

The Use of Psalm 68 in Ephesians 4: A Typological Approach Toward a Solution

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Abstract: The grammatical changes Paul makes to the Greek quotation of Ps 68:18 (Ps 67:19 LXX) in Eph 4:8 raises a question about his hermeneutics. Some scholarly proposals for a solution include Paul's misquotation of Scripture, a nuanced reading, a "reading" as opposed to "exegesis," or use of an unknown Hebrew manuscript. At question in Paul's quotation of the OT verse also is the identification of Moses as the ascending one in the Targum tradition. The Targum reading provides an avenue to consider Paul's use as a typological reading of the exodus narrative in light of viewing Christ as the final ascending Moses in the work of redemption.

Key Words: ascension, decent, Ephesians 4:9, exodus, hermeneutics, Psalm 68, typology.

Some consider the use of Psalm 68 in Ephesians 4 to be one of the thorniest problems in the New Testament.¹ It seems that the Apostle Paul, in making a case for the relationship between church unity and diversity of gifts, appeals to the Old Testament for support.² The Eng-

lish translations demonstrate the affinities:³

	Text	Translation ⁴
Ps 68:19 (MT)	עָלִיתָ לְמַרְוֵם שָׁבִיתָ שְׂבִי לְקַחַת מִתְּנוּגוֹת בְּאֲדָם וְאִי סוֹדֵרִים לְשִׁכּוֹן ה' אֱלֹהֵינוּ:	You ascended on high, leading captivity captive in your train and receiving gifts among men, even among the rebellious, that the Lord God may dwell there.
Ps 67:19 (LXX)	ἀνέβης εἰς ὕψος, ἡχμαλώτευσας αἰχμαλωσίαν, ἔλαβες δόματα ἐν ἀνθρώπῳ, καὶ γὰρ ἀπειθοῦντες τοῦ κατασκηνώσαι.	You ascended on high, taking captivity captive, receiving gifts in a man, for also the disobedient ones caused to dwell there.
Eph 4:8 (NA ²⁸)	διὸ λέγει· ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.	Therefore it says, "Ascending on high, he took captivity captive, and gave gifts to mankind."

The texts reveal two primary issues of concern in Paul's use of Ps 68:18.⁵ First, there is a change from second person singular to the third person singular—from "you" to "he"—moving from direct address to recitation. Second, rather than *receiving* gifts, in Pauline usage, the one

unknown to us.

³ Unique elements are underlined.

⁴ Author's translation.

⁵ William N. Wilder succinctly summarizes the concern of the Pauline use of Ps 68:18: "What finally accounts for Paul's apparent changing or choosing of a text that differs from both the MT and LXX? This question engenders others. Is it an intentional misquotation, driven by a particular theological agenda and without regard to the meaning of the passage in its original context? Perhaps a convenient memory lapse of some sort is involved. One might, of course, present exculpatory evidence in this case in an attempt to clear Paul of a cavalier or careless attitude toward Scripture. It may be that he is making use of an alternative Hebrew textual tradition or perhaps his own more nuanced understanding of the Hebrew Language" ("The Use (or Abuse) of Power in High Places: Gifts Given and Received in Isaiah, Psalm 68, and Ephesians 4:8," *BBR* 20 [2012]: 186).

¹ Stephen E. Fowl notes mildly, "This is a complex and intriguing passage on a variety of levels" (*Ephesians: A Commentary* [Louisville, KY: Westminster John Knox Press, 2012], 136). John Muddiman speaks without timidity, "This and the next two verses of Ephesians are possibly the most difficult in the whole letter" (*The Epistle to the Ephesians* [London: Continuum, 2001], 187).

² Διὸ λέγει introduces the quotation of Ps 68:18 (Ps 68:19 MT) in Eph 4:7 even though Eph 4:7 does not reflect a direct quotation of Ps 67:19 (LXX). In Eph 5:14, διὸ λέγει introduces a saying found nowhere in the Old Testament. This would suggest that Paul's use of the introductory formula in Ephesians intends to indicate a general reference to an OT concept rather than a direct quotation; he makes a general appeal to the work of God, seeing it has significance to the Ascension. However, in Jas 4:6, the quotation of Prov 3:34 is introduced by διὸ λέγει, demonstrating the use of the introductory formula to introduce a direct quotation from the OT. Given the affinities of Ps 68:18 to Eph 4:8, it is possible that Paul is quoting Ps 68:18 from an LXX manuscript

ascending *gave* gifts—a shift from ἔλαβες to ἔδωκεν.

