenish yellow gold.
- Psa 68:14 When the Almighty scattered / The kings in the land, / It snowed on Zalmon.
- Psa 68:15 O mighty mountain, O mountain of Bashan, / O many-peaked mountain, O mountain of Bashan:
- Psa 68:16 Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.
- Psa 68:17 The chariots of God are twenty thousand, / Thousands upon thousands; / The Lord is among them, / As at Sinai, in the sanctuary.
- Psa 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.
- Psa 68:19 Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah.
- Psa 68:20 God is to us / A God of deliverance, / And with Jehovah the Lord / Are the goings forth even from death.
- Psa 68:21 Indeed God will smash / The head of His enemies, / The hairy crown / Of him who goes about in his guiltiness.
- Psa 68:22 The Lord said, I will bring them again from Bashan; / I will bring them again from the depths of the sea,
- Psa 68:23 That you may bathe your foot in blood, / That the tongue of your dogs may have their portion from the enemies.
- Psa 68:24 They have seen Your goings, O God, / The goings of my God, my King, in the sanctuary:
- Psa 68:25 Singers go before; players after; / In the midst of virgins sounding the tambourines.
- Psa 68:26 Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel.
- Psa 68:27 There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali.
- Psa 68:28 Your God has commanded your strength; / Strengthen, O God, that which You have done for us.
- Psa 68:29 Because of Your temple at Jerusalem, / Kings will bring a gift to You.
- Psa 68:30 Rebuke the animals of the reeds, / The herd of the bulls among the calves of the peoples, / Trampling on those who lust after silver; / Scatter the peoples who take delight in war.
- Psa 68:31 Nobles will come out of Egypt; / Cush will quickly stretch out its hands to God.
- Psa 68:32 O kingdoms of the earth, / Sing to God, / Sing psalms to the Lord, Selah.
- Psa 68:33 To Him who rides upon the ancient heaven of heavens. / Behold, He utters His voice, a mighty voice.

Psa 68:34 Ascribe strength to God; / His excellence is over Israel, / And His strength is in the skies.  
 Psa 68:35 You are awesome, O God, from Your sanctuaries. / The God of Israel, He gives strength and power to the people. / Blessed be God!

**I. God's guidance to His people in a general way was by the cloud and the two silver trumpets (Num. 9:15-10:10), whereas His leading of His people in a particular way was through the Ark (vv. 33-36), a type of the crucified and resurrected Christ in His ascension:**

- Num 9:15 And on the day that the tabernacle was set up, the cloud covered the tabernacle, the Tent of the Testimony; and in the evening it was like the appearance of fire over the tabernacle until morning.
- Num 9:16 So it was always; the cloud covered it by day, and the appearance of fire by night.
- Num 9:17 And whenever the cloud was taken up from over the tent, then after that the children of Israel set out; and in the place where the cloud settled, there the children of Israel encamped.
- Num 9:18 At the commandment of Jehovah the children of Israel set out, and at the commandment of Jehovah they encamped; as long as the cloud settled upon the tabernacle, they remained encamped.
- Num 9:19 Even when the cloud extended its time over the tabernacle for many days, the children of Israel kept the charge of Jehovah and did not set out.
- Num 9:20 If sometimes the cloud was upon the tabernacle a few days, according to the commandment of Jehovah they remained encamped; then at the commandment of Jehovah they set out.
- Num 9:21 If sometimes the cloud remained from evening until morning, when the cloud was taken up in the morning, they set out; or if it remained a day and a night, when the cloud was taken up, they set out.
- Num 9:22 Whether it was two days or a month or a longer time that the cloud extended its time over the tabernacle and settled above it, the children of Israel remained encamped and did not set out; but when it was taken up, they set out.
- Num 9:23 At the commandment of Jehovah they encamped, and at the commandment of Jehovah they set out. They kept the charge of Jehovah according to the commandment of Jehovah through Moses.
- Num 10:1 Then Jehovah spoke to Moses, saying,
- Num 10:2 Make yourself two trumpets of silver; of beaten work you shall make them; and you shall use them for summoning the assembly and for the setting out of the camps.
- Num 10:3 And when they blow them, all the assembly shall gather themselves to you at the entrance of the Tent of Meeting.
- Num 10:4 But if they blow only one, then the leaders, the heads of the thousands of Israel, shall gather themselves to you.
- Num 10:5 And when you blow an alarm, the camps that are encamped on the east side shall set out.
- Num 10:6 And when you blow an alarm the second time, the camps that are encamped on the south side shall set out. They shall blow an alarm for them to set out.
- Num 10:7 But when the congregation is to be gathered together, you shall blow, but you shall not sound an alarm.
- Num 10:8 And the sons of Aaron, the priests, shall blow the trumpets; and this shall be for you a perpetual statute throughout your generations.
- Num 10:9 And when you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets, so that you may be remembered before Jehovah your God and be saved from your enemies.
- Num 10:10 Also on your days of rejoicing and at your appointed feasts and at the beginnings of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a reminder on your behalf before your God; I am Jehovah your God.
- Num 10:33 So they set out from the mountain of Jehovah three days' journey, with the Ark of the Covenant of Jehovah setting out before them three days' journey, to seek out a resting place for them.
- Num 10:34 And the cloud of Jehovah was over them by day when they set out from the camp.
- Num 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.
- Num 10:36 And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel.

