

Session 9 The Forerunner Message in Psalm 68

I. A BIBLICAL PATTERN: JESUS' RETURN AND HIS PROCESSION TO JERUSALEM

- A. There is a clear relationship in the Scripture in the narrative of what the Lord did in His procession from His throne in heaven to His temple/throne in Jerusalem (from the days of Moses' to the days of David) with what Jesus will do in His royal procession from heaven to Jerusalem in the end times. Some refer to this as "the wilderness traditions." Joel Richardson refers to "the desert prophecies"—I appreciate his book, *Sinai to Zion, the Untold Story of the Return of Jesus*.
- B. I refer to this narrative as *The Royal Procession Prophecies*. There is a clear pattern in Scripture that includes many of the same details. The body of Christ is meant to see this biblical pattern. When Jesus returns, He will march through the same wilderness regions (associated with the Sinai Peninsula, Mt. Paran, Mt. Seir, Edom, Bozrah, Teman, etc.) in His journey to Jerusalem. In this procession He will destroy His enemies, deliver His people from trouble, and lead them to Zion. The *Procession Prophecies* give us significant biblical information about Jesus' return.
- C. David gave prophetic insight into Jesus' royal procession across the sky to His temple in Jerusalem (Ps. 68:4, 24-33).
⁴Sing to God...extol Him who rides on the clouds...²⁴They have seen Your procession, O God, the procession of my God, my King, into the sanctuary [the temple]. ²⁵The singers went before [the musicians]...²⁹Because of Your temple at Jerusalem, kings will bring presents to You... ³²Sing to God, you kingdoms of the earth...³³to Him who rides on the heaven of heavens." (Ps. 68:4, 24-33)
- D. Jesus prophesied of His royal procession across the sky that will be seen by all (Mt. 24:29-31). In my opinion, "the sign" (24:30) of the Son of Man in the sky speaks of aspects of His procession.
²⁹"Immediately after the tribulation...the sun will be darkened..."³⁰Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth...will see the Son of Man coming on the clouds...with power and great glory. ³¹And He will send His angels with a great sound of a trumpet, and they will gather together His elect...from one end of heaven to the other." (Mt. 24:29-31)
- E. When Jesus returns, He will sit on His throne in the temple in Jerusalem (Ezek. 43:4-7; Mt. 25:31).
³¹When the Son of Man comes in His glory...He will sit on the throne of His Glory. (Mt. 25:31)
- F. Jesus' royal procession includes Him *traveling on clouds of glory* across the earth so that every eye sees Him (Mt. 24:30; Rev. 1:7) and coming with *all the angels and resurrected saints* (Mt. 16:27; 24:31; 25:31; 1 Thes. 3:13; 4:14, 17; 2 Thes. 1:7). He will come in *the Father's glory* (Mt. 16:27), with *great power* (Mk. 13:26), and *flaming fire* (2 Thes. 1:8). He will descend *with a shout, the voice of an archangel, and trumpet blasts* (1 Thes. 4:16; Rev. 10:7). *The sun will be darkened, stars will fall, and the heavens will be shaken* (Mt. 24:29). This will be the largest gathering in history including several billion resurrected believers and billions of angels as He travels in great glory across the sky, then marches on the land (of ancient Sinai and Edom) on His way to Jerusalem.

II. JESUS' ROYAL PROCESSION IS THE HIGHLIGHT OF HISTORY

- A. Jesus' return will be in context to a military conflict around Jerusalem. His royal procession to His throne in Jerusalem will involve a **3-stage process** which will include many events.

Stage #1: Jesus' procession **across the sky**: He will be seen by every eye (Mt. 24:30; Rev. 1:7)

Stage #2: Jesus' procession **on the land**: traveling through Jordan to Jerusalem (Isa. 63; Hab. 3)

Stage #3: Jesus' procession **into Jerusalem**: from the Mt. of Olives followed by His coronation.

- B. Jesus raptures the Church at the beginning of His royal procession which has **3 stages** including many events occurring over a **30-day period**—compare **42 months** (the 1,260 days in Rev. 11:2-3; 12:6, 14; 13:5; cf. Dan. 7:25; 9:27; 12:7) with the **43 months** (the 1,290 days in Dan. 12:11).
See the appendix at the end of my updated notes for more on this 30-day period (the 43rd month).

