

11. Because of the Word of God, mature believers have clear discernment about what is transpiring in Client Nation America, great confidence in the fact that a novice politician but master negotiator is now in control of our national government. Bible-based believers remain unsurprised over the cosmic assaults against his establishment-based corrections and the resultant hostility.
12. David recognized this very assault on him and his government which was history's first iteration of a client nation. In the aftermath of these wars, David pondered the prospects of the nation's future in the first of the Messianic Psalms
13. A text of Psalm 2 refers to the fulfillment of the Abrahamic Covenant in the person of Messiah, the Lord Jesus Christ, and His ultimate victory over those nations that opposed Him both Jew and Gentile at the Second Advent.
13. This Psalm is clearly Messianic, but its application may be applied to Gentile client nations and to the United States in particular at this point in its history.
14. This Psalm is primarily focused on the political and military turmoil that emerges during Daniel's seventieth heptad, better known as the Tribulation. The international conflicts of the Church Age are instigated by the same dark forces that dominate the Great Tribulation and therefore may be interpreted from that perspective.

Psalm 2:1 Why do the heathen rage, and the people
imagine a vain thing? (KJV)

1. We will continue with quotes from the NASB and expanded translations, but the verbiage of verse 1 from the King James is so well-known that subsequent English translations lose its impact.
2. The verb "rage" is the Qal perfect of רָגַשׁ (*ragash*). This is a hapax legomenon that describes the plotting and scheming of adversaries from the Dark Side that coordinate uprisings and demonstrations against the establishment standards held by the righteous. It has to do with promoting civil disobedience.
3. Imagining "a vain thing" has to do with the propaganda that motivates and accompanies the rabble's uprisings. The word "vain" is רִיק (*riyq*): The delusions that accompany the machinations of deluded, propagandized people.
4. The strategy by the Beast Dictator of the Tribulation is the amalgamation of nations under one dominant leader, specifically himself. This is the cosmic strategy of internationalism.



5. During the Church Age, Lucifer tries to implement that strategy. Presently this is encouraged by propaganda that promotes “no borders” which allows anyone to “immigrate” into the county without any restraint. The current efforts in the USA are a trial run on the idea here.
6. The European Union has already tried it but is reaping the dividends from the free flow of Semitics that have already or will soon overtake the governments of those nations. England is severely damaged by this process and Brexit is an effort to stem the flow.

Psalm 2:2 The kings of the earth take their stand and the rulers take counsel together against the Lord and against His Anointed [מָשִׁיחַ (*Mashiyach*): **Messiah**], saying, (NASB)

1. In the period called the Great Tribulation, many nations will struggle for dominance in the Levant which means that Jerusalem must be conquered, and the Israelites killed or banished from the land.
2. The effort will be to establish dominance over the land bridge the Levant’s geographic location creates. It is the junction of three continents: Europe, Arabia, and Africa. The government that wins that piece of real estate controls the Eastern Hemisphere.
3. The destruction of Jerusalem and the conquering of its environs is an attack against the Jews, Judaism, and the nation Israel. In general, it is the assumed elimination of the Jewish and Christian religions.
4. Presently, most of the world’s nations do not wish to amalgamate in one global union. The push now is with the larger more prosperous nations such as the USA and Europe with assumption the others will follow. The restraint against the globalist strategy is the principle that Jesus Christ controls history on behalf of the pivot.
4. The sentence begun in verse two continues in:

Psalm 2:3 “Let us tear their fetters apart and cast away their cords from us!” (NASB)

1. This expresses the strategy and tactics of the nations. “Let us” speaks of an international strategy. The verb “tear” is the Pi‘el imperfect of נָתַק (*nathaq*). The Pi‘el stem is intensive while the imperfect tense is an action that is ongoing.
2. This refers to the reorganization of cultural, political, and military standards based on establishment viewpoint, national precedents, and military strategy.



3. We have seen the attack of the Progressives on our nation's establishment culture and the breakdown of law and order. These are illustrated by the silencing of religious speech in the public square, the deemphasis of the marital union between right man and right woman, the collapse of the family structure, the courts' annulments and usurpations of Constitutional absolutes, the breakdown of law and order, and the discarding of absolute standards in place of anything goes.
4. "Casting away their cords from us" refers to the trend toward "no absolutes" starkly and irrationally illustrated by opposition to the clear and obvious gender of an innocent, newborn child.