A. Hence, the unique Leader of God's people is not any man (cf. vv. 29-32) but is the crucified and resurrected Christ (Matt. 23:10).

Num 10:29 And Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, We are setting out to the place concerning which Jehovah said, I will give it to you. Come with us, and we will treat you well, for Jehovah has promised good to Israel.

Num 10:30 But he said to him, I will not go; but rather I will go to my own land and to my relatives.

Num 10:31 So Moses said, Please do not leave us, for you know where we can encamp in the wilderness, and you will be eyes for us.

Num 10:32 And if you go with us, whatever good Jehovah does for us, we will do for you.

Matt 23:10 Neither be called instructors, because One is your Instructor, the Christ.

B. He is the Leader, and He leads us to the proper place of rest on the long and rugged journey of the Christian life—Heb. 4:8-9 and footnotes.

Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

Heb 4:9 So then there remains a <sup>1</sup>Sabbath rest for the people of God.

Note 1 This Sabbath rest is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 4:8). Christ is rest to the saints in three stages: (1) in the church age, as the heavenly Christ, the One who rests from His work and sits on the right hand of God in the heavens, He is the rest to us in our spirit (Matt. 11:28-29) ; (2) in the millennial kingdom, after Satan is removed from this earth (Rev. 20:1-3), Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be His co-kings (Rev. 20:4, 6), sharing and enjoying His rest; (3) in the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all God's redeemed for eternity. But the Sabbath rest mentioned here and typified by the rest of the good land of Canaan covers only the first two stages of Christ's being our rest; it does not include the third stage. The rest in the first two stages is a prize to His diligent seekers, who not only are redeemed but also have enjoyed Him in a full way, thus becoming the overcomers; whereas the rest in the third stage is not a prize but the full portion allotted to all the redeemed ones. Therefore, in the first two stages, and especially in the second, Christ as our rest is the Sabbath rest mentioned here, the rest that remains for us to seek after and enter into diligently. It is in the second stage of His being our rest that Christ will take possession of the whole earth as His inheritance (Psa. 2:8; Heb. 2:5-6), making it His kingdom for a thousand years (Rev. 11:15). All His overcoming followers who seek and enjoy Him as their rest in the first stage will participate in His reign in the millennium (Rev. 20:4, 6; 2 Tim. 2:12). Moreover, they will inherit the earth (Matt. 5:5; Psa. 37:11), some having authority over ten cities, some over five (Luke 19:17, 19), and will partake of the joy of their Lord (Matt. 25:21, 23). That will be the kingdom rest, which is typified by the rest of entering into the good land of Canaan. The rest of the good land was the goal of all the children of Israel, who had been redeemed and delivered from Egypt; likewise, the rest of the coming kingdom is the goal of the New Testament believers, who have been redeemed and saved from the world. We are now all on the way toward this goal.

