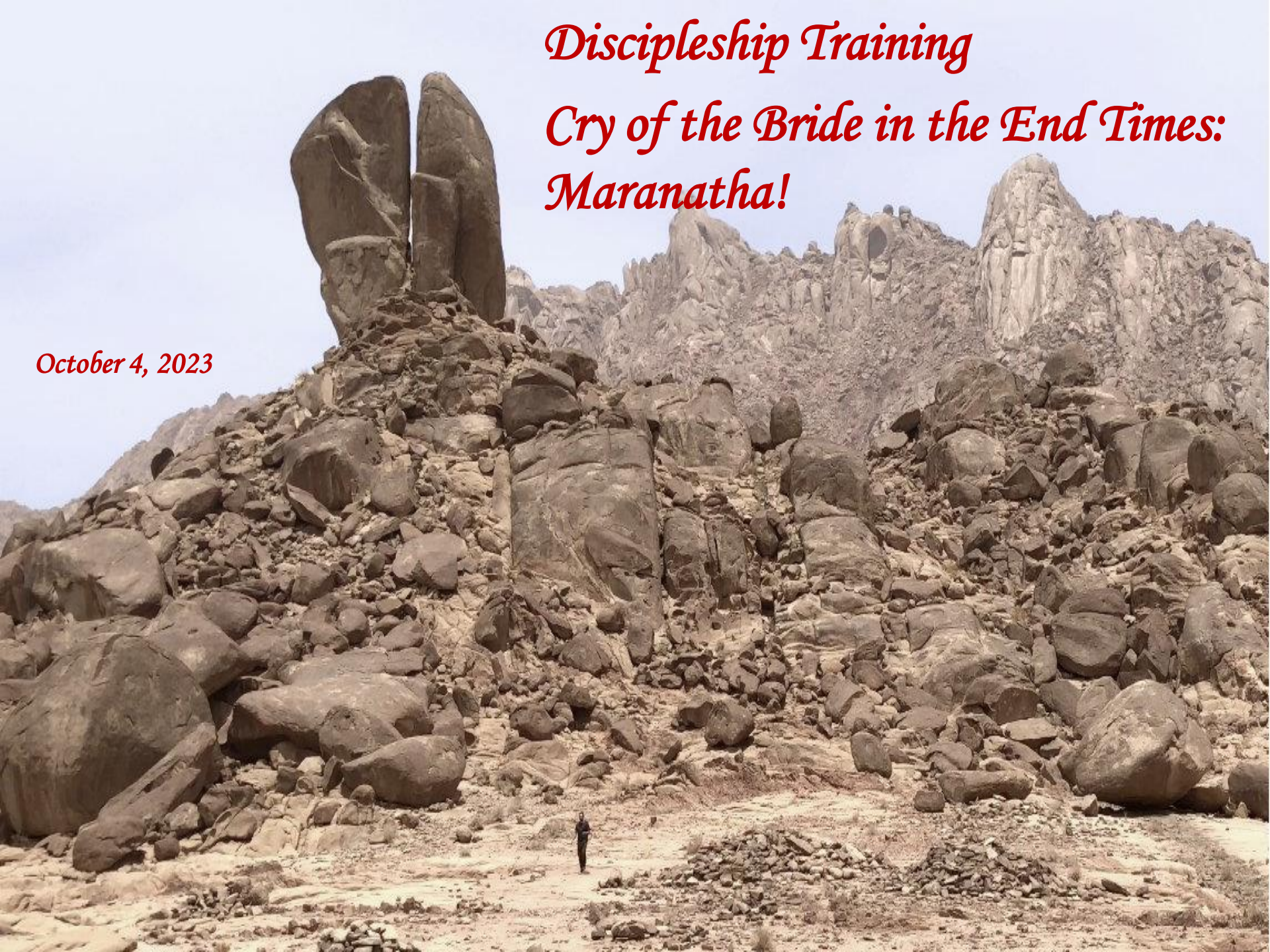


Discipleship Training

*Cry of the Bride in the End Times:
Maranatha!*

October 4, 2023



A grayscale photograph of a rocky, mountainous landscape. In the foreground, a person stands on a dirt path, providing a sense of scale. The middle ground is filled with large, dark boulders and smaller rocks. In the background, several jagged, rocky peaks rise against a light sky. The overall scene is desolate and rugged.

Sinai to Zion
by Joel Richardson



Assigned reading: Part 3 of the Book

- **Chapter 20 The Procession of God**

Video:

- **Episode 28 The Great Processional Psalm of David**
- **Episode 29 The Procession of the Messiah**
- **Episode 30 The Triumphant Procession of Jesus**

Assignment:

- **Give your insights on any topic in any episode**

October 4, 2023 (PST) Discipleship Class

Facilitator: Myra

To discuss insights and takes:

- **Vir**
- **Ps Ruffy**
- **Ted**
- **Imelda**
- **Lilita**
- **Angelo**

- **Prayer Leaders: Marielle, Peter, Abegail, Rendu**

Episode 28 The Great Processional Psalm of David

DAVID'S GREAT PROCESSIONAL PSALM

LIKE THE PREVIOUS DESERT PROPHECIES, [PSALM 68](#) HAS ALSO LONG CONFOUNDED SCHOLARS, TRANSLATORS, AND INTERPRETERS; IT IS ACTUALLY SIMPLER TO UNDERSTAND IT PROPERLY.