An additional problem stems from the Targum tradition, which consistently sees Moses as the one ascending rather than God ascending.⁶ One wonders how Paul views the passage in relationship to the work of Christ when the rabbis saw it in relationship to Moses's experience in the wilderness.

This work attempts to explore Paul's use of Ps 68:18 in Eph 4:8 by considering the hermeneutics of the psalm. The essay will argue that the psalmist sees typology in the exodus narrative of Moses's ascents up the mountains. That typology is what accounts for the rabbis' readings of Moses. Paul, seeing Christ in the pattern of Moses, finds the fulfillment of the typology and the psalm in the work of Christ. I will explore the meaning of Psalm 68 in order to make this point.

Proposed Meaning of Psalm 68

I propose the subject of Psalm 68 is the people's celebration of the Lord's triumphal ascent to Mt. Zion as Israel's victor in the wilderness. This is the psalm writer's central idea that unifies all other ideas within the psalm. The complementary idea to the subject is the people's celebration "anticipates his coming salvation, and his destruction of his enemies." What follows is justification of the proposed subject and complement as a statement of the meaning of the psalm.

The People's Celebration

The psalmist invites the people to sing praise to God (68:4, 25). In turn, those celebrating invite all people of the earth to join the celebration (68:32). The people are not idle witnesses to the events of this psalm. Women participate in the announcement of the Lord's defeat of the armies (68:11–13). The people ascribe blessing to the Lord (68:19, 26, 35). The words of song and blessing are followed by descriptions of God's greatness (68:5–10, 20–23, 28, 33–35).

The first celebration focuses on God's role as a deliverer of the marginalized, including the fatherless, widows, and prisoners (68:5–6). These are objects of God's mercy through the people of Israel via the

⁶ The earliest texts of the Targum tradition were composed centuries after the Eph 4:18 text but give witness to an older textual tradition. See Frank Thielman, "Ephesians," in *Commentary of the New Testament Use of the Old Testament*, ed. Greg K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 821.

commands of the Law of God (cf. Deut 10:18). A second set of verses celebrates his provision for the land, identifying his people as marginalized on the earth (68:8–10).

In a third set of celebrations, the people remember God for his salvation from their enemies (68:19–21), and a fourth remembers his exaltation of the tribes (68:26–27). The final celebration blesses God in summation of all his acts, past and future (68:35).

The tone of the psalm, therefore, is one of celebration. The people *celebrate* God's mighty acts. The celebration will be global, encompassing "the kingdoms of the earth" (68:33). The leaders of Cush and Egypt will come to celebrate the Lord with outstretched hands.⁷

The Lord's Triumphal Ascent to Mt. Zion as Israel's Victor in the Wilderness

The celebration of the people concerns God's ascent to Mt. Zion—"the mount that God desired for his abode... where the Lord will dwell forever" (68:16),⁸ "your temple at Jerusalem" (68:29).⁹ The people view a procession of God the King¹⁰ into the sanctuary of God (68:24).¹¹ In the procession, "the chariots of God" number in the ten thousands as they proceed with the Lord to his sanctuary (68:17).¹² This is a reference to a company of angelic hosts, describing something "of God" rather

⁷ In light of the many prophetic passages addressing justice toward Egypt, this verse seems to speak of a remnant of Egyptians and Cushites.

⁸ All Scripture quotations are from the English Standard Version (ESV) unless otherwise noted.

⁹ If the ascription of Davidic authorship of Psalm 68 is true, then it is not yet 970 BC; it is not likely for the reference to be the yet future, earthly temple constructed by Solomon. Seemingly, David envisions an eschatological temple that exceeds Solomon's temple.

¹⁰ The personal pronouns indicate David's personal relationship to God and intimacy with him. The remainder of the psalm celebrates God's victories as God of the corporate body of Israel and Lord over the nations.

¹¹ It is tempting to assume that the ark of the covenant is in view. However, this assumption is unnecessary when the Ark is not mentioned. Instead, it is possible for the psalmist to speak prophetically and be ambiguous about the sanctuary. However, below I will give evidence for the Ark being in view.