Psalm 2:4 He who sits in the heavens laughs,
the Lord scoffs at them. (NASB)

1. This verse reveals the Lord sense of humor at such lunacy. God laughs at the ends human viewpoint takes the unfettered soul. The word "laughs" is the Qal perfect of the verb **שָׂחַק** (*sachaq*).
2. The ideas that emerge from the unordered soul are indeed laughable and certainly so from the One who ordered our brains to process language and conjugate verbs.
3. That people chose to utilize the magnificent creation of the human mind and its innate ability to process thought and to convert that thought into the development of ideas is truly a miracle in the eyes of the beholder.
4. God gave us this ability uniquely to Homo sapiens. Animals, birds, and reptiles cannot process verbs, but we can. Yet many chose to buy into ludicrous ideas from the dark side and in doing so elicit hoots of hilarity from the Creator of their ability to conjure up such silliness.
5. Not only does the Lord laugh at them he scoffs at them. The word "scoff" is the Qal imperfect of the verb **לָעַג** (*la'ag*): "to mock, show contempt."
6. The God who invented the ability to think, process verbs, acquire knowledge, and learn divine thought is both amused and astonished at the rationales the human mind can entertain in opposition to truth.

Psalm 2:5 Then He will speak to them in His
anger and terrify them in His fury, saying, (NASB)

1. Several of the words in this Psalm are words that clearly belong in the vocabulary of human origin but are used in the development of Scripture to demonstrate from human vocabulary the attitude God has toward the rationales adopted by human viewpoint. This verse uses two of these.



2. The first is the noun, **אַף** (*'aph*): “anger.” God does not commit sin, so this is not literally what is meant. Such words are used as language of accommodation to convey the divine attitude toward human sin and wrongdoing.
3. It and words to follow communicate the divine negativity toward violations of His righteousness and the execution of justice toward those violations. Whatever righteousness demands, justice executes.
4. The words “anger and fury” convey divine disapproval and rejection of thoughts, decisions, or actions that violate righteous standards to which justice must respond. “Anger” (*'aph*) is one and “fury” or “rage”: **חַרוֹן** (*charon*), is the other.
5. These two come together and result in the kings of the Tribulation and political leadership in the Church Age being “terrified,” the Pi‘el imperfect of the verb, **בָּהַל** (*bahal*): “to terrify”:

“Terror” of Yahweh.” This fear of death lies behind the terror man has of Yahweh. The verb *bahal* is used to describe man’s terror of Yahweh in approximately 20 passages. This word is found most frequently in contexts that speak of Yahweh punishing man. It applies to the divine punishment of Israel’s enemies much more often. It is no accident that *bahal* is often used in connection with descriptions of the day of Yahweh: the sudden, unexpected, and ominous evoke sudden terror (Psalm 2:5).⁵

6. The context of David’s Psalm is the end of the Tribulation when the Lord imposes His seven bowl judgments on the Gentile rulers.

Psalm 2:5 Then the Lord will speak unto them in his anger and terrify them in his rage, saying,

v. 6 “But as for Me, I have installed My King [Christ at the 2d Advent] upon Zion [צִיּוֹן (Siyyon): city of David], My holy mountain.” (EXT)

1. The following three verses discuss the doctrine, Jesus Christ controls history. Verse 7 is about the virgin birth:

Psalm 2:7 “I will surely tell of the decree of the Lord: He [God the Father] said to Me [Jesus the Messiah], ‘You are My Son, today I have begotten You. (NASB)

⁵ Benedikt Otzen, “בָּהַל,” in *Theological Dictionary of the Old Testament*, rev. ed., eds. G. Johannes Botterweck and Helmer Ringgren, trans., John T. Willis (Grand Rapids: William B. Eerdmans Publishing Co., 1977), 2:5.



