

Part 2 – The Rod of Thy Strength

In part 1 we learned some very important truths. For, while we only covered the first verse (in this great Psalm 110), we learned that David heard the Lord (YHVH) *speaking to Himself* (Jesus Christ) *about His plan of salvation*. And, specifically, the part of His plan (of salvation) where Jesus Christ would (after dying for our sins, raising from the dead and ascending into heaven) sit at God's 'right hand' (position of power and authority). Importantly, that's where Jesus Christ remains *to this very day* for the purpose of being our intercessor, who helps those (who faithfully serve Him) whenever we need it (Rom 8:26-34). But (and also *very* importantly) we also learned that Jesus Christ will *remain* at God's 'right hand' UNTIL His enemies are made His 'footstool'. And this is a critical point to understand. For, as we learned, God's 'footstool' is actually *the earth* (Isa 66:1). So, this means that Jesus Christ *cannot* return to earth (i.e. His Second Advent) UNTIL His enemies are *subjugated* to Him (Gen 3:15; 1 Cor 15:25). Thus, Jesus *cannot* return to this earth *until* His 'arch enemy' (Satan, who is also called the Devil, the Serpent and the Old Dragon) is (literally) cast down *to earth* (with his fallen angels), as Rev 12 (and 2 Thess 2) clearly tells us.

And this is *really* important to understand *because* most people are not expecting this – *not even* Christians. For most Christians are taught they are not going to be on earth during the 'great tribulation' yet, Jesus warned us that *we would be* on earth during that time, which is *why* He warned us what would happen *shortly* before He returns (Rev 6, Mth 24, Mk 13 and Lk 21). That's also why Jesus prayed that God would not take us (Christians) out of the world but, that He would keep (protect and guard us) from evil - even *the evil one*, i.e. Satan himself (John 17:15). For as Jesus Christ testified, *the Gospel must first be preached in all the world for a witness unto all nations; and then shall the end come* (Matt 24:14; Mark 13:10). So, while our Heavenly Father allows Satan a 'short time' (Rev 12:12; Mth 24:22) on earth - to try and deceive as many people into worshipping him (and his wicked 'beast' governing system) - the purpose is to get the Gospel of Jesus Christ preached (published) throughout all the world (through Jesus' faithful servants *on earth*, i.e. Christians who are *not* deceived by Satan) so that *hopefully* many people will *repent* before Jesus Christ returns.

So, this precious verse (Ps 110:1) not only helps us to understand what the 'Godhead' really is, but it also tells us Jesus is (right now) at God's right hand to be our intercessor and it also *warns us* that the *true* Jesus Christ is not going to return until the *false* Christ (i.e. the antichrist, who is Satan) comes to earth and tries to fool all the world into worshipping him *and* his wicked 'beast' governing system (Rev 12-13, 2 Thess 2, etc.). And this is why God's Word *so strongly* urges us to *continue* to study His Word (sincerely, consistently and diligently) *and* strive to obey it (from the heart). For if we don't have the *truth in our mind* **and** our *heart right with God* then we will be deceived into participating in the 'great' Apostasy. So, let's keep these vital truths firmly in

our heart, and mind, as we continue to study this great Psalm that speaks of “*The True David’s Exaltation*” ...

Psalm 110

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

After David overheard the Lord (YHVH) telling Jesus Christ (Whom God delegated to rule on earth) to remain at His right hand (after He ascended back to heaven) *until* all His enemies are made His footstool (i.e. till after Satan, and his fallen angels are kicked out of heaven, to earth), David now begins to hear about what happens *after* that time, i.e. after Jesus’ enemies are ‘made his footstool’ (i.e. kicked out of heaven to earth). So, this verse begins to speak of Jesus’ *Second Advent*. The word ‘**Lord**’ here is (again) God’s sacred (and covenantal) name **Yehovah** which means (the) *self-Existent* or *Eternal* (#3068) [<https://t.me/BibleStudyTruth/946>]. So, His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And the word ‘**send**’ here means *to send away, for, or out* (in a great variety of applications, #7971). And then, the word ‘**rod**’ here is interesting because it means *a branch* (as extending) and (figuratively) can also mean *a tribe, a rod* (whether for chastising, i.e. correction), *ruling* (a sceptre), *throwing* (a lance), or *walking* (a staff), or even a *support of life*, e. g. *bread* (#4294). And then the word ‘**strength**’ means *strength* in various applications, such as *force, security, majesty* or *praise* (#5797). And, of course, ‘**Zion**’ is a *mountain of Jerusalem* (#6726) where David moved the capital of Israel (and the Ark of the Covenant) to when he reigned (2 Sam 5:8-9; 6:12-17; 1 Chron 11:4-7, 15-16). And this is where God has promised His ‘King’ (Ps 2:6) would rule from forever (Ps 78:68, 99:2; Isa 23:23, 33:5; Joel 3:17; Zech 1:17, 8:3; Ezek 16:60-61; Zech 14:4, 8-21; Rev 3:12, 21:2, 10, etc.), so this is where Jesus Christ will return to, and rein from, when He returns.