God's full salvation, which He intended for the children of Israel, included redemption through the passover lamb, the exodus from Egypt, feeding on the heavenly manna, having their thirst quenched by the living water from the cleft rock, and partaking of the good land of Canaan. All the children of Israel shared in the passover lamb, the heavenly manna, and the living water, but only Joshua and Caleb, out of those who shared the exodus from Egypt, entered into the good land and partook of it; all the rest fell in the wilderness (Num. 14:30; 1 Cor. 10:1-11). Though all were redeemed, only the two overcomers, Joshua and Caleb, received the prize of the good land.

The passover lamb, the heavenly manna, the living water, and the good land of Canaan are all types of different aspects of Christ. According to what is depicted by the experiences of the children of Israel, not all believers who have been redeemed through Christ will partake of Christ as a prize, as their rest, their satisfaction, in both the church age and the coming kingdom; only those who, after being redeemed, seek

Christ diligently will partake of Him in such a way. This is why the apostle Paul, though fully redeemed, was still pursuing toward the goal that he might gain Christ as the prize (Phil. 3:10-14). In Phil. 3 Paul told us that he had been in Judaism but that for Christ's sake he had given it up (Phil. 3:4-9). Here, in this book, the writer held the same concept, encouraging the Hebrew believers to forsake Judaism and press toward Christ so that they would not miss the prize.

C. The leading of the Ark of the Covenant indicates that the leading of Christ is faithful, according to a covenant:

1. God made a covenant with Abraham and his descendants to bring them into the good land—Gen. 17:1-8; cf. Exo. 23:20.

Gen 17:1 And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; / Walk before Me, and be perfect.

Gen 17:2 And I will make My covenant between Me and you, / And I will multiply you exceedingly.

Gen 17:3 And Abram fell on his face, and God talked with him, saying,

Gen 17:4 As for Me, this is My covenant with you, / And you shall become the father of a multitude of nations.

Gen 17:5 Your name shall no longer be called Abram, / But your name shall be Abraham; / For I have made you the father of a multitude of nations.

Gen 17:6 And I will make you exceedingly fruitful; and I will make nations of you, and kings will come forth from you.

Gen 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.

Gen 17:8 And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

Exo 23:20 I am now sending an Angel before you to keep you in the way and to bring you into the place which I have prepared.

2. Eventually, God's covenant was placed in the Ark; thus, the Ark was called the Ark of the Covenant.

3. Hence, the Christ who leads us into a resting place is the Christ of the covenant, the Christ of God's faithfulness—cf. 2 Cor. 1:19-20.

2 Cor 1:19 For the Son of God, Jesus Christ, who was preached among you through us, through me and Silvanus and Timothy, did not become yes and no, but our word has become yes in Him.

2 Cor 1:20 For as many promises of God as there are, in Him is the Yes; therefore also through Him is the Amen to God, for glory through us to God.

## II. Numbers 10:35 and 36 say, “When the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You. And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel”:

A. Numbers 10:35 is quoted in Psalm 68:1; in Ephesians 4:8-10 Paul applied the word in Psalm 68 to the ascension of Christ; hence, the rising up in this verse refers to Christ's rising up to the heavens in His ascension.

Num 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.

Psa 68:1 Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him.

Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?

Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

Psa 68 be omitted.

B. Since the rising up in Numbers 10:35 refers to Christ's rising up to the heavens in His ascension, the word *return* spoken by Moses in verse 36 must refer to the second coming of Christ.

Num 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.

Num 10:36 And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel.

C. Moses' word in verses 35 and 36 portrays a full view of God's economy from Christ's incarnation to be the Ark, the embodiment of the Triune God, through His ascension to His second coming.

Num 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.

Num 10:36 And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel.

### **III. Psalm 68 as an exposition of Numbers 10:35 and 36 reveals Christ as the center of God's move on the earth:**

Psa 68:1 Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him.