- C. The royal procession begins at the time of the rapture at the last or seventh trumpet (1 Cor. 15:52). It is the last in the series of seven numbered trumpets in Revelation (Rev. 8-9; 11:15). Then, the mystery or the plan of God to raise up a mature Church to rule the earth with Jesus will be finished (Rev. 10:7). The last trumpet sounds for “days” instead of one moment in one day (Rev. 10:7).

⁷In the days of the sounding of the seventh angel, when he is about to sound, the mystery [hidden plan] of God would be finished, as He declared to His...prophets. (Rev. 10:7)

- D. There is a clear pattern in Scripture that gives a similar picture of the Lord coming from the Sinai Peninsula, marching north through the wilderness of Edom up to Jerusalem as He delivers His people and destroys His enemies. Israel's sacred history becomes the pattern of their ultimate eschatological deliverance. The pattern of her past becomes a template for our future expectation of events associated with the return of Jesus. We find this pattern set forth by at least six different prophets: *Moses* (Deut. 33), *Deborah* (Judg. 5), *David* (Ps. 2; 24; 68; 110; 118), *Isaiah* (Isa. 11; 35; 40; 42; 63), *Habakkuk* (Hab. 3) and *Zechariah* (Zech. 9-14) and confirmed in the New Testament.
- E. Most agree that Psalm 68 was written when David brought the ark from the house of Obed-Edom to Mt. Zion (2 Sam. 6:12). David traced Israel's history for about 400 years from their wilderness journey in Sinai to the time when he brought the ark to Jerusalem. It highlights some of Israel's past victories and looks to the defeat of God's enemies in the future when all nations worship Jesus.

F. Outline of Psalm 68

68:1-4 A prayer for God to openly defeat His enemies

68:5-6 God delights to help orphans, widows, and the oppressed

68:7-14 Remembering God's procession through the wilderness

68:15-18 God's choice of and procession to Mt. Zion

68:19-23 The benefits of God's victory over His enemies

68:24-27 Jesus' royal procession into Jerusalem

68:28-31 Prayer for God to manifest His strength in His people and the nations

68:32-35 The call to praise God for His glorious work

- G. Psalm 68 is considered by many to be the most difficult psalm to understand. It has perplexed scholars because of the language difficulties found in the original text; thus English translations vary.

III. A PRAYER FOR GOD TO OPENLY DEFEAT HIS ENEMIES (PS. 68:1-4)

- A. David prayed that God would manifest His power to destroy His enemies (68:1-4).

¹***Let God arise, let His enemies be scattered; let those also who hate Him flee before Him.***

²***As smoke is driven away, so drive them away...so let the wicked perish at the presence of God.***

³***But let the righteous...rejoice exceedingly.*** ⁴***Sing to God...extol Him who rides on the clouds...***
(Ps. 68:1-4)

- B. ***Let God arise***: David begins with a bold prayer for future deliverance based on God's mighty acts of old. The words in 68:1 are the same words that Moses prayed whenever God's presence as seen in the pillar of cloud moved and the Israelites moved the ark to follow it (Num. 10:35).

³⁵***So it was, whenever the ark set out, that Moses said: "Rise up, O LORD! Let Your enemies be scattered and let those who hate You flee before You."*** (Num. 10:35)

1. David started with a well-known phrase that Moses said whenever Israel moved the ark during their 40 years in the wilderness. The ark of the covenant represented God's presence.
2. About 400 years after Moses, David recited 68:1 when the ark began its procession to Mt. Zion accompanied by great celebration and singing (2 Sam. 6:5, 12; 1 Chr. 15:28).
3. The intercessory cry, "Let God arise" is also a reference to Christ's return. It speaks of God rising up from His heavenly throne to return to defeat His enemies and save His people. Essentially it is the *Marantha* cry of the Old Testament: *Arise, O God! Come, Lord Jesus!*

- C. ***Let His enemies be scattered***: David emphasized the defeat of God's enemies (68:1, 12, 14, 21-23).

- D. ***Let them rejoice exceedingly***: God's people will be glad and will rejoice because of His judgments.