2. This verse is a quote of the Lord Jesus Christ's prophecy of the virgin birth that is also recorded in Hebrews 10:5–14. The word “decree” is the noun חֶק (*choq*): and it refers to the divine decree.
3. The resolution of the Angelic Conflict requires witnesses for the Prosecution. God the Father created the human race as the resource from which these witnesses would emerge.
4. Nothing is unknown to God. His omniscience knows all that is knowable. He knew in eternity past all those who would use their Law of Freedom to place their personal faith in Christ for salvation and become potential witnesses.
5. However, due to the fall of Adam, all his progeny was born with a sin nature to which his original sin was imputed. Therefore, God had to provide a means for them to become potential witnesses
6. This was resolved by the divine provision of a Savior. Anyone could use his Law of Freedom to believe in Him for the forgiveness of sins and the imputation of eternal life. (John 3:16–18.)
7. Verse 7 is a prophecy of the provision of the true humanity of Jesus Christ as the potential Savior of all mankind. Potentiality becomes reality by faith alone in Christ alone.
8. The Psalm continues in verses 8–9 with the Lord continuing His quotation of God the Father:

Psalm 2:8 ‘Ask from Me [God], and I shall give You [Jesus] the nations [in the Millennium; winner believers will rule these nations under the authority of Jesus Christ⁶] for Your inheritance, plus the uttermost parts of the earth [nations outside the boundaries of millennial Israel] for Your possession,

v. 9 ‘You shall rule them with a scepter [שֵׁבֶט (*shebet*): symbol of governing authority] of iron [בַּרְזֵל (*barzel*): rulership], You shall shatter them to pieces like a potter's vessel [idiom for quick, sure, and fair administration of justice].”
(EXT)

(End JAS2-48. See JAS2-49 for continuation of study at p. 481)

⁶ Paragraph 1 of the Fourth Nike Award: Rulership authority over a nation in the millennial theocracy (Revelation 2:26).



9. Verses 8 and 9 contain information regarding the Lord's functions in His true humanity as ruler of the millennial kingdom following his Second Advent.
10. In verse 8 we learn that the Lord will rule all Gentile nations in the Millennium. In addition to the fact He will rule Israel from Jerusalem, Jesus Christ will rule the whole world
11. Verse 9 indicates Jesus' rulership authority in the Millennium. First of all, He will "break" them, the Qal imperfect of **רָעַע** (*ra'a'*). This verb is controversial in efforts made to translate it. The root meaning of *ra'a'* is "evil" and other associated synonyms. However, each of our favorite four English translations provide these interpretations:

KJV: Thou shalt break them with a rod of iron.

NIV: You shall rule them with an iron scepter. (fn 4: *will break them with a rod of iron.*)

NASB: 'You shall break them with a rod of iron.' (Another reading is *rule.*)

NET: 'You shall break them with an iron scepter:¹ you will smash them like a potter's jar!'²

The rule of God's Messiah brings stability, even if he has to use force. The Lord's king has power to smash all opposition to His rule. His sovereignty may be expressed as an "iron rule" in which rebels are crushed like fragile clay vessels (cf. Jeremiah 19:11). The authority of the king is derived from God in that the Lord "breaks the spirit of rulers" (Psalm 76:12). The context favors "authority" as the proper interpretation. As J. A. Emerton writes, "To confer on a king authority over foreign nations naturally includes the right to use force if necessary. A king may need to shatter his vassals if they rebel, even though he will hope that he will not have to resort to such action. (p. 70)

¹ "The LXX [Septuagint] reads 'you will shepherd them.' This reading quoted in the Greek text of the New Testament in Revelation 2:27; 12:5; 19:15, assumes a different vocalization of the consonantal Hebrew text and understands the verb as רָעַח (*ra'ah*, "to shepherd") rather than רָעַע (*ra'a'*, "to break"). But the presence of נָפַץ (*nafats*, "to smash") in the next line strongly favors the Masoretic Text [Old Testament Hebrew translated into Koine Greek] vocalization." *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), 901tc9.

² "Like a potter's jar. Before the Davidic king's royal awesome power, the rebellious nations are like fragile pottery." Ibid., 901sn11.