Psa 68:2 As smoke is driven away, You will drive them away; / As wax melts before fire, / The wicked will perish before God.

Psa 68:3 But the righteous will rejoice; they will exult before God / And be glad with rejoicing.

Psa 68:4 Sing to God; sing psalms to His name; / Triumph in Him who rides through the deserts

Psa 68:5 A Father to the orphans and a Judge for the widows / Is God in His holy habitation.

Psa 68:6 God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity; / But the rebellious dwell in a parched land.

Psa 68:7 O God, when You went forth before Your people, / When You marched through the desert, Selah.

Psa 68:8 The earth trembled, the heavens also dripped, / At the presence of God; / Sinai there quaked / At the presence of God, the God of Israel.

Psa 68:9 You shed forth bountiful rain, O God; / You confirmed Your inheritance when it languished.

Psa 68:10 Your living flock dwelt in the land; / In Your goodness You provided for the poor, O God.

Psa 68:11 The Lord gives the command; / The women who bear the glad tidings are a great host.

Psa 68:12 The kings of the armies flee. / They flee! / And she who abides at home / Divides the spoil.

Psa 68:13 Though you lie among the sheepfolds, / There are dove wings covered with silver, / And its pinions, with greenish yellow gold.

Psa 68:14 When the Almighty scattered / The kings in the land, / It snowed on Zalmon.

Psa 68:15 O mighty mountain, O mountain of Bashan, / O many-peaked mountain, O mountain of Bashan:

Psa 68:16 Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.

Psa 68:17 The chariots of God are twenty thousand, / Thousands upon thousands; / The Lord is among them, / As at Sinai, in the sanctuary.

Psa 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.

Psa 68:19 Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah.

Psa 68:20 God is to us / A God of deliverance, / And with Jehovah the Lord / Are the goings forth even from death.

Psa 68:21 Indeed God will smash / The head of His enemies, / The hairy crown / Of him who goes about in his guiltiness.

Psa 68:22 The Lord said, I will bring them again from Bashan; / I will bring them again from the depths of the sea,

Psa 68:23 That you may bathe your foot in blood, / That the tongue of your dogs may have their portion from the enemies.

Psa 68:24 They have seen Your goings, O God, / The goings of my God, my King, in the sanctuary:

Psa 68:25 Singers go before; players after; / In the midst of virgins sounding the tambourines.

Psa 68:26 Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel.

Psa 68:27 There are little Benjamin, who rules them, / And the princes of Judah in their company, /

- The princes of Zebulun, the princes of Naphtali.
- Psa 68:28 Your God has commanded your strength; / Strengthen, O God, that which You have done for us.
- Psa 68:29 Because of Your temple at Jerusalem, / Kings will bring a gift to You.
- Psa 68:30 Rebuke the animals of the reeds, / The herd of the bulls among the calves of the peoples, / Trampling on those who lust after silver; / Scatter the peoples who take delight in war.
- Psa 68:31 Nobles will come out of Egypt; / Cush will quickly stretch out its hands to God.
- Psa 68:32 O kingdoms of the earth, / Sing to God, / Sing psalms to the Lord, Selah.
- Psa 68:33 To Him who rides upon the ancient heaven of heavens. / Behold, He utters His voice, a mighty voice.
- Psa 68:34 Ascribe strength to God; / His excellence is over Israel, / And His strength is in the skies.
- Psa 68:35 You are awesome, O God, from Your sanctuaries. / The God of Israel, He gives strength and power to the people. / Blessed be God!
- Num 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.
- Num 10:36 And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel.
- A. God's move began after the rearing up of the tabernacle with the Ark, signifying Christ incarnated to be the dwelling place of God on the earth with Himself as the center for God's move in His economy—Psa. 68:1; John 1:14a; Num. 9:15a.
- Psa 68:1 Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him.
- John 1:14a And the Word became flesh and tabernacled among us ... full of grace and reality.
- Num 9:15a And on the day that the tabernacle was set up, the cloud covered the tabernacle, the Tent of the Testimony; ...
- B. God's move in the tabernacle with the Ark from Mount Sinai (Psa. 68:8b, 17b) through the wilderness (vv. 4b, 7b) to Mount Zion (v. 16) is a type of His move in Christ from the incarnation to the ascension—John 1:17; Eph. 4:8-10.
- Psa 68:8b ... Sinai there quaked / At the presence of God, the God of Israel.
- Psa 68:17b ... The Lord is among them, / As at Sinai, in the sanctuary.
- Psa 68:4b ... / Triumph in Him who rides through the deserts
- Psa 68:7b ... When You marched through the desert, Selah.
- Psa 68:16 Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.
- John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
- Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."
- Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?
- Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)
- C. God is still moving on this earth in and through the church, and He is moving with Christ as the center of the church—John 5:17; Acts 28:31; 1 Tim. 3:15-16; Psa. 68:4, 7.
- John 5:17 But Jesus answered them, My Father is working until now, and I also am working.
- Acts 28:31 Proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
- Psa 68:4 Sing to God; sing psalms to His name; / Triumph in Him who rides through the deserts
- Psa 68:7 O God, when You went forth before Your people, / When You marched through the desert, Selah.
- D. God's move in man is to deify man, making man the same as He is in life and in nature but not in the Godhead—1 Cor. 15:45b; Rom. 8:10, 6, 11.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.

- Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

#### IV. Psalm 68 reveals God's victory in Christ as the center, typified by the Ark:

- Psa 68 be omitted.
- A. "Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him"—wherever the Ark, a type of Christ, went, the victory was won—v. 1; Num. 10:35.  
 Num 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You.
- B. "The kings of the armies flee. / They flee!"—these kings, who were defeated and scattered, typify Satan and the rulers, the rebellious angels—Psa. 68:12a, 14; Eph. 6:12.  
 Psa 68:14 When the Almighty scattered / The kings in the land, / It snowed on Zalmon.  
 Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- C. "The Lord gives the command; / The women who bear the glad tidings are a great host"—these women of Israel signify the weak ones who publish the gospel—Psa. 68:11.
- D. "She who abides at home / Divides the spoil"—the spoil signifies all the gains of the accomplishment, consummation, attainment, and obtainment of Christ as the reapings of the victory of His death, resurrection, and ascension—v. 12b.
- E. "Though you lie among the sheepfolds"—lying among the sheepfolds signifies resting in God's provision and care for His elect—v. 13a.
- F. "There are dove wings covered with silver, / And its pinions, with greenish-yellow gold"—this verse reveals four items among the spoil—v. 13b:
1. The dove wings signify the moving power of the Spirit.
  2. Silver signifies Christ in His redemption for our justification, which is indicated by the color white, the color of approval.
  3. Pinions (the feathers at the end of a bird's wings giving it the strength to fly and soar) signify the flying and soaring power of the Spirit—cf. Isa. 40:31.  
 Isa 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.
  4. The greenish-yellow, glittering gold with which the pinions are covered signifies God's nature glittering in the divine life and glory—2 Pet. 1:4; cf. John 4:24; 1 John 4:8; 1:5.  
 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.  
 John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.  
 1 John 4:8 He who does not love has not known God, because God is love.  
 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
  5. The contents of the above four items, as Christ's spoil in His victory for the enjoyment of God's elect, are actually the Triune God with all the items of His complete, full, and all-inclusive salvation—cf. Rom. 5:10, 17, 21.  
 Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,  
 Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

6. God's elect enjoy all the above items as their portion in Christ and announce them to others as the glad tidings—Psa. 68:11.

Psa 68:11 The Lord gives the command; / The women who bear the glad tidings are a great host.

## V. Psalm 68 reveals Christ's ascension:

Psa 68 be omitted.

- A. "You have ascended on high"—this refers to the highest peak in the universe—v. 18; Eph. 4:8a; cf. Isa. 14:13.

Psa 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.

Eph 4:8a Therefore the Scripture says, "Having ascended to the height, ..."

Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.

- B. "You have led captive those taken captive"—Psa. 68:18:

Psa 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.