¹***...I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord..."*** ²***For true and righteous are His judgments...***

⁶***Alleluia! For the Lord God Omnipotent reigns!*** ⁷***Let us be glad and rejoice...*** (Rev. 19:1-7)

- E. ***Extol Him who rides on the clouds*** (68:4, 33): Jesus will return to earth riding on clouds. The imagery of God as One who rides on clouds began in Israel's journey through the Sinai wilderness, where His presence in the cloud was seen by all on Mt Sinai (Ex. 19), and then for 40 years the pillar of cloud moved—leading Israel on a long journey (procession) to the promised land.

⁴***...extol Him who rides on the clouds...*** ³³***To Him who rides on the heaven...*** (Ps. 68:4, 33)

1. Moses spoke of God as He "who rides on clouds" to help Israel and thrust out their enemies (Deut. 33:26-27). Scripture portrays the Lord as the Divine Warrior King who rides on the clouds to battle against His enemies (Ps. 18:11-12; 68:4, 33; 104:1-3; Isa. 19:1; Dan. 7:13).

²⁶***"There is no one like the God of Jeshurun, who rides the heavens to help you, and in His excellency on the clouds..."*** ²⁷***He will thrust out the enemy from before you..."***
(Deut. 33:26-27)

2. The New Testament emphasizes that Jesus is coming back in the heavenly clouds of glory (Mt. 24:30; 26:64; Mk. 13:26; Lk. 21:27; Acts 1:9-11; 1 Thes. 4:17; Rev. 1:7; 14:14-16).

IV. GOD DELIGHTS TO HELP ORPHANS, WIDOWS, AND THE OPPRESSED (PS. 68:5-6)

- A. David reminded Israel that God marched triumphantly on behalf of the oppressed (68:5-6). The Lord showed Himself as a warrior and shepherd during the exodus, so also when He returns. As the Divine Warrior-Shepherd makes His way through the wilderness, He is especially attentive to intervene to help orphans, widows, and the lonely, and to set prisoners free and to prosper them.

⁵*A father of the fatherless, a defender of widows, is God in His holy habitation. ⁶God sets the solitary [lonely] in families; He brings out those who are bound [prisoners] into prosperity... (Ps. 68:5-6)*

- B. *Those who are bound* (68:6): Most Bibles translate “those who are bound” as “the prisoners.” Many assume that these are spiritual prisoners who need freedom from an addiction. But the context here is not about Jesus setting His people free from addictions. What is spoken of here is specific. As part of God’s covenant chastisements of Israel, some will be captured and made prisoners of war. Here, Jesus is gloriously portrayed as setting them free and personally leading them to Jerusalem. These prisoners are freed, and then prosper in the years that follow their rescue by Jesus.

⁶*...God makes a home for the lonely; He leads out the prisoners into prosperity... (Ps. 68:6, NAS)*

V. REMEMBERING GOD’S PROCESSION THROUGH THE WILDERNESS (PS. 68:7-14)

- A. David traced the Lord’s procession from Mt. Sinai, through the wilderness to Zion (68:7-10).

⁷*O God, when You went out before Your people, when You marched through the wilderness.*

⁸*The earth shook; the heavens dropped rain at the presence of God; Sinai itself was moved at the presence of God. ⁹You, O God, sent a plentiful rain...[to] our inheritance, when it was weary. (Ps. 68:7-9)*

1. *You marched through the wilderness*: The Lord did this by way of the pillar of cloud and fire and His glory associated with the ark. Even as the Lord had figuratively marched before His people through the wilderness in Moses’ day and Deborah’s day, so New Testament writers echo these passages to describe Jesus’ glory and power in context to His return.

2. *The earth shook* (68:8): Mt. Sinai itself was moved by God’s presence (Ex. 19)—the earth shook (earthquakes) and storms occurred—so also there will be natural disturbances when Jesus returns that will include earthquakes, storms, and cosmic disturbances (Lk. 21:11, 25).

¹¹*There will be great earthquakes...there will be fearful sights and great signs from heaven ... ²⁵And there will be signs in the sun, in the moon, and in the stars... (Lk. 21:11, 25)*

3. Deborah also described God marching accompanied by earthquakes and storms (Judg. 5:4).

⁴*“LORD, when You went out from Seir, when You marched from the field of Edom, the earth trembled and the heavens poured; the clouds also poured water; ⁵the mountains gushed before the LORD, this Sinai, before the LORD God of Israel. (Judg. 5:4-5)*

4. *The heavens dropped rain*: David tells how the Lord miraculously sent provision of water for Israel during the exodus. He will again bless His people with water related to His return.