Now, the *Companion Bible* has a note on the phrase ‘*the rod of Thy strength*’ explaining that this could be rendered as ‘Thy strong staff’ *and* that it refers to the ancestral staff – both of the priest as well as the prince - being handed down (here in this Psalm) to the Messiah, David’s son. But, what is also interesting is that the word ‘rod’ can also mean *a branch*, which Jesus was called several times in the prophets (Isa 11:1; Jer 23:5, 33:15; Zech 3:8-10, 6:12-13) to explain how He would be *a descendant* of David *and* forever rule (from Zion, in Jerusalem) with righteousness, as God has promised David in 2 Sam 7:11-16 and 1 Chron 17:10-14. And, in Zech 6:12-13, God also promised that: *Behold the man whose name is The BRANCH; and he shall grow up out of his place* [Lk 2:4, 11], *and he shall build the temple of the LORD* [2 Sam 7:12-13]: *Even he shall build the temple of the LORD* [repeated for emphasis]; *and he shall bear the glory* [John 1:14], *and shall sit and rule upon his throne; and he shall be a priest upon his throne* [2 Sam 7:16]: *and the counsel of peace shall be between them both* [Acs 2:36; Heb 10:21]. So, what this

means is that God prophesied that Jesus Christ was not only going to be a descendant of David, but also the one who would rule (in Zion) upon David's throne (in Zion) *forever* **and** also that He would be a priest (i.e. the High Priest) upon his (David's) throne forever! This means God promised that, when the Messiah returns (at His Second Advent) the kingship and the priesthood *would be merged* into one 'office' via Jesus Christ.

So then, when the Lord (YHVH) promised to 'send the rod of thy strength out of Zion' this is simply speaking of how Jesus Christ (who IS God's 'rod of strength') will return to the earth and rule from Zion (Jerusalem). And not only that, He *will* rule with a 'rod of iron' - as it is prophesied of in Ps 2:6-9 - and *will* be fulfilled in Rev 19:11-16. And that's why this verse (Ps 110:2) goes on to say that Jesus Christ will 'rule in the midst' of His 'enemies'. But, the word '**rule**' here actually means *to tread down*, i.e. subjugate; specifically, *to crumble off* (#7287) and the word '**enemies**' means those who *hate* Him, i.e. those who have *made themselves* His *adversaries* (#341) by *denying* He is the Messiah (and the Lord [YHVH] who sent Him) *and* the blood Jesus Christ shed for the sins of mankind (Titus 2:16; 2 Pt 2:1; Jude 4, etc.). So, this second verse (in Ps 110) actually says that **the Lord (YHVH) will send Jesus Christ** (who IS the 'rod of His strength') **to Zion** (Jerusalem) **to subjugate** [even to 'tread down', Rev 19:11-16] **His enemies**, which tells us exactly where His enemies will be when He returns!

Indeed, this is why Jesus warned us to *flee* Jerusalem when we see the 'abomination of desolation' stand where 'it' [*should* be rendered as 'he'] ought nought (which is the holy place, in Zion) (Matt 24:15-16; Mark 13:14). And the *reason* Jesus tells us to flee Jerusalem is *because* that 'great city' *will be destroyed* when Jesus returns (Rev 11:13, 16:19-21, Zech 14, etc.). And *why* will that 'great city' be destroyed when Jesus returns? Because *that's where His enemies are*, of course! While Daniel was given prophecies that spoke of this (which is what Jesus referred to in Matt 24:15-16 and Mark 13:14) in Dan 9:27, 11:31 and 12: 1, Paul explained it quite clearly in his second letter to the Thessalonians. Satan will set himself up in the Temple of God (in Zion, which is still in Jerusalem) and exalt himself above all that is called God, or that is worshiped (2 Thess 2:4). That's *why* Jerusalem will be destroyed and *why* Jesus warned that the Temple itself (that Satan will dwell in claiming to be 'God' above all) will be thrown down (demolished, #2647) so that there won't be left *one stone upon another* (Matt 24:2; Mark 13:2; Luke 21:6).