1. *Those taken captive* refers to the redeemed saints, who were taken captive by Satan and imprisoned before being saved by Christ's death and resurrection.

2. Christ defeated Satan and captured his captives (including us); then like a general leading his captives, Christ in His ascension to the heavens led us to the Father—cf. 2 Cor. 2:12-14.

2 Cor 2:12 Furthermore, when I came to Troas for the gospel of Christ and a door was open to me in the Lord,

2 Cor 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

2 Cor 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

3. The Amplified New Testament renders *He led captive those taken captive* in Ephesians 4:8 as "He led a train of vanquished foes"; in Christ's ascension there was a procession of these vanquished foes, led as captives from a war, for the celebration of Christ's victory.

Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

## VI. Psalm 68 reveals Christ's receiving the gifts:

Psa 68 be omitted.

- A. "You have received gifts among men, / Even the rebellious ones also"—we have been captured by Christ, presented by Christ to the Father, and then given to Christ by the Father as gifts—v. 18.

Psa 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.

- B. The gifts received by Christ have become the gifted believers, whom He gave to His Body for its building up—Eph. 4:7-12.

Eph 4:7 But to each one of us grace was given according to the measure of the gift of Christ.

Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?)



- Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

## VII. Psalm 68 reveals the building up of the dwelling place of God:

Psa 68 be omitted.

- A. “That Jehovah God may dwell among them”—the gifts as the gifted persons, the believers in Christ, are built together to be the dwelling place for God; this dwelling place signifies the church, the Body of Christ—v. 18; Eph. 4:11-12.
- Psa 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- B. “A Father to the orphans and a Judge for the widows / Is God in His holy habitation. / God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity”—God’s dwelling place is also the habitation of the believers (the needy, the solitary, and the bound ones)—Psa. 68:5-6a; Eph. 2:22.
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- C. The “mountain on which God desires to dwell” (Psa. 68:16) is Mount Zion, the highest peak in the universe—cf. Rev. 14:1.
- Psa 68:16 Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.
- Rev 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

## VIII. Psalm 68 reveals the enjoyment of God in His house:

Psa 68 be omitted.

- A. The enjoyment of God in His house comes after the building up of His dwelling place, the church—v. 18.
- Psa 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.
- B. “Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah”—the good here is the Triune God—the dove wings covered with silver and its pinions covered with greenish-yellow, glittering gold—vv. 19, 13; Rom. 8:28; Matt. 19:17; Phil. 1:19-21a.
- Psa 68:13 Though you lie among the sheepfolds, / There are dove wings covered with silver, / And its pinions, with greenish yellow gold.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Matt 19:17 And He said to him, Why do you ask Me concerning what is good? There is only One who is good. But if you want to enter into life, keep the commandments.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:21a For to me, to live is Christ ...
- C. “God is to us / A God of deliverance, / And with Jehovah the Lord / Are the goings forth

even from death”—when we enjoy God as our saving life, we escape death—Psa. 68:20; Rom. 5:10; 2 Cor. 1:8-9; 4:16.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

D. In God’s house we also enjoy His victory over the enemies—Psa. 68:21-23; Matt. 16:18; Rom. 16:20.

Psa 68:21 Indeed God will smash / The head of His enemies, / The hairy crown / Of him who goes about in his guiltiness.

Psa 68:22 The Lord said, I will bring them again from Bashan; / I will bring them again from the depths of the sea,

Psa 68:23 That you may bathe your foot in blood, / That the tongue of your dogs may have their portion from the enemies.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rom 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

## IX. Psalm 68 reveals the praising of God according to His New Testament economy:

Psa 68 be omitted.

A. “They have seen Your goings, O God, / The goings of my God, my King, in the sanctuary”—*they* refers to the enemies, *goings* refers to God’s activities, and *the sanctuary* signifies the church—v. 24.

B. “Singers go before; players after; / In the midst of virgins sounding the tambourines”—virgins signifies the believers—v. 25; 2 Cor. 11:2; Phil. 4:4.

2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.