The “scepter” (*shebet*) is a symbol of rule. It is the means of discipline and judgment. As the scepter of a monarch, it symbolizes here the authority granted by God to rule with great power over the nations.³ (p. 71)

NOTE: At this writing, 31 October 2018, the 2018 election of governors, representatives, and senators was six days hence. The eventual outcome will be known when the presentation of this document occurs. Regardless of the outcome, its result reflects the presence of establishment viewpoint in the souls of the majority of the electorate or lack of it. In either case, it will be an exposition of the doctrine, Jesus Christ controls history.

12. The final paragraph of Psalm 2 addresses the subject of The Rule of the Messiah on Earth. I will cite the NIV translation of verses 10–12.

Psalm 2:10 Therefore, you kings, be wise; be warned, you rulers of the earth.

1. The context of this paragraph is the Second Advent and the separating out unbelievers from believers just prior to the Millennium. The introductory word, “therefore,” which refers to the wisdom recommended and imperative by authorities in leadership.
2. “Kings” are mentioned here, but it applies also to presidents, senators, representatives, governors, mayors, commissioners, and chiefs of police. Their jobs consist of keeping the peace which insures the continuation of the environment our nation’s Founders pledged to provide: “Life, Liberty, and the pursuit of Happiness” in the Declaration and to “establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity” in the Preamble to the Constitution.
3. Those in authority over the people are commanded to “be wise,” the Hiph’al imperative of the verb שָׂכַל (*sachal*): “the command to “act with insight, prudence, and devotion.”
4. The problem with this word emerges when human authorities’ insight is warped by a cosmic worldview. “Wisdom” for them is “folly” in the eyes of the Lord. In such a case, they are “warned,” the Hiph’al imperative of the verb יָסַר (*yasar*): “be instructed, chastened, disciplined.”
5. The word “rulers” is actually a verb, the Qal active participle of שָׁפַט (*shaphat*): governmental leaders, i.e., executive, legislative, and judicial.

³ Willem A. VanGemenen, “Psalms,” in *The Expositor’s Bible Commentary* (Grand Rapids: Zondervan Publishing House, 1991), 5:70–71.



6. We can modernize the translation for the twenty-first century A.D. with this expanded translation:

Psalm 2:10 Therefore, you politicians, act with insight, prudence, and devotion; be warned instructed, chastened, and disciplined you governmental leaders of the earth! (EXT)

Principle: There is great spiritual and temporal prosperity in a client nation when those with governmental authority orient and adjust to divine viewpoint in their souls and apply its guidance in their decision making.

Psalm 2:11 Serve the Lord with fear and rejoice with trembling. (NIV)

1. The verse opens with the Qal imperative of the verb עָבַד ('*avath*): “to serve” is the correct application for this context.

Service connotes a willingness to become a vassal and thus to recognize God’s “lordship.” The “fear” of the Lord in this situation is not a sign of emotional instability but a mark of wisdom.⁴

2. The verb “fear,” is the Qal imperative of יָרָא (*yir’ah*): connotes one’s “respect and reverence” for the Lord. This is amplified by the noun “trembling”: רָעָדָה (*ra’ath*).

3. The phrase “fear and trembling” is used four times by Paul in the New Testament. The noun “fear,” φόβος (*phóbos*), is:

Used in a moral sense: “reverence, respect, honor; the fear of God or the Lord meaning a deep and reverential sense of accountability to God or Christ (Psalm 2:11). Intensively, in fear and trembling (1 Corinthians 2:3; 2 Corinthians 7:15; Ephesians 6:5; Philippians 2:12).

The noun “trembling,” τρόμος (*trómos*), is:

Trembling from fear, terror. Coupled with *phóbos*, fear, fear and trembling, or profound reverence, respect, dread (Ephesians 6:5; Philippians 2:12).⁵

4. The four New Testament uses of the phrase, “fear and trembling” is given a thorough analysis in a translator’s note in the Philippians 2:12 translation in The NET Bible:

⁴ Ibid., 71.

⁵ Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament* (Chattanooga: AMG Publishers, 2003), 1450, 1395.



Philippians 2:12 So then, my dear friends,
just as you have always obeyed, not only in my
presence but even more in my absence, continue
working out your salvation with awe and reverence
[fear and trembling].