Psalm 110

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

So, after the Lord (YHVH) promised to send Jesus Christ (who IS God's 'rod of strength') to 'tread down' (subjugate) His enemies (who hate and deny Him) who are dwelling in (and defiling) His 'holy city' (even in Zion) ... we see Him speak of 'thy people' being 'willing' in 'the day' of His power. The words '**Thy people**' here simply means *a people* (as a congregated

unit); and, specifically, it means **a tribe** (as those of Israel); but (collectively) it can even mean **troops** or **attendants**, as well as (figuratively) **a flock** (#5971) which Israel has been likened to many times (Ps 78:52, 79:13, 95:7, 100:3; Isa 53:6-7; Jer 23:1, 50:6, 17; Ezek 43:6, 11-12; Mth 9:36, 10:6, 16, 15:24; John 10:1-27, 21:16-17; Heb 13:20; 1 Pt 2:25). So, ‘thy people’ could refer to the tribe of Israel, or even to the ‘troops’ (army) Jesus brings with Him when He returns (Mth 24:36, 25:31, Lk 12:8-9, Mk 13:27). So, because it’s not quite clear from the Hebrew word for ‘thy people’, we must look at other clues, in the rest of the verse, to help us ‘rightly divide’ what’s being spoken about (i.e. *what* people are being referred to), as 2 Tim 2:15 tells us to.

So then, the word ‘willing’ means (abstractly) **spontaneity**, or (adjectively) **spontaneous**; but it can also mean (concretely) **a spontaneous** or (by inference, in plural) **abundant gift** (#5071). And the prim root this word comes means to **volunteer** (as a soldier) or to **present spontaneously** (#5068). Additionally, the *Companion Bible* has a couple of helpful notes, one of which points out this same Hebrew word (#5071) is used for the *freewill offerings* the people were supposed to give back in the days when they offered blood sacrifices (which we no longer do because Jesus *fulfilled* them, Heb 10:10) as in Ex 35:29, 36:3, 1 Chron 29:29:9, 14, 17, Ezra 3:5 and 8:28 (etc.). So, this teaches us that this verse (here in Ps 110:3) is indeed referring to a *willing* gift given spontaneously (i.e. without coercion of any kind). Secondly, the *Companion Bible* also points out that this word is being used as a figure of speech (*Ellipsis*, apx 6) which is when a gap is purposely left in a sentence through the omission of some word or words. So, the *Companion Bible* renders this part as “*shall offer themselves for voluntary offerings, in the day that Thou warrest*”.

But the question remains, *what* people are being spoken of? Well, let’s continue to ‘dissect’ this verse. The word ‘day’ here can mean a literal **day** (from sunrise to sunset, or from one sunset to the next) but (figuratively) it can also refer to **a space of time defined by an associated term** (#3117). So, ‘the day’ is the ‘day’ (time frame; think of Ps 90:4 and 2 Pt 3:8) of ‘Thy power’, which means **force**, whether of men, means or other resources, i.e. an **army, wealth, virtue, valor, strength** (#2428). Now, what ‘day’ is the ‘day’ of Jesus’ power? Jesus Himself told us...

29 **Immediately after the tribulation of those days** [Mth 24:21 the ‘great tribulation’] *shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:*

30 **And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

31 **And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

Matt 24:29-31

Mark 13:24-27 and Luke 21:22-28 record the same thing, except Lk 21:22 also points out that ‘*these be the days of vengeance, that all things which are written may be fulfilled*’. So, ‘the day’ of Jesus’ power is when He returns to earth (with power and great glory) with His holy angels, who will gather His elect (faithful servants) out of all parts of the world. Note this is not a rapture of any sort [<https://t.me/BibleStudyDownload/457>] but *Jesus’ return to the earth*, i.e. His Second Advent. So, we see that, ‘thy people’ will be willing (to make voluntary offerings, even offering themselves for service) is ‘that day’ Jesus Christ returns ‘in power’ with His holy angels.

And then we are told that *in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth*. The word ‘**beauties**’ here means *magnificence*, i.e. *ornament* or *splendor* (#1926) and the word ‘**holiness**’ means *sanctity* or *a sacred place* or *thing* (#6944). The *Companion Bible* has a note on the phrase ‘*the beauties of holiness*’ explaining that some manuscripts render this as “in (or on) the Holy mountains”, which refers to how the priesthood (clothed in beautiful clothing) worked in the Temple, which was on mount Zion, in Jerusalem... where Jesus Christ is going to return to. So, this is likely speaking of Jesus’ returning to Zion (Jerusalem) with great power and magnificence (splendor) as Jesus referred to in Mth 24:30 (i.e. in power and great glory). And we know that, after He gets done ‘cleaning house’ (i.e. destroying Jerusalem and the Temple *because* His enemies are dwelling there, as Ps 110:2 referred to) Jesus Christ will set up His own (righteous) Government from Jerusalem. So, the ‘beauties of holiness’ could also refer to His Temple He’ll have in the Millennium (which Ezek 40-48 speaks of) along with His servants (who made the first resurrection, Rev 20:4-6) who will teach (those who did not make the first resurrection) *the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths* (Ezek 44:23-24).