C. “Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel. / There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali. / Your God has commanded your strength; / Strengthen, O God, that which You have done for us”—Psa. 68:26-28.

D. In the praise rendered to God by His elect, there is portrayed a scenery in typology concerning God’s New Testament economy in the accomplishment of God’s redemption for His salvation by Christ and in the spreading of the glad tidings of Christ’s accomplishment with the beautiful words of the gospel:

1. Psalm 68:27 speaks of “little Benjamin”:

Psa 68:27 There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali.

a. As the son of sorrows, Ben-oni, Benjamin typifies Christ, who, as the man of sorrows in His incarnation and human life on earth, accomplished God’s eternal redemption for His full salvation—Gen. 35:18a; Isa. 53:3.

Gen 35:18a And as her soul was departing (for she died), she called his name Ben-oni; ...

Isa 53:3 He was despised and forsaken of men, / A man of sorrows and acquainted with grief; / And like one from whom men hide their faces, / He was despised; and we did not esteem Him.

b. As the son of the right hand, Benjamin typifies Christ, who, as the Son of the

right hand of God in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God's redemption for His salvation—Gen. 35:18b; Heb. 1:3; 5:5-10; 7:25; 8:2.

Gen 35:18b ... but his father called him Benjamin.

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

Heb 5:5 So also Christ did not glorify Himself in becoming a High Priest, but it was He who said to Him, "You are My Son; this day have I begotten You";

Heb 5:6 Even as also in another place He says, "You are a Priest forever according to the order of Melchizedec."

Heb 5:7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety,

Heb 5:8 Even though He was a Son, learned obedience from the things which He suffered.

Heb 5:9 And having been perfected, He became to all those who obey Him the source of eternal salvation,

Heb 5:10 Being addressed by God as a High Priest according to the order of Melchizedec;

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

2. Psalm 68:27 speaks of "the princes of Judah":

Psa 68:27 There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali.

a. Judah typifies Christ as the victory for God's people (the lion with the power and the scepter) and the peace (Shiloh) to God's people—Rev. 5:5a; Gen. 49:8-12.

Rev 5:5a And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, ...

Gen 49:8 Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your father's sons will bow down before you.

Gen 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a lion, / And like a lioness; who will rouse him up?

Gen 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.

Gen 49:11 Binding his foal to the vine, / And his donkey's colt to the choice vine, / He washes his garment in wine, / And his robe in the blood of grapes.

Gen 49:12 Dark are his eyes with wine, / And white are his teeth with milk.

b. Judah reveals the victory of Christ (vv. 8-9), the kingdom of Christ (v. 10), and the enjoyment and rest in Christ (vv. 11-12).

Gen 49:8 Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your father's sons will bow down before you.

Gen 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a lion, / And like a lioness; who will rouse him up?

Gen 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.

Gen 49:11 Binding his foal to the vine, / And his donkey's colt to the choice vine, / He washes his garment in wine, / And his robe in the blood of grapes.

Gen 49:12 Dark are his eyes with wine, / And white are his teeth with milk.

c. Judah, as the kingly tribe, was accompanied always by Benjamin, as a warrior

tribe, for God's kingdom on the earth—Psa. 68:27; Rom. 5:17.

Psa 68:27 There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali.

Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

3. Psalm 68:27 speaks of “the princes of Zebulun”:

Psa 68:27 There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali.

a. Dwelling at the shore of the sea (Galilee) and being a shore for ships (Gen. 49:13), Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God's gospel.

Gen 49:13 Zebulun will dwell at the shore of the sea, / And he will be a shore for ships, / And his flank will be toward Sidon.

b. On the day of Pentecost, at least one hundred twenty gospel “ships,” all of whom were Galileans, set out to spread the gospel—Acts 1:8, 11; 2:2-4.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Acts 1:11 Who also said, Men of Galilee, why do you stand looking into heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you beheld Him going into heaven.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

4. Psalm 68:27 speaks of “the princes of Naphtali”:

Psa 68:27 There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali.

a. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the “hind let loose” (Gen. 49:21; Psa. 22, title; 18:33; S. S. 2:8-9), and gives beautiful words for the preaching of His gospel (Matt. 28:18-20).

