

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 **רָעַר** (*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;<sup>1</sup> you will smash them like a potter's jar!'<sup>2</sup>

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)

<sup>1</sup> "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 רָעַר (ra'ah, "to shepherd") rather than רָעַר (ra'a', "to break"). But the presence of רָעַר (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.

<sup>2</sup> "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.<sup>3</sup> (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‘il 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.

<sup>3</sup> Willem A. VanGemeren, “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.<sup>4</sup>

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).<sup>5</sup>

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:

<sup>4</sup> Ibid., 71.

<sup>5</sup> 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.<sup>6</sup>

**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 בָּרַךְ (*Bar*): “It refers to the specially anointed Son of the Lord to whom the nations will pay homage (Psalm 2:7, 12).”<sup>7</sup>
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.

<sup>6</sup> *The NET Bible*, (Dallas: Biblical Studies Press, 1996–2005), 2295tn1.

<sup>7</sup> Warren Baker and Eugene Carpenter, “בָּרַךְ,” 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.<sup>8</sup>

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.<sup>9</sup>

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.

<sup>8</sup> M. Sæbø, “**אֵשֶׁת**,” in *Theological Lexicon of the Old Testament*, eds. Ernst Jenni and Claus Westermann, trans. Mark E. Biddle (Peabody: Hendrickson Publishers, 1997), 1:197.

<sup>9</sup> 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.



The first edition of *An American Dictionary of the English Language* was published in two volumes in 1828, when Webster was 70 years old. It comprised 2,500 copies in the United States and 3,000 in England, and it sold out in little more than a year, despite harsh attacks on its “Americanisms,” its unconventional preferences in spelling, its tendency to advocate U.S. rather than British usage and spelling, and its inclusion of nonliterary words, particularly technical terms from the arts and sciences. The dictionary contained about 70,000 entries and between 30,000 and 40,000 definitions that had not appeared in any earlier dictionary. The *American Dictionary* was relatively unprofitable, and the 1841 revision was not successful. The rights were purchased from Webster’s estate by George and Charles Merriam.<sup>10</sup>

10. Here are Webster’s definitions for the words, “happiness” and “happy” in the first edition of his *American Dictionary*:

**HAPPINESS** [from *happy*] The agreeable sensations which spring from the enjoyment of good. *Happiness* therefore admits of indefinite degrees of increase in enjoyment, or gratification of desires. (1:97)

**HAPPY 2.** Being in the enjoyment of agreeable sensations from the possession of good; enjoying pleasure from the gratification of appetites or desires. The pleasurable sensations derived from the gratification of sensual appetites render a person temporarily *happy*; but he only can be esteemed really and permanently *happy*, who enjoys peace of mind in the favor of God. To be in any degree *happy*, we must be free from pain both of body and of mind; to be very *happy*, we must be in the enjoyment of lively sensations of pleasure, either of body or mind.<sup>11</sup> (1:97–98)

11. “Peace of mind in the favor of God” may only be accomplished by the believer who uses his Law of Freedom to consistently inculcate, facilitate, and apply Bible doctrine to his life and circumstances.
12. It is in this context that the believer has the esteemed privilege of taking refuge in God’s grace and protective care. The final word of Psalm 2 is the Qal active participle of **חָסָה** (*chasah*): “to seek refuge in Him.”
13. Other English translations of this word include, “shield,” “under His wings,” “take shelter,” and “trust.”

<sup>10</sup> Raven I. McDavid, Jr., “Webster, Noah,” in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed., (Chicago: Encyclopaedia Britannica, 2010), 12:550–51.

<sup>11</sup> Noah Webster, *An American Dictionary of the English Language* (New York: S. Converse, 1828), 1:97–98. [repr., *Noah Webster’s First Edition of An American Dictionary of the English Language* (San Francisco: Foundation for American Christian Education, 1995).



14. Mature believers form the power of the Pivot during the time of a client nation's existence. In the Church Age, the first client nation was the Roman Empire but eventual loss of positive volition among its resident believers led to the pivot's move westward.
15. Subsequent client nations each experienced the sequence of original positive volition among the pivot followed by the gradual loss of thought within succeeding generations leading to further "journeys" westward.
16. Ultimately the client nation moved across the Atlantic to the American Colonies and eventually the United States of America. This process is discussed in the book, *Gospel's Missionary Journey*.
17. The current Zeitgeist of the United States indicates a significant loss of divine thought among large segments of its people. The continual drift away from divine viewpoint to human good and evil indicates a significant downtrend in the client nation.
18. The Second Commandment warns the Jews that when deviations away from doctrinal truth increases with each succeeding generation, then divine discipline systematically intensifies on that client nation.
19. Hosea illustrates these downtrends with the formation of a whirlwind, its tornadic or cyclonic force's ever-increasing power depicting the population's loss of thought leading to the eventual collapse of society.
20. Two current titles address these subjects and are available here at church, by mail order, or by download from the Web site: *Gospel's Missionary Journey* and *Whirlwind: Four Generation Curse*.<sup>12</sup>