- B. What the Lord did in context to Israel’s conquest of their land is a pattern of what He will do again when Jesus returns (68:11-14). I believe David understood this and knew that he was prophesying.

¹¹The Lord gave the word; great was the company of those who proclaimed it: ¹²“Kings of armies flee...and she who remains at home divides the spoil. ¹³Though you lie down among the sheepfolds, you will be like the wings of a dove covered with silver, and her feathers with yellow gold.” ¹⁴When the Almighty scattered kings in it [land of Israel], it was white as snow in Zalmon. (Ps. 68:11-14)

1. ***Kings of armies flee:*** The tone of the psalm shifts to that of a victory celebration. David highlighted Israel’s victories in the promised land when kings fled from them (68:12, 14). In the end times, the kings who are aligned with the Antichrist will flee in terror of Jesus.
2. ***The Lord gave the word:*** This may refer to the Lord’s promise of victory before the battle, or it may refer to the Lord clarifying the narrative that He wants widely published or told by those who will give an eyewitness report of what happened. The Lord will send eye-witness survivors of the final battle around Jerusalem to the nations to proclaim His glory, including the details of this historic day when He destroyed the vast armies who attacked Israel.

¹⁹“...those among them who escape [survivors of the Tribulation] I will send to the nations ...who have not heard My fame nor seen My glory [His works in destroying the Antichrist]. And they shall declare My glory among the Gentiles. ²⁰They shall bring all your brethren...out of all nations...to My holy mountain Jerusalem...” (Isa. 66:19-20)

3. ***Great was the company of those who proclaimed it:*** A great number of messengers will spread the news of the Lord’s power in winning the battle against the Antichrist’s armies. The word for “those” who proclaimed the report is feminine—these messengers are women.
4. ***Though you lie down among the sheepfolds (68:13):*** Joel Richardson sees the reference to “sheep-fold” as a likely reference to the location through which Jesus and His people will pass—the city Bozrah in the land of Edom (modern-day Jordan). Bozrah was a fortified city. In Hebrew, the consonants for Bozrah mean, “sheepfold” referring to the mountains around Bozrah creating a protective enclosure—a “sheep-pen”—protection by keeping predators out.

- a. Jesus will protect His flock among the sheepfolds—even as they pass through Bozrah. As Jesus leads His newly delivered people toward Jerusalem, they are described as sheep laying down in pens in complete rest, conveying God as their protector.

¹Who is this who comes from Edom...from Bozrah, this One [Jesus] who is... traveling in the greatness of His strength?— “I who speak in righteousness, mighty to save.” ²Why is Your apparel red...? ³“I have trodden the winepress [of My anger]...their blood is sprinkled on My garments, and I have stained all My robes. ⁴For the day of vengeance...and the year of My redeemed has come.” (Isa. 63:1-4)

- b. Micah expressed this same protection that Jesus will provide for Israel (Mic. 2:12-13)
¹²“...I will surely gather the remnant of Israel; I will put them together like sheep of the fold...they shall make a loud noise because of so many people...¹³They will...pass through the gate...their king will pass before them, with the LORD at their head.” (Mic. 2:12-13)