Gen 49:21 Naphtali is a hind let loose; / He gives beautiful words.

Psa 22 title To the choir director: according to the hind of the dawn. A Psalm of David:

Psa 18:33 Who makes my feet like hinds' feet / And sets me on my high places,

S.S. 2:8 The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills.

S.S. 2:9 My beloved is like a gazelle or a young hart. / Now he stands behind our wall; / He is looking through the windows, / He is glancing through the lattice.

Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

b. People of both Zebulun and Naphtali were men of Galilee (4:12-17; Acts 1:11), from whom the gospel of Christ has been spread, preached, and propagated.

Matt 4:12 Now when He heard that John was delivered up, He withdrew into Galilee.

Matt 4:13 And leaving Nazareth, He came and dwelt in Capernaum, which is beside the sea in the borders of Zebulun and Naphtali,

Matt 4:14 In order that what was spoken through Isaiah the prophet might be fulfilled, saying,

Matt 4:15 "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles:

- Matt 4:16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen."
- Matt 4:17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.
- Acts 1:11 Who also said, Men of Galilee, why do you stand looking into heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you beheld Him going into heaven.

- c. In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ's redemption for God's salvation.

## X. Psalm 68 reveals the spreading from the temple into the city of God:

Psa 68 be omitted.

- A. "Strengthen, O God, that which You have done for us. / Because of Your temple at Jerusalem"—following God's strengthening of what He has done for His elect, the influence of the enjoyment of God in His house spreads to the entire city of Jerusalem—vv. 28b-29a; cf. Eph. 3:16-17a; John 16:13; Rev. 4:5; 5:6.

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17a That Christ may make His home in your hearts through faith, ...

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

- B. The house of God signifies the local church, and the city of Jerusalem signifies the kingdom, the strengthening and safeguard of the church.

## XI. Psalm 68 reveals the gaining of the earth for God:

Psa 68 be omitted.

- A. The influence of the enjoyment of God will gain the whole earth for God—vv. 29b-31; Matt. 19:28; Isa. 2:2-3; Zech. 14:16-17; Rev. 21:24.

Psa 68:29b ... Kings will bring a gift to You.

Psa 68:30 Rebuke the animals of the reeds, / The herd of the bulls among the calves of the peoples, / Trampling on those who lust after silver; / Scatter the peoples who take delight in war.

Psa 68:31 Nobles will come out of Egypt; / Cush will quickly stretch out its hands to God.

Matt 19:28 And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

Isa 2:2 But in the last days / The mountain of the house of Jehovah will be established / On the top of the mountains; / And it will be lifted up above the hills; / And all the nations will stream to it,

Isa 2:3 And many peoples will come and say, / Come and let us go up to the mountain of Jehovah, / To the house of the God of Jacob, / That He may instruct us in His ways, / And that we may walk in His paths. / For from Zion will go forth instruction, / And the word of Jehovah from Jerusalem;

Zech 14:16 And everyone left from all the nations that went forth against Jerusalem will go up from year to year to worship the King, Jehovah of hosts, and to keep the Feast of Tabernacles.

Zech 14:17 And whichever of the families of the earth does not go up to Jerusalem to worship the King, Jehovah of hosts, upon them there will be no rain.

Rev 21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it.

- B. The kingdoms of the earth are charged to praise God—Psa. 68:32-34.

Psa 68:32 O kingdoms of the earth, / Sing to God, / Sing psalms to the Lord, Selah.

Psa 68:33 To Him who rides upon the ancient heaven of heavens. / Behold, He utters His voice,

- a mighty voice.
- Psa 68:34 Ascribe strength to God; / His excellence is over Israel, / And His strength is in the skies.
- C. The psalmist concludes by praising and blessing God—v. 35.
- Psa 68:35 You are awesome, O God, from Your sanctuaries. / The God of Israel, He gives strength and power to the people. / Blessed be God!