#### **D. Preoccupation with People**

1. It is impossible to be alive and not have associations with others of various categories: family, social, professional, romantic, marriage, and fellowship with fellow believers.
2. These associations are normal and objectively there is nothing wrong with these associations. Problems occur when they become your top priority.
3. The problem-solving device for believes is to put your complete trust in God, not people. People have sin natures which cause varying amounts of instability including unrealistic expectations.
4. The more you depend on people the more you deviate from the source of unwavering power found in the immutable principles contained in the Word of God.

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<sup>12</sup> Joe Griffin Media Ministries, 1821 S River Rd, St. Charles, MO 63303; [www.joegriffi.org](http://www.joegriffi.org).



5. The leader of the household, by biblical mandate, is the husband. He may delegate some of his responsibilities to his wife but outside of her biblically stipulated areas of responsibility the husband is held responsible for her decisions.
4. The “excellent wife” is described in Proverbs 31:10–31, but the passage is actually a summary of the doctrine of wisdom developed throughout the book of Proverbs.
5. The actions, leadership, accomplishments, functions, production, and personal character traits are attributes rarely found in the human race, male or female. Therefore, the passage takes many of the virtues discussed in the book and extols them through the personification of the “excellent wife.”
6. In short, the word, “wisdom,” the feminine noun, **חֵכְמָה** (*chochmah*), is the subject of Solomon’s collection of phrases that define human virtue developed from principles and doctrines revealed in Scripture.
7. A study of this passage reveals the attributes retained in the stream of consciousness which possess an advanced inventory of divine wisdom.
8. When the believer becomes an independent decision-making machine by virtue of personal wisdom, then he is no longer preoccupied with people, but rather occupied with Christ.
9. This status of spiritual growth allows the application of divine thought sustained by absolute confidence that God honors His Word wherever it is found.
10. With confidence that this is absolutely true, then giving priority to the Word results in being justified, or vindicated, by works, first before God and secondarily before others.

**Jeremiah 17:5** Thus says the Lord, “Cursed is the man who trusts in mankind and makes flesh his strength, and whose heart turns away from the Lord.  
(NASB)

1. Trusting in others is a curse because it relies on fallen mankind for one’s source of strength. This leads to frustration since human viewpoint becomes the primary problem-solving device.
2. It is virtually impossible to change others so one’s policy must depend on the power of the Word of God to change himself.
3. Allowing others to dictate one’s spiritual status is like placing one’s faith in “The one who wanders from the way of wisdom” (Proverbs 21:16 NET).



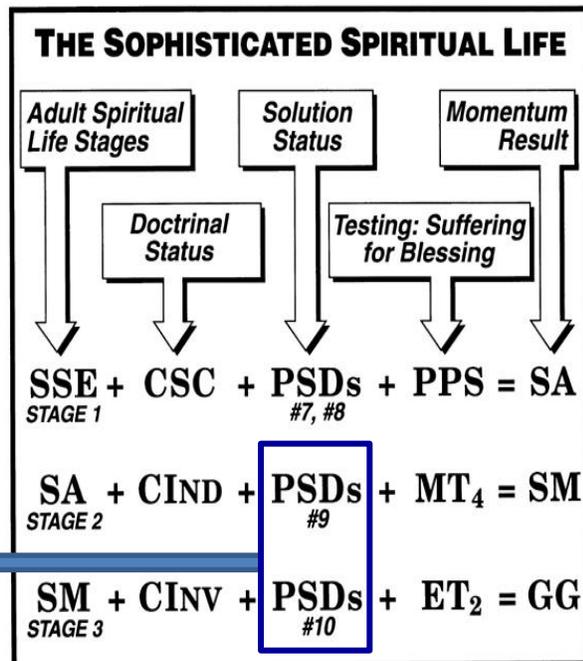
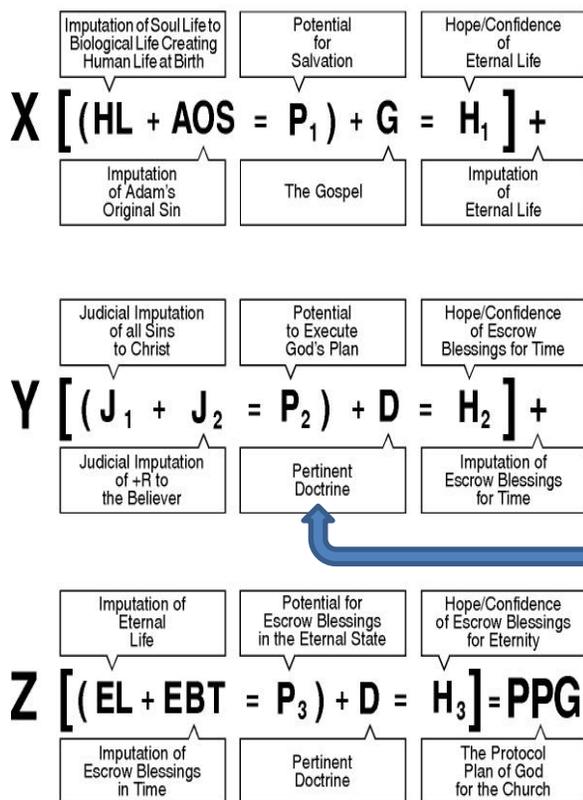
**Jeremiah 17:6** “For he will be like a bush in the desert and will not see when prosperity comes, but will live in stony wastes in the wilderness, a land of salt without inhabitant. (NASB)