¹² The chariots of warriors ride with their King to "[the place] God desired for his abode, the Lord will dwell there forever" (רָכַב אֱלֹהִים רֶבֶתִּים אֶלְפֵי שָׁנָאן) (אֲדֹנָי יְהוֹהֵנוּ בְּקֹדֶשׁ).

than “in Israel.”¹³

The ascent motif begins with God arising (68:1). In the Psalms, these terms are related to God going to war on behalf of the psalm writer or the people of God.¹⁴ The terms are associated with the presence of God above the ark of the covenant.¹⁵

A refrain in the psalm describes the Lord as “him who rides through the deserts” and “him who rides in the heavens, the ancient heavens” (68:4, 33).¹⁶ While the psalm yet celebrates acts of deliverance among the poor and needy in visible realms (68:4), the psalm testifies that the acts of salvation also seem to be taking place in the heavenly realms from all eternity (בְּשָׁמַיִם שְׁמַיִם קְדָמִים, “in the heavens of ancient heavens”).¹⁷ It is in this realm that the appearance of God that covered Sinai now resides enthroned in the sanctuary on Zion (68:17).¹⁸

Repeatedly, the psalm depicts the Lord scattering his enemies (68:1,

¹³ In the Hebrew Bible, there is not a Davidic or pre-Davidic story that would fit a description of tens of thousands of Israelite warriors accompanying God as he ascends to Jerusalem. The description transcends an earthly experience.

¹⁴ The psalms use both “arise God” (קוּמָה אֱלֹהִים) and the synonymous “arise Lord” (קוּמָה יְהוָה) in this manner (Pss 3:7; 7:6; 9:9; 10:12; 17:13; 74:22; 82:8; 132:8; see also Pss 12:5 and 102:13 for slightly different ideas). Important to the argument below, the writer of Judges uses the term when Barak takes away his “captives” in the Song of Debra (קוּם בָּרַק וְשִׁבְהָ שְׁבִיָּה בְּיַד בְּנֵי אֲבִינָעָם), Jdg 5:12).

¹⁵ The background to the psalmist’s usage is Num 10:35: קוּמָה וַיִּפְצוּ אֵיבֵיהֶם יְהוָה.

¹⁶ The psalmist might be making a deliberate comparison of YHWH (as one who rides both the deserts and heavens) to the Canaanite god, Ba’al, who is known in the Canaanite Ugaritic texts as “the rider of the clouds.” Greg Herrick notes, “Baal is also referred to about 12 times as ‘the Rider of the Clouds,’ which undoubtedly testifies to his control over the rain and storms. Psalm 68 may have been written, in part, as a polemic against Baal worship wherein it is indicated in verse 4 that YHWH is the *one* who rides the clouds” (Greg Herrick, “Baalism in Canaanite Religion and Its Relation to the Old Testament,” online, accessed 11/15/19, www.bible.org). Whereas Ba’al’s domain extends to the clouds in the Ugaritic Myths, YHWH’s rule is over the entire creation in the minds of the psalmists.

¹⁷ Where the MT has לְרִכְבּ בְּשָׁמַיִם שְׁמַיִם קְדָמִים, the LXX has ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς (“upon the heaven of heaven to the east”), reading קְדָמִים as “east” rather than as “from old” (cf. מִקְדָּם, Mic 5:2 [MT 5:1]).

¹⁸ The image of warriors accompanying a victorious king to his throne is one of enthroning a king.

2a–b 12, 14, 30d) and destroying them (68:2c–d, 6c, 21–23, 30a–c). As he goes out to war, God leads his armies—“the chariots of God”—against the myriads of kings and armies of his enemies. He is victorious in all of his battles. He accomplishes these battles on behalf of “your people” (עַמְּךָ, 68:7), as “God, the one of Sinai” (אֱלֹהִים יְהוָה סִינַי, 68:8) and “God, the God of Israel” (אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, 68:8), for those who are “the fountain of Israel” (מִמְקוֹר יִשְׂרָאֵל, 68:26), as the one who is “the God of Israel” (אֱלֹהֵי יִשְׂרָאֵל, 68:35).

The descriptions of some of God’s acts recall events of Israel’s sojourn from Egypt to Canaan. God is the one who rides through the deserts with his people in order to give the needy a home (68:4–6). As they marched through the wilderness, God supplied an abundance of rain (68:7–9). Israel had provisions from the land so that they might graze as God’s flock (68:10). It is on the basis of the acts of God in the wilderness journey that the psalmist invites Israel to sing to God.

