

Part 5 – We Shall See and Hear the Destruction of the Wicked

In part 4 we learned that our Heavenly Father truly is the *Supreme* God who has *always* existed and *always* will, which is what His name, Yehovah, means (#3068). And then we also learned that all of His enemies will, eventually, perish, which means that they will be totally ‘blotted out of existence’, just as the ‘fat of lambs’ goes up into smoke and *dissipates into nothing* (literally). And then we also learned that all of the wicked ‘workers of iniquity’ will be *separated from* their positions of authority, and even imprisoned, when Jesus Christ returns. And, no matter how hard they try and fight against Jesus (Satan will try to gather all the armies of the world against Him), *they will lose*. Not only will Jesus come at a time they are not expecting (as a thief in the night) but He will come with his holy angels in *mighty* flying vehicles that will be *so overwhelming in power* that no one can stop them from gathering up all the people on earth *for judgment*. And that’s truly what this part of Psalm 92 looks forward to as well - because it’s a ‘*Prayer and praise for the Sabbath rest*’ – and the *ultimate* ‘rest’ (Sabbath) *cannot* come until the *true* Jesus Christ returns and ushers in the Millennial period...

Psalm 92

10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

While we have formerly seen what happens to the Lord’s (YHVH) *enemies*, we’re now beginning to see what happens to those who are *faithful to Him* (as this Psalmist clearly was). The first word ‘**horn**’ indeed means *a horn* (as projecting) although it can also mean, figuratively, *power* (#7161). As we’ve learned from past studies in the Psalms, *horns are symbolic of power* (Ps 18:2, 75:4-5, 89:17, 24), and that’s clearly how the word is being used here in this verse. And then the word ‘**exalt**’ means *to be high actively*, to *rise* or *raise* (in various applications, literally or figuratively) (#7311). And, of course, there is no such thing as a unicorn; so, this is a really bad translation. The Hebrew word simply means *a wild bull* (from its conspicuousness, #7214). And it actually comes from a prime root that means *to rise* (#7213), which helps us to understand why the Psalmist is using the analogy of his power (horn) being raised like the wild ox. And, by the way, the words ‘like the horn’ are not actually in the original manuscripts. The translators added it; apparently to help explain that the Psalmist is saying that he would be raised to power in a similar manner as a wild ox raises its horns when it’s ‘highly active’.

So, the Psalmist is trying to give us a ‘visual image’ of how the righteous will be given *great* power (over the wicked); and this is clearly *prophetical* of when Jesus Christ returns. For, at Jesus’ Second Advent, He’ll not only depose all the wicked ones and ‘workers of iniquity’ (as we learned of in verse 9), He will also raise up (exalt) the righteous, which means He’ll install His own government (the Body of Christ), which will consist *only* of those who have *remained loyal* to Him, His Father and *His Word* (Rom 8:17; Rev 1:6, 5:10, 20:4-6). And that’s why it’s *so* vital

for us to learn God's Word (2 Tim 2:15), strive to obey it and share it with others. But, as the four-part study on **Keep God's Word** [<https://t.me/BibleStudyGodsWord/465>] explains, it's also vital that we (after learning God's Word) also strive to make sure it's not twisted or perverted. Not only in our own mind, but also in the minds of others. And this must be done (with great discretion, and discernment, from the Holy Spirit) by sharing the truth of God's Word (not perversions of it) whenever the opportunity arises. But, as Col 4:5-6 points out, we shouldn't push our knowledge onto those who don't want to hear it. But rather, *walk in wisdom toward them that are without, redeeming the time*. And part of how we do this is to *let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man*. Jesus also taught us we should be salty (Mth 5:13) because *salt changes the flavor* of food. Likewise, we should change the world we live in *by letting the Light of Jesus Christ shine through us* so they can see our good works; for that glorifies our Heavenly Father (Matt 5:16) and gives His children an opportunity to see that there really is a difference between 'light' (truth, God's Word, Jesus) and 'darkness' (lies, deception, Satan) (John 8:12).

And then the Psalmist goes on to say that *I shall be anointed with fresh oil*. The words '**I shall be anointed**' here are one Hebrew word that means (in the context of this verse) **to overflow**, specifically **with oil**. And the word '**fresh**' means **verdant** (green, lush, flourishing); and, by analogy, **new**; and, figuratively, **prosperous** (#7488). And then, the word '**oil**' means **grease**, especially **liquid (as from the olive, often perfumed)**; but, figuratively, it can also mean **richness** (#8081). Back in the days this Psalm was written, oil wasn't just used for lights (candles and lamps) and food, it was also used as a lotion and/or perfume of sorts, as it often had good smelling spices mixed in with it; and the most common oil used in Israel was, of course, *olive oil*. So, the implication here is that, after being raised to power the Psalmist prophesied of being freshened up with oil. *Moffett* renders this part as '*thou dost revive my failing strength*'. So, this too looks forward to the return of Jesus Christ. For we are promised *eternal* life when He returns. And that really is the most 'refreshing' thing we'll ever receive! (Phil 3:21, Rev 20:4-6).