1. A desert bush has no deep roots and uprooted blows where the wind carries it. People with unrealistic expectations have no capacity for life.
2. Even though losers are provided logistical grace support, their personal talents and energies can produce prosperity, they have no capacity for it.

**Jeremiah 17:7** “Blessed is the man who trusts in the Lord and whose trust is the Lord. (NASB)

1. Sharing the happiness of God is the problem-solving device that quickly results in one’s occupation with Christ.
2. The combination of personal love for God, sharing the happiness of God, and occupation with Christ complete the third radical in the diagram:

**THE EQUATION OF HOPE**



SSE = Spiritual Self-Esteem/Stage 1  
 CSC = Cognitive Self-Confidence  
 PSDs #7, #8 = Problem-Solving Devices #7 (personal love for God the Father) #8 (impersonal love for all mankind)  
 PPS = Providential Preventive Suffering  
 SA = Spiritual Autonomy/Stage 2  
 CIND = Cognitive Independence  
 PSD #9 = Problem-Solving Device #9 (sharing the happiness of God)

MT<sub>4</sub> = Momentum Testing in 4 categories (people, thought, system, disaster)  
 SM = Spiritual Maturity/Stage 3  
 CINV = Cognitive Invincibility  
 PSD #10 = Problem-Solving Device #10 (occupation with Christ)  
 ET<sub>2</sub> = Evidence Testing in 2 categories (relationship with God, relationship with life)  
 GG = Glorification of God to the maximum

For a detailed explanation of this equation see R. B. Thieme, Jr., *The Integrity of God* (Houston: R. B. Thieme, Jr., Bible Ministries, 1998), 160-71.      Philippians 3:12      22 May 1994, Lesson Number 414      ©1994 by R. B. Thieme, Jr. All rights reserved.

1992 Spiritual Dynamics Series      22 March 1994, Lesson Number 376      Philippians 3:4-21      © 1994 by R. B. Thieme, Jr. All rights reserved.

<sup>13</sup> Diagrams by: R. B. Thieme, Jr., “The Equation of Hope” and “The Sophisticated Spiritual Life (Houston: R. B. Thieme, Jr., Bible Ministries, 1994, 1994). All rights reserved.

**E. Description:**

1. Occupation with Christ is developed through continuous spiritual growth to the point of personal love for Him. It is the result of an ongoing inculcation of doctrines in the Christology category of Systematic Theology.
2. This requires an ongoing accumulation of pertinent doctrines in the *kardía*, their facilitation into paths of least resistance, and their application in the believer's spiritual life.
3. Application of doctrines associated with one's occupation with Christ results in a lifestyle of wisdom, characterized by personal love for Him.
4. Jesus Christ has been absent from this earth since June of A.D. 33. Our physical presence with him will not occur until this life is over because of physical death (2 Corinthians 5:8) or because of the Rapture of the Church (1 Thessalonians 4:13–18):

**2 Corinthians 5:8** We are of good courage, I say, and prefer rather to be absent from the body [ by physical death ] and to be at home, [ face to face ] with the Lord. (NASB)

**1 Thessalonians 4:16** For the Lord will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

**v. 17** Then, we who are alive and remain [ doctrine of the immanency of the Rapture ] will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. (NASB)

5. Consequently, to love someone who is invisible requires a system of communication which is based on thought from the study of information inspired by God the Holy Spirit to biblical writers whose revelations are recorded in the pages of the Tanakh and New Testament.
6. There is no inerrant information communicated by God to man except in those texts that make up the canon of Scripture. Advancing in the knowledge of Jesus Christ and the development of personal love and occupation with Him can only occur through spiritual growth.
7. These advances can only occur through spiritual growth which requires first hearing the Word taught and then becoming a doer of the Word.

(End JAS2-49. See JAS2-50 for continuation of study at p. 491.)



**Ephesians 3:19**

X