But, what does the ‘*womb of the morning*’ and the ‘*dew of Thy youth*’ mean? The word ‘**womb**’ does mean *a womb* (#7358) and comes from a prim root that means *to fondle* and, by implication, *to love*, especially *to compassionate* (7355). And the word ‘**morning**’ simply means *dawn* (#4891) and comes from a word that can mean (figuratively) *to be (up) early at any task* (with the implication of *earnestness*) or *to search for* (with *painstaking*) (#7836). And then the word ‘**dew**’ does mean *dew* (as covering vegetation) (#2919) and comes from a prim root that means *to strew over* or (by implication) *to cover in* or *place* (with beams) (#2926). Lastly, the word ‘**youth**’ means *boyhood* or *girlhood* (#3208) comes from a word that means *something born*, i.e. *a lad* or *offspring* (#3206). The *Companion Bible* has yet another note that explains this is (again) a figure of speech (Ellipsis, apx 6) which is when a gap is purposely left in a sentence through the omission of some word or words. So, the *Companion Bible* renders this part as “[*as the dew*] from the womb before the morning, I have begotten thee [*a son*]” (Ps 2:7). However, the *Moffett Bible* renders this verse as: “*The day you come to power, you are supreme, vital and fresh like dew-drops of the dawn*”. And the *Living Bible* renders it as: “*In that day of*

your power, your people shall come to you willingly, dressed in holy alatar robes. And your strength shall be renewed day by day like morning dew”.

So, this verse is truly a bit difficult to fully understand. But we know the subject (set forth in verse 1-2) in Jesus’ return to Zion, in Jerusalem. And we learned He will pour out His wrath upon His enemies, and thus destroy the Temple (and Jerusalem) because that’s where His enemies are (defiling God’s favorite spot, Ezek 16). So, it’s most likely this verse is speaking of how - when Jesus Christ returns with His holy angels (in power and great glory) - He will gather His elect (faithful servants, who have the ‘beauties of holiness’ from their *righteous* works, Rev 19:8), give them *eternal* life and allow them to serve in His righteous government (and Temple) forevermore. That would explain *why* they come to Him ‘willingly’ - for those who don’t worship the antichrist (Satan) *will be delighted* when the true Jesus Christ returns (while those who did will be weeping and trying to find a place to hide, Isa 2, Rev 6). And it also explains why Jesus is said to have the ‘womb of the morning’ (an eternal, body that won’t die) and the ‘dew of Thy youth’ (i.e. eternal life). Not only does Jesus already have eternal life but, as Paul explains in Phil 3:21, when He returns Jesus *shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

And this, therefore, would explain who ‘thy people’ are – i.e. ***all those*** (no matter what race, gender or nationality) ***who remain faithful to Jesus Christ, even throughout*** the ‘great tribulation’ when Satan is kicked out of heaven, to earth, to try and fool the world into worshipping him and his wicked ‘beast’ governing system. And (spoiler alert) the fact that the next verse (4) speaks of Jesus being our High priest forever (after the order of Melchizedek) adds further support for these conclusions. So, while this verse (3) is not easy to understand (the translation is difficult to make sense of), when we do our ‘due diligence’ to rightly divide (2 Tim 2:15, ‘rightly dividing’ means *to dissect*, #3718) God’s Word (by looking up the words in their original language *and* work to keep the subject, and object, in mind) we can come to understand what our Heavenly Father is conveying to us. Is there work involved? Yes, of course. But as Paul said, we ***must study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*** (2 Tim 2:15). And we are promised that our labor will ***not*** be in vain *because* studying God’s Word (for ourselves) helps us to learn (and prepare) what is coming so we are ***not*** deceived into worshipping the false Christ (Satan). That’s why Paul says, *But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, ***be ye stedfast, unmoveable, always abounding in the work of the Lord,*** forasmuch as ye know that ***your labour is not in vain in the Lord*** (1 Cor 15:57-58). And, as a side study to this verse 3 (in Ps 110), check out Isa 66:12-24 - for it’s a ‘double witness’ to these 2nd -3rd verses we’ve been studying in this great Psalm 110. So, let’s close this study with a timely reminder...*

28 *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?*

29 *And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:*

30 *And **thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:** this is the first commandment.*

31 *And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.*

32 *And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:*

33 *And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.*

34 *And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.*

Mark 12:28-34

We'll pick this up in part 3...

AMEN.