But, further to this, olive oil is also symbolic of *the Holy Spirit*, as the special study **Oil Needed; Be Sure You're Ready** explains [<https://t.me/BibleStudyDownload/286>]. The study on **Holy Anointing Oil** (that was used in the Tabernacle) [https://t.me/BibleStudyBooks_Exodus/226] also explains this. And that is why, after David was physically anointed with olive oil, by the prophet Samuel, *the Spirit of the LORD came upon David from that day forward* (1 Sam 16:13). And that's also why Jesus gave us the parable of the virgins and their lamps, in Mth 25. He was warning we need to be filled with His Word (which is His Holy Spirit, John 6:63), so we are not deceived into worshiping the wrong 'Christ' (i.e. Satan, <https://t.me/BibleStudyDownload/499>). And, of course, we learned about this in Psalms 23 [https://t.me/BibleStudyBooks_Psalms/259] as well. So, while the enemies of the Lord will perish *and* the workers of iniquity will be scattered (separated from the righteous ones, Mth 13:47-50) - the righteous ones (those who remain faithful to the true Jesus Christ) will not only be exalted high above all others (by being

allowed to govern the world with Jesus Christ when He returns) but they'll also be forever 'refreshed' by God's blessed Holy Spirit (i.e. given eternal life), which is what the 'fresh oil' here in Ps 92:10 represents.

Psalm 92

11 Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

Again, we're told what the righteous will experience during the ultimate 'Sabbath Rest', which is when Jesus Christ returns and ushers in the Millennium [<https://t.me/BibleStudyGodsWord/499>]. The word 'see' here means more than typically thought of in the English. It means *to scan*, i.e. **look intently at**; and, by implication, it can also mean *to regard with pleasure, favor or care* (#5027). And the word 'desire' (both times used in this verse) is ***not actually in the original Hebrew manuscripts***. It was added, by the translators, for 'better readability' (#9999). And the word 'enemies' here is different than was used back in vs 9 (which meant hating or an adversary, #341). Here it means *a foe*, as ***lying in wait*** (#7790). So, the first part of this verse is simply saying (prophetically looking forward to Jesus' return) that the righteous *will* 'see' (look intently at) their enemies (their foes who have been 'lying in wait' - implying to kill them, spiritually or physically).

And this WILL happen, as it is written: *Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it* (Ps 37:34). And Psalms 112 also says this too, when speaking of the good man who trusts in the Lord: *His heart is established, he shall not be afraid, until he see his desire upon his enemies* (Ps 112:8). And Isa 40:5 goes one step further, when it says that: *the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it*. And Rev 1:7 tells us *why* 'all flesh shall see it together'... *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen*. Why will every eye see Jesus Christ when He returns? In the Gospel of Matthew, Jesus warned us not to believe people when they say Jesus has already returned (Mth 24:23-26). This is clearly a warning *not* to follow Satan when he's kicked out of heaven, with his fallen angels, *to earth* (Rev 12). Because many people will think he's 'God' and the 'Messiah' who has come to save the world. Paul warns us that's *exactly* what he'll be saying (2 Thess 2:4) and that his coming is *before* the *true* Jesus Christ returns (2 Thess 2:2-3). But Jesus goes on to say, in Mth 24:27, that: *as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be*. So, He again tells us that everyone will know that the true Jesus Christ has returned because it'll be 'as the lightning' that flashes across the sky... except it'll be worldwide.

But, how can this happen? Well, Rev 6:14 explains this further when it says that *the heaven departed as a scroll when it is rolled together*. The word ‘**departed**’ here means **to rend apart or to separate** (#673). So, just as a scroll is rolled up, *the heavens will do so too*, because they’ll be **opened up** to allow Jesus (the *true* one), and His mighty angelic army, to come through to this dimension. Rev 19:11 explains this also when it says: *And I saw **heaven opened**, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war*. In other words, the heavenly dimension will **open up** to allow Jesus and His mighty angelic army to come through and take over the world. And that will happen *all over the world*, which is why everyone will see when Jesus Christ returns. That’s also why Jesus said, in Mth 13:26-27, that: *then shall they see the Son of man coming in the clouds **with great power and glory**. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven*.