His Coming Salvation and Destruction of His Enemies

The structure of the psalm reflects on the events in the desert (68:4–10) that become the basis for hope of a future victory (68:11–14), after which, God ascends “on high” (68:15–18). The psalm writer revisits the daily accomplishments of God (68:19–20) before looking to victories and judgments that are yet future (68:21–23). The request for God to act with power on behalf of Israel in the writer’s present day looks backward to God’s power in the past dealing with Israel (68:28–30).¹⁹

The author, therefore, speaks of both past and future. The ascent in 68:18 comes within the context of reflection on the wilderness experiences and anticipation of similar victories in the future. Both past and future victories point to God as victor. The past successes provide a pattern of victories to be accomplished from the Lord’s sanctuary in heaven (68:35), where he will be enthroned as the Warrior-King of Israel.

Preliminary Solutions to the Use of Psalm 68:18 in Ephesians 4:8

Having established the meaning as the context for interpretation, one can reason from the proposed statement of meaning (above) to solutions for questions on the relationship of Ps 68:18 to Eph 4:8. I will

¹⁹ There seems to be a past-looking sense to פְּעֻלָּתָהּ (Qal, perf.), as reflected in the ESV, NET, and NASB.

address the changing of the pronouns first, then the issue of the Moses tradition in the Targums, and finally the problem of the verb for “give” rather than “receive.”

Change in Person of Pronouns

The psalmist uses direct address when speaking to God: He says, “O God” in address in 68:7, 9, 10, 24, 28b.²⁰ The concept of “the people’s celebration,” as derived from the psalm, includes the psalmist’s personal devotion to and praise of the Lord. The psalmist is a member of Israel and worships the Lord as such. To the psalmist, the Lord is “[the] God of our salvation” (גֹּדֵל יְשׁוּעָתֵנוּ לְאֱלֹהֵינוּ, 68:19c). As aforementioned, he is “my God, my King” (מֶלֶךְ יְהוָה, 68:24). Therefore, it is not unexpected for the psalm writer to address God in the second person, “You ascended” (אֲנִי־עָלָה).

In Ephesians 4, Paul speaks of the work of Christ on behalf of the church. In 4:9–11, Paul speaks of Christ’s work in the second person, recounting Christ’s work in his humiliation and exaltation: ἀνέβη τί ἐστίν... κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς ... Καὶ αὐτὸς ἔδωκεν. Building up to this, Paul uses the third person to speak of Christ as the one who ascended. It is not necessary for Paul to use the second person, for he is not making a direct address to God. Yet his use of the third person still reflects that God is the one who has ascended.

Moses and Targum

The author of Psalm 68 recounts portions of God’s dealings with Israel in the wilderness. It is from that backward glance that the writer telescopes into the future to speak of God’s forthcoming deliverance and enthronement. In doing so, he appears to depict God going up the mountain in the same way that the wilderness narratives repeatedly depict Moses going up mountains to meet with the Lord to receive the law for Israel.²¹

²⁰ The Swete edition of the LXX reflects an anarthrous use of θεός, which is also vocative: ἔντειλαι, θεός, τῇ δυνάμει σου, δυνάμωσον, ὁ θεός (Henry Barclay Swete, *The Old Testament in Greek: According to the Septuagint* [Cambridge, UK: Cambridge University Press, 1909], Ps 67:29).

²¹ Jonathan M. Lunde and John Anthony Dunne, “Paul’s Creative and Contextual Use of Psalm 68 in Ephesians 4:8,” *WTJ* (2012): 102. Also, W. Hall Harris concludes, “Every time Psalm 68:19 is mentioned in the rabbinic literature, it is (without exception) interpreted of Moses and his ascent to heaven to receive the Torah” (“The Ascent and Descent of Christ in Ephesians 4:9–10,” *BSac*

One first sees Moses ascending in Exod 19:3. The LXX reads, καὶ Μωυσῆς ἀνέβη εἰς τὸ ὄρος τοῦ θεοῦ. The use of ἀνέβη is significant, Paul uses the same tense form of ἀναβαίνω in Eph. 4:9 to comment on Jesus’s ascension:

Exod 19:3 (LXX): ἀνέβη εἰς τὸ ὄρος τοῦ θεοῦ
Eph 4:9: τὸ δὲ ἀνέβη τί ἐστίν

Paul’s use, being third person rather than second person (as in the MT), recognizes that the discussion is about “he who ascended” instead of “You ascended.”²²

The echo of Exod 19:3 in Eph 4:9 introduces the typology of Moses’s ascensions. Exodus 19:20, 24:15, 34:4, and Deut 34:1 each depict Moses ascending the mountain with ἀνέβη. The four uses demonstrate an ascent (and descent) pattern in the life of Moses. The editor of the Pentateuch crafts the narrative so that no single ascent by Moses accomplishes all that God intends to do for Israel.