VI. GOD'S CHOICE OF AND PROCESSION TO MT. ZION (PS. 68:15-18)

- A. David's description of Lord's procession that began in Sinai ends in Mt. Zion (68:15-17).
*¹⁵A **mountain of God** [majestic mountain] is the mountain of Bashan...¹⁶Why do you **fume with envy**...This [Mt. Zion] is the mountain which **God desires to dwell in...forever**. ¹⁷The chariots of God are twenty thousand, even thousands of thousands; the Lord is among them **as in Sinai, in the Holy Place**. ¹⁸You have ascended on high, **You have led captivity captive; You have received gifts among men, even from the rebellious, that the LORD God might dwell there.** (Ps. 68:15-18)*
- B. **The mountain of Bashan:** Many translate the phrase "a mountain of God" as "majestic mountains." The mountain here is a part of Mount Hermon, near the Syrian border with a 9,200-foot highest peak. David's point is that as impressive as the mountains of Bashan are, the mountain that God that chose is far more grand—namely, Mt. Zion—because Jesus will live there forever.
*¹⁵Mount Bashan, **majestic mountain, Mount Bashan, rugged mountain**... (Ps. 68:15, NIV).*
- C. **Why do you fume with envy?:** The personified peak of Bashan is described poetically as looking with envy at Mt. Zion because God chose to live there as the city of the great King (Ps. 48:1-2).
- D. **The chariots of God are twenty thousand:** David described Jesus entering Jerusalem followed by His armies riding in twenty thousand chariots. Moses described the Lord's procession from Sinai as being with ten thousand saints (Deut. 33:2), and John spoke of armies riding on horses (Rev. 19:14).
*²...**"The LORD came from Sinai...He came with ten thousands of saints**... (Deut. 33:2)*
- E. **The Lord is among them as in Sinai:** The Lord's procession in the ark (representing His throne) went from Sinai (68:8) to His sanctuary in Jerusalem (68:16, 24, 29) to complete a nearly 400-year "exodus journey." David reviewed history while simultaneously prophesying according to the biblical pattern of the Lord's historical and eschatological royal procession from Sinai to Jerusalem.
- F. **As in Sinai:** The God who descended on Mt. Sinai in a thick glory cloud and flaming fire and who engulfed the entire mountain in His smoke, together with earthquakes, lightning, thunder, and heavenly trumpet blasts—this God will live in a human body in the temple in millennial Jerusalem.
- G. **You have ascended on high; You have led captivity captive:** This verse has several applications and varying interpretations. In context of His procession, it describes Jesus as having made the ascent up to Jerusalem as a King after winning a great battle and thus leading His "captives" to Jerusalem.
*¹⁸You have ascended on high; **You have led captivity captive; You have received gifts among men, even from the rebellious, that the LORD God might dwell there.** (Ps. 68:18)*
*¹⁸You ascended on high, **leading a host of captives in your train and receiving gifts among men** (Ps. 68:18, ESV)*
- H. The historical events that correspond to God's figurative ascension up Mt. Zion occurred when David took Jerusalem from the Jebusites (2 Sam. 5:6-8) and then brought the ark there (2 Sam. 6). When he defeated the Jebusites, he led a host of them captive, and surely he took spoil from them. Even the rebellious Jebusites gave gifts or the spoils of war; this also happened with other victories.

VII. THE BENEFITS OF GOD'S VICTORY OVER HIS ENEMIES (PS. 68:19-23)

- A. David praised God for sharing the benefits of His ascent and conquest with His people (68:19-23). His ascent to Zion results in blessing for His people and the destruction of enemies—even death.

¹⁹Blessed be the Lord, who daily loads us with benefits...²⁰Our God is the God of salvation; and to GOD the Lord belong escapes from death. (Ps. 68:19-20)

1. ***Daily loads us with benefits***: The result of the Lord's victory and the scattering of enemies in 68:1, 12, 14 is His people enjoy great benefits, ones that their enemies will not be able to attack. The word *daily* links His salvation victories to us in the present and future.
2. ***To the Lord belong escapes from death***: God is praised for delivering His people from those who had captured them with the intention of killing them. In Psalm 102, we see precisely the same imagery where God is described as looking down from heaven to see His people as prisoners, condemned to death. When Jesus returns, He saves literal prisoners from physical death and then reveals His salvation to them. He first saves their lives in a literal manner.

¹⁹He looked down from...His sanctuary; from heaven the LORD viewed the earth, ²⁰to hear the groaning of the prisoner, to release those appointed to death, ²¹to declare the name of the LORD in Zion...²²when the peoples [the nations]...and the kingdoms...serve the LORD. (Ps. 102:19-22)

- B. David gives assurance that God will destroy His enemies, affirming what he said in 68:1, 12, 14, but here his description is far more gruesome (68:21-23). Jesus crushed the head of the serpent by His work on the cross (Gen. 3:15; Col. 2:15). The Lord's original promise is to crush the serpent's head anticipates the last head of the Beast that will be crushed in the person of the Antichrist.