And remember, Jesus tells us that, right before that (when He returns) – which will be after the tribulation of the antichrist, who is Satan (Mth 24:21) - *the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken* (as Rev 6:12-13 says as well). So, it’ll already be dark all over the globe; and when Jesus returns (with His angelic army) it really will be so bright of a light (great glory) that it’s like lightning flashing in the sky. And that’s why we’ll know that the *true* Jesus Christ has returned. In fact, *everyone* on earth will know it! Which is why Rev 1:7 says that *all kindreds of the earth shall wail because of him* and Rev 6:15-17 says that, those who have not remained faithful to Jesus Christ, will be so scared that they’ll hide themselves in the dens and in the rocks of the mountains (underground bunkers and/or perhaps caves) and pray for the rocks and mountains to fall from them, hoping to avoid His wrath, which is spoken of in many places in the Old Testament (i.e. God’s ‘cup of wrath’ or ‘fury’) and in Rev 19:15-21. So, yes, everyone will see when Jesus returns; and that’s why **we will see** the wicked ones deposed, as it is written...

37 He answered and said unto them, He that soweth the good seed is the Son of man;
38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;
39 The enemy that sowed them is the devil; **the harvest is the end of the world; and the reapers are the angels**.
40 **As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world**.
41 **The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;**
42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
43 **Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.**
Matt 13:37-43

The ‘furnace of fire’ is a metaphor [<https://t.me/BibleStudyDownload/330>] for the internal anguish they’ll feel when they realize that they have worshiped Satan, instead of the true Jesus Christ. And, as Isa 24:22 also tells us, *they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited*. So, the truly wicked ones will be put in prison during the Millennium (including Satan, Rev 20:1-3) so the rest of God’s children (who don’t make the first resurrection) can be taught the truth without and satanic influence. So, those who were not faithful to the true Jesus Christ (even self-professed Christians who foolishly worshiped Satan, Mth 7:21-23), as well as all of God’s enemies, will not be too happy to see Jesus Christ return. However, those who have remained faithful to Jesus (and endured great shame, humiliation and suffering, for Jesus’ sake), will be *elated* to see Him return. And one of the reasons *why* is because **we will get to see** the wicked will get their ‘due’ punishments.

And then, the latter part of this verse is quite similar, in that it says *and mine ears shall hear my desire of the wicked that rise up against me*. Again, the words ‘**my desire**’ are ***not in the original manuscripts***; they were added, by the translators, for ‘better readability’ (#9999). And the word ‘**hear**’ here means ***to hear intelligently*** (often with implication of ***attention, obedience***, etc.; causatively, ***to tell***, etc.) (#8085) while the word ‘**wicked**’ means figuratively, ***to make*** (or ***be***) ***good for nothing***, i.e. ***bad*** (***physically, socially*** or ***morally***) (#7489). So, put together, the first, and latter part, of this verse is simply saying (prophetically looking forward to Jesus’ return) that **the righteous will ‘see’ (and in look intently at) their enemies** (their foes, who have been ‘lying in wait’, implying to kill them, spiritually or physically). And then it goes on to say that **you’ll even be able to hear** (intelligently and with great attention) **the demise of the wicked ones and the ‘workers of iniquity’**.

This tells us that, when Jesus returns *with great power and glory* (Mark 13:26) we will not only see the wicked ones get what they deserve (arrested and thrown in prison) but we’ll be able to hear their anguish too. Which is why, after they are thrown in prison (likened to a ‘furnace of fire’ in Mth 13:42) we’ll hear their ‘*wailing and gnashing of teeth*’, which is simply the immense complaining, and abundant crying, they’ll be doing. So yes, *we will get to see, and hear, the demise of the wicked ones* (and even the ‘workers of iniquity’, which are those who foolishly worship the antichrist, even if they do call themselves ‘Christians’, Mth 7:21-23). However, **it’ll be a great day for those who don’t worship Satan, nor take the ‘mark of the beast’** - because, as Jesus put it in Mth 13:43: *Then shall the righteous shine forth as the sun in the kingdom of their Father*. That is, after all, when we’ll be given eternal life and authority to rule (with Jesus Christ) the world forevermore. So, the translators adding the word ‘desire’ (twice), in this 11th verse, was really not too far off because, that is really what this verse is implying; the righteous *will* be looking forward to (desiring) Jesus’ return *because* He’ll depose the wicked (and workers of

iniquity) while *rewarding them* for their faithfulness to Him. And, herein is another *grand* promise from this beautiful Psalm...

22 *For we know that the whole creation groaneth and travaileth in pain together until now.*

23 *And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, **the redemption of our body.***

24 *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

25 *But **if we hope for that we see not, then do we with patience wait for it.***

26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

27 *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

28 *And we know that **all things work together for good to them that love God, to them who are the called according to his purpose.***

Rom 8:22-28

25 *And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;*

26 *Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.*

27 *And then shall they see the Son of man coming in a cloud with power and great glory.*

28 *And when these things begin to come to pass, then **look up, and lift up your heads; for your redemption draweth nigh.***

Luke 21:25-28

We'll pick this up in part 6...

AMEN.