I. THE ARK OF GOD

- A. The ark of God had rings in the side through which the priests would put poles in order to carry it. Thrones in ancient times were picked up and carried.
 - 1) later, they had wheels. This is how the throne of God is described ([Daniel 7:9](#))
 - 2) whenever they lifted the ark, Moses would make the statement found in [Numbers 10:35](#)
 - 3) the cloud and the ark represented God Himself
- B. The ark of God moved around to a couple places. Eventually, it ended up in the house of Obed-Edom until David moved it to Jerusalem.
 - 1) [2 Samuel 6:5](#); [1 Chronicles 15:28](#)
 - a) there was a big celebration as they moved the ark because it represented the presence of God going up to His home in Jerusalem
 - b) [2 Samuel 6:14](#)

Episode 28 The Great Processional Psalm of David

II. PSALM 68

- A. When David picked up the ark, he repeated Moses' declaration ([Psalm 68:1](#))
 - 1) it is not just a historical reference but an intercession
 - 2) the beginning of [Psalm 68](#) is the Maranatha cry of the Old Testament
 - 3) some of the Orthodox chants will quote this Psalm; it is very robust and powerful
- B. Scholars speculate that this Psalm was sung and celebrated annually during Sukkot and that the people reenacted when David brought the ark up to Jerusalem.
 - 1) Sukkot speaks of when God dwells amongst us. Israel was commanded to build huts ("sukka") outside and sleep in them to remind them that we don't have a permanent home here in this age but that, one day, God Himself will dwell with us
- C. [Psalm 68:1-3](#) judgement for the wicked and salvation for the righteous is a twofold statement that becomes common throughout the Old Testament descriptions of the Day of the Lord. Jesus summarizes this statement in [Matthew 16:27](#).

Episode 29 The Procession of the Messiah

WE CONTINUE WITH THE DESERT PROPHECY OF PSALM 68.

I. PSALM 68, PART 2

A. Psalm 68:4-13

- 1) vs 4 similar to the song of Deborah, it begins with a call to singing and praising “the one who rides on the clouds”; this is one of the primary descriptions of Jesus’ return
 - a) Deuteronomy 33:26
- 2) 5-6 even as YHVH showed Himself to be both the Divine Warrior and the compassionate Bridegroom during the Exodus, so will He show Himself to be both Warrior and Bridegroom when He returns
 - a) one of the overwhelming themes attached to the Day of the Lord throughout the prophets is a day of vindication and deliverance for the oppressed
 - b) while Jesus as Deliverer applies to our personal testimonies, in this context it points to when Jesus will deliver Israeli prisoners of the antichrist who were taken captive as part of the Covenant chastisements
- 3) vs 7 the themes of Jesus the cloud rider and Jesus the desert marcher are seen in Deuteronomy 33, Judges 5 and here
- 4) vs 8 this is almost an exact quote of Deborah’s song in Judges 5:4b-5

Episode 29 The Procession of the Messiah

- 5) [vs 11](#) it was typical throughout ancient history that, when a nation won a battle, the women were the primary ones who gave the good news
- 6) [vs 12](#) as Jesus' procession makes its way through the desert up to Jerusalem, the armies of the antichrist will flee before Him
- 7) [vs 13](#) this is a very unusual verse on the surface. King David is ultimately speaking of Israel, and if we don't understand the context of what we are reading, this would be easy to miss. As Israel is marching and making its way up through the region of modern day, northwest Saudi Arabia (southern Jordan), they are going through the land of Moab, or Edom. This is where Petra is found today. Petra is also referred to as Bozrah in the Bible. In both [Deuteronomy 33](#) and [Judges 5](#), Mount Seir is a prominent mountain in the region of Petra. "Bozrah" means "sheep pen." The picture is this: as the Good Shepherd, Jesus, is leading His sheep, they come into the sheep pen, aka Bozrah. They *were* former prisoners and had been fleeing into the desert, but now they *are* with the Divine King Shepherd and are lying down at rest

Episode 30 The Triumphant Procession of Jesus

I. PSALM 68, PART 3

A. Micah 2:12-13

- 1) the Lord promises to gather the remnant of Israel, specifically like sheep in their pen. YHVH will then go before them, leading them out of the sheep pen as their glorious King

B. Psalm 68:15-35

- 1) vs 15-16 Mount Bashan is modern day Mount Hermon and referred to in the Book of Enoch as the place where the sons of God came down, which led to the Nephilim. Later, it hosted a pagan temple. Jesus was at this site when He made His “..the gates of hell will not prevail” declaration (Matthew 16:18). In it, He was directly confronting the fallen principalities
 - a) throughout the Scriptures, we see a pattern of God choosing the seemingly weak and foolish things to showcase His glory
- 2) vs 17 throughout a lot of these prophecies, the language of horses is often exchanged with chariots. “Sinai is in the sanctuary” the Bridegroom-God of Mount Sinai is present in Zion in the sanctuary!
- 3) vs 21-23 it harkens back to the theme of the crushing One from Genesis 3:15. We do not rejoice in the death of the wicked; rather, we pray for their repentance and salvation. However, we see similar language in Ezekial 38-39 when it talks about the armies of the antichrist (Gog and Magog), and we will participate with Jesus in His final victory over Satan and those who refuse Him
- 4) vs 24-26 this Psalm has something for everyone: battle and warriors and worship and celebration
- 5) vs 32-35 you cannot NOT celebrate over so much glory! Once again, Jesus is the Desert Marcher and the Cloud Rider

PRAYER POINTS

- **Isaiah 62: God will not hold His peace until Israel becomes praise to the Nations; He set watchman on the wall; To not keep silent**
 - **Raise up people intercessors for Israel**
- **Psalm 68: for the bride to cry for Jesus' return**
- **Pray for the bride of Christ to incessantly posture herself in readiness for the return of Jesus; to live a lifestyle that hastens the return of Jesus**