The first giving of the Law ends with broken tablets. The ascent of the mountain to receive the instructions on the tabernacle and the ark ends without a reception of the new tablets of the Law. The ascent to receive the second set of tablets of the Law ends with copies of the Law, but more revelation is needed for Israel to follow the Lord in obedience and receive the promises to the patriarchs. This suggests, too, that another trek to see the Lord on the mount is necessary for Israel to gain enough revelation to receive all that God has promised Israel.

The final ascent brings the death of Moses at Mt. Nebo. Moses is not able to enter the Promised Land, to enter the presence of God in the Promised Land, or to provide all the blessing of the Promised Land to the people. The inheritance intended for Israel is incomplete and awaits another prophet—καὶ οὐκ ἀνέστη ἔτι προφήτης ἐν Ἰσραηλ (Deut 34:10)—to ascend the mount to provide all that God has promised to Israel.²³

[1994]: 210; Harris, *The Descent of Christ: Ephesians 4:7–11 and Traditional Hebrew Imagery* [Leiden: E. J. Brill, 1996], 91).

²² Theilman, following Harris, sees Paul’s reading influencing the text of the correctors of Sinaiticus and Vaticanus rather than vice-versa. Theilman, “Ephesians,” 822.

²³ Tg. Ps. 68:19 reads, “You ascended to the expanse, O prophet Moses, you took captives, you taught the words of the Law, you gave them as gifts to the sons of man, even among the rebellious who are converted and repent does the

It seems that this pattern is the reason that the Targum writers associate Moses with Psalm 68. The psalm recounts dealings in the wilderness, including the ascent of God up the mountain. The actual wilderness narrative depicts Moses ascending the mountain. Since Moses's ascents are incomplete in their accomplishments and there is no mention of God ascending the mountain in the Pentateuch, it would be easy to see how the rabbis inserted Moses into an ascension episode in the psalm. Moses is the one who ascended; God one day will ascend.²⁴ Christ, for Paul, will ascend the mountain of God *par excellence*, and provide to the people of God all that the one who ascends should provide.

The Replacement of “Receive” with “Give”

The typology of Moses's ascents also gives insights into Paul's reading of ἔδωκεν (Eph 4:8) rather than ἔλαβες (68:18 [67:19 LXX]).²⁵ Four times the psalmist uses a form of δίδωμι in Psalm 68 (67 LXX), three uses of which are significant:²⁶

Ps 67:12 LXX κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις
δυνάμει πολλῇ

Shekinah glory of the Lord dwell” (italics added).

²⁴ “Led captives captive” continues the typology as Barak leads the captives: ἐξεγείρου ἐξεγείρου, Δεββωρα, ἐξεγείρον μυριάδας μετὰ λαοῦ, ἐξεγείρου ἐξεγείρου, λάλει μετ’ ὧδῆς, ἐνισχύων ἐξανίστασο, Βαρακ, καὶ ἐνισχύσον, Δεββωρα, τὸν Βαρακ, αἰχμαλώτιζε αἰχμαλωσίαν σου, υἱὸς Αβινεεμ (Jdg. 5:12). Theilman notes that the psalm “continues with a historical review of God's military triumphs over Israel's enemies from the exodus to the battle of Deborah and Barak against the forces of Sisera” (“Ephesians,” 824).

²⁵ Although not discussed below, the Targum on Ps 68:18 has *giving* of gifts to humanity. Also, Richard A. Taylor notes the majority of the Peshitta manuscripts have “you gave.” He suggests “the passage in Syriac is a variant text-form attested in the early Christian period (and no doubt earlier as well), though extant evidence does not allow this to be stated with certainty. Familiar with this variant text-form, Paul chose to adopt it in preference to the common text because it was particularly well suited to his theological argument in Ephesians 4” (“The Use of Psalm 68:18 in Ephesians 4:8 in Light of Ancient Versions,” *BSac* [1991]: 332). I will argue differently than Taylor. It is speculative to conclude Paul adopted the Syriac.

²⁶ The fourth use is Ps 67:35 LXX, δότε δόξαν τῷ θεῷ, ἐπὶ τὸν Ἰσραηλ ἡ μεγαλοπρέπεια αὐτοῦ, καὶ ἡ δύναμις αὐτοῦ ἐν ταῖς νεφέλαις. The aorist, active, imperfect, second person, plural form speaks of ascribing glory (δόξαν) to God. It is of the peoples of the earth acting, and not of the one ascending acting.