²¹God will wound the head of His enemies...²²The Lord said, "I will bring back from Bashan, I will bring them back from the depths of the sea, ²³that your foot may crush them in blood, and the tongues of your dogs may have their portion from your enemies." (Ps. 68:21-23)

VIII. JESUS' ROYAL PROCESSION INTO JERUSALEM (PS. 68:24-27)

- A. The Lord's procession into the sanctuary in Jerusalem is the high point of this song (68:24-26). David prophesied King Jesus' ultimate triumphal entry into Jerusalem with His vast army. The Israelites figuratively witnessed the Lord's entrance into His sanctuary on Mt. Zion when David led the procession of the ark there. They could not comprehend "God" marching into their sanctuary.

²⁴They have seen Your procession, O God, the procession of my God, my King, into the sanctuary.²⁵The singers went before, the players on instruments [the musicians] followed after; among them were the maidens playing timbrels. (Ps. 68:24-25)

1. ***Into the sanctuary***: The temple in Mt. Zion in Jerusalem in 68:16-17, 29 is again highlighted with attention being on the celebratory victory parade led in part by singers and musicians.
2. ***Singers and musicians*** (68:25): David described the scene with singers and musicians in a similar way to when he brought bring the ark into Jerusalem (2 Sam. 6). The singers went before the musicians—David highlighted the women playing instruments. Note the various groups and individuals that participated in moving the ark (1 Chr. 15:16-28).

IX. PRAYER FOR GOD TO MANIFEST STRENGTH IN HIS PEOPLE & THE NATIONS (68:28-31)

- A. David prophesied and then prayed that God would strengthen His people (68:28-29).
²⁸Your God has commanded your strength; strengthen, O God, what You have done for us.
²⁹Because of Your temple at Jerusalem, kings will bring presents to You. (Ps. 68:28-29)
- B. ***Kings will bring presents to You:*** One way in which the nation of Israel will be strengthened in the Millennium is by the kings of the earth bringing great wealth to the temple (Isa. 60:1-17; Hag. 2:8).
- C. Israel will be strengthened as God's rebuke removes hostility in foreign nations around them and moves those nations to support Israel financially and turn their hearts to God (68:30-31). The beasts "that dwell among the reeds" (ESV) probably refers to the crocodile or hippopotamus, which were found in abundance in the Nile River at that time. Israel will be strengthened nationally as God moves hostile nations to submit to Jesus' leadership, and make peace with Israel and bless her.
³⁰Rebuke the beasts of the reeds [Egypt]...till everyone submits himself with pieces of silver. Scatter the peoples [the nations] who delight in war. ³¹Envoys will come out of Egypt; Ethiopia will quickly stretch out her hands to God. (Ps. 68:30-31)
- D. ***Scatter the peoples who delight in war:*** Another way in which David prays for God to strengthen Israel is by scattering or destroying violent nations that delight in making war. In the next verse, we see that nations like Egypt and Ethiopia will be radically changed in their relationship with Israel.
- E. ***Envoys will come out of Egypt:*** Diplomats or ambassadors from Egypt will come to Israel to discuss ways to work closely together which results in great blessing in the earth (Isa. 19:24-25).
²⁴In that day Israel will be one of three with Egypt and Assyria—a blessing in the midst of the land [to earth], ²⁵whom the LORD of hosts shall bless..." (Isa. 19:24-25)
- F. ***Ethiopia will stretch her hands to God*** (68:31): Ethiopia's salvation will strengthen Israel (68:28).

X. THE CALL TO PRAISE GOD FOR HIS GLORIOUS WORK (PS. 68:32-35)

- A. David concludes by calling all nations to sing praises to the One who rides on the skies (68:32-35). Jesus will be known across the nations as "Him who rides on heavenly clouds" (68:4, 33).
³²Sing to God, you kingdoms of the earth... ³³To Him who rides on the heaven of heavens...
³⁴Ascribe strength to God; His excellence is over Israel, and His strength is in the clouds.
³⁵O God, You are more awesome than Your holy places. The God of Israel is He who gives strength and power to His people. (Ps. 68:32-35)
- B. ***Sing you kingdoms of the earth:*** The fullness of this prophesy will be openly seen after Jesus' returns to rule and be worshipped by all the nations. All will sing praises to the Lord as they witness Him scattering Israel's enemies (68:1-2, 14, 21-23), strengthening Israel in many ways related to His temple, and blessing them financially and in friendship with former enemies (68:28-31).
- C. ***Ascribe strength to God*** (68:34): Talk often and proclaim boldly the message of His glorious strength that will be openly manifested in His excellence that is seen over Israel and in the clouds.