Greek “with fear and trembling.” The Greek words φόβος and τρόμος both imply fear in a negative sense while the former can also refer to respect and awe for deity. The translation “awe and reverence” was chosen to portray the attitude the believer should have toward God as they consider their behavior in light of God working through Jesus Christ and the believer's life.⁶

Psalms 2:12 Kiss the Son, lest He be angry and
you be destroyed in your way, for His wrath can flare
up on a moment. Blessed are all who take refuge in
Him.

1. Verse 12 begins with the imperative mood of the verb נָשַׁק (*nasaq*): “to kiss.” Refers to “the worship of the Messiah” which is indicated by the singular noun בָּר (*Bar*): “It refers to the specially anointed Son of the Lord to whom the nations will pay homage (Psalm 2:7, 12).”⁷
2. The word “kiss,” in the Pi‘el stem, is both intensive and imperative. This is an action that involves both the lips and the mind and refers to a mental attitude that functions under positive volition and is therefore nonmeritorious.
3. The “kiss” refers to the believer’s orientation to divine authority previously described by the term, “fear and trembling.” Those who do not have this attitude are described by the following warning: “He will be angry; you will be destroyed because His wrath comes suddenly.”
4. This circumstance is avoided by the closing sentence: “How blessed are those who take refuge in Him.”
5. The plural noun “blessed” is אֲשֶׁר (*‘esher*): “Happinesses.”
6. It refers to many categories of happiness—love for God, wife, husband, family, friends, the positive circumstances of life, logistics, blessings, good health, etc. It refers to the ninth problem-solving device, sharing the happiness of God. This device is facilitated by continuous intake of the Word of God which develops the capacity for happiness.

⁶ The NET Bible, (Dallas: Biblical Studies Press, 1996–2005), 2295tn1.

⁷ Warren Baker and Eugene Carpenter, “בָּר,” in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 160.



Felicitous good fortune can be of various types and can refer e.g., to the possession of children, beauty, and honor, to the discovery of wisdom, as well as to the forgiveness of sin and trust in God, yet it is generally true that the person congratulated does not violate God's established order but conforms to it.⁸

7. This noun *'eshet* is used numerous times in the Old Testament and is the cognate of the Greek **μακάριος** (*makários*):

Those who stand fast are called blessed in James 1:12, for their earthly endurance brings them eternal salvation. The thought of a sure reward is also present when the righteous doer is called blessed in James 1:25. In all these verses the light of future glory shines over the sorry present position of the righteous.⁹

8. With these definitions and descriptions of *'eshet* and *makários*, the English word "happinesses" is clearly intended and refers to the ninth problem-solving device. Therefore, we now turn to this word's definition in English.
9. I have chosen to reference Noah Webster's dictionary which he first published in 1828 with a second edition in 1840. First some background on Webster:

Noah Webster (b. October 16, 1758, West Hartford, Connecticut—d. May 28, 1843, New Haven, Connecticut. U.S. lexicographer. Webster was instrumental in giving American English a dignity and vitality of its own. Both his speller and dictionary reflected his principle that spelling, grammar, and usage should be based upon the living, spoken language rather than on artificial rules.

While teaching in Goshen, New York, in 1782, Webster became dissatisfied with texts for children that ignored the American culture, and he began his lifelong efforts to promote a distinctively American education. His first step in this direction was preparation of *A Grammatical Institute of the English Language*, the first part being *The American Spelling Book* (1783), the famed "Blue-Backed Speller," which has never been out of print. The spelling book provided much of Webster's income for the rest of his life, and its total sales have been estimated as high as 100,000,000 copies or more.

His early enthusiasm for spelling reform abated in his later works, but he is largely responsible for the differences that exist today between British and English spelling.

⁸ M. Sæbø, "עֶשֶׂת," in *Theological Lexicon of the Old Testament*, eds. Ernst Jenni and Claus Westermann, trans. Mark E. Biddle (Peabody: Hendrickson Publishers, 1997), 1:197.

⁹ F. Hauck, "μακάριος," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed., Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:369.