Ps 67:34 LXX ψάλατε τῷ θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς, ἰδοὺ δώσει ἐν τῇ φωνῇ αὐτοῦ φωνὴν δυνάμεως

Ps 67:36 LXX θαυμαστός ὁ θεὸς ἐν τοῖς ἁγίοις αὐτοῦ, ὁ θεὸς Ἰσραηλ αὐτὸς δώσει δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ. εὐλογητὸς ὁ θεός

The tense form of each use is future, active, indicative, third person, singular, whereas Paul uses a form that is aorist, active, indicative, third person, singular. Yet in each, God—the one who ascends in Psalm 68—is the one who gives or will give.

In the first use, God gives his *word* (ῥῆμα, 67:12 LXX). In the second example, he gives his *voice* (τῇ φωνῇ αὐτοῦ, 67:34 LXX). In the third, he gives *power and strength* to his people (δύναμιν καὶ κραταίωσιν, 67:36 LXX).

The giving of the Law—his word and his voice—to the people reflects Moses's ascents as Moses receives the Law and instructions for the tabernacle and ark so that he might give them to the people. It is Moses, the ascending one, who gives in the wilderness narrative. It is God, the ascending one to the final mountain of God, who will give the full inheritance of the land to his people.²⁷ This includes giving *power and strength to his people* (Ps 68:35)—the very thing that Christ does in giving the Holy Spirit and his gifts to the church (Eph 4:8–12).

Conclusion

A better solution than seeing Paul misquoting the Psalmist or reusing Psalm 68 loosely for Christological purposes might be in seeing the Psalmist reading the Moses tradition typologically within the full message of Psalm 68.²⁸ It would account for the Targum interpretation

²⁷ The LXX of Deut 34:4 reflects this idea when Moses has ascended to the mountain for the last time: καὶ εἶπεν κύριος πρὸς Μωυσῆν Αὕτη ἡ γῆ, ἣν ὤμοσα Αβρααμ καὶ Ἰσαακ καὶ Ἰακωβ λέγων Τῷ σπέρματι ὑμῶν δώσω αὐτήν, καὶ ἔδειξα αὐτήν τοῖς ὀφθαλμοῖς σου, καὶ ἐκεῖ οὐκ εἰσελεύση.

²⁸ Timothy G. Gombis writes, “The imagery of Yahweh ascending to his heavenly throne from which he blesses his people is what the author aims to capture in the quotation in Eph. 4:8. He is not simply quoting one verse—Ps. 68:19 in abstraction from the remainder of the psalm—but rather appropriating the narrative movement of the entire psalm” (“Cosmic Lordship and Divine

of Moses, the use of ἀνέβη by Paul, and the giving of gifts instead of the receiving of gifts.²⁹ In this reading, Paul offers *exegesis* of Psalm 68 rather than making a “reading” of it.³⁰

Leading captives captive was yet unfulfilled in Moses’s day; that was not part of his purpose on ascending the mountains. Instead, the psalmist foresees a day when God himself must do so, for Moses died in the wilderness and failed. While the law was received from Moses, as were the tabernacle instructions, the full promised inheritance was not, and neither was the power spoken of in Ps 68:35. The fulfillment of all things, foreshadowed in the promised inheritance, and the power of Ps 68:35, partially fulfilled in giving the Holy Spirit to the church, awaits to be fulfilled in fullness when Christ ascends the mount to be enthroned as the victorious Warrior King by all peoples of the earth.

Gift-Giving: Psalm 68 in Ephesians 4:8,” *NovT* [2005]: 375). Gombis, however, makes his case on the basis of the Divine Warrior theme in Psalm 68 and Ephesians.

²⁹ While I have great agreement with Lunde and Dunne, I would disagree with their conclusion that Paul’s use of Ps 68:18 “is not to be understood to be the fruit of the apostle’s direct meditation on the psalm in its original setting” (“Creative and Contextual Use,” 102).

³⁰ This conclusion is contra Seth M. Ehorn, who concludes, “The work of Francis Watson can helpfully be invoked when he argued that Paul (in Romans and Galatians) offers a ‘reading’ of Scripture rather than an ‘exegesis’ of it,” (“The Use of Psalm 68 (67).19 in Ephesians 4:8: A History of Research,” *CBR* 12 [2012]: 114). Ehorn makes reference to Francis Watson, *Paul and Hermeneutics of Faith* (London: T&T Clark, 2004), 515.