

Memory Verse

Psalm 2:11-12

Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, for His wrath is quickly kindled. Blessed are all who take refuge in Him.

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CHURCH



Selections from the Psalms
Part 2

Psalm 2
Kiss the Son

In Rabbinic tradition, it was connected to *Psalms 1*. It is about *God as the Great King, The Son, and the kings of Israel*. It was read in Israel when a new king was put into position. It is also a *Messianic Psalm* (about the *Messiah*) and quoted many times in the New Testament. The Psalm does not state who wrote it, but in *Acts 4:24-26*, it is attributed to David.

Psalm 2:1-12

Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, "Let us burst Their bonds apart and cast away Their cords from us." He who sits in the heavens laughs; the Lord holds them in

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derision. Then He will speak to them in His wrath, and terrify them in His fury, saying, "As for Me, I have set My King on Zion, My holy hill." I will tell of the decree: The LORD said to Me, "You are my Son; today I have begotten You. Ask of Me, and I will make the nations Your heritage, and the ends of the earth Your

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possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel." Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, for His wrath is quickly kindled. Blessed are all who take refuge in Him.

A. 2:1-3 – The Pagan Nations Rage

Why do nations rebel against God, and His chosen king? We see *parallelism* in verse 1 with the "*nations*" and "*peoples*." In the Bible, the "*nations*," "*heathen*," or "*goiim*" refers to the pagan Gentile nations that surrounded Israel and worshipped false gods rather than the true and living God.

A. 2:1-3 – The Pagan Nations Rage

The *NET Bible*, says of the word "*plot*" -

The verb הַגָּה (hagah), which means "to recite quietly, meditate," here has the metonymic nuance "devise, plan, plot" (see Ps 38:12; Prov 24:2)." These nations are *plotting together to overthrow God*.

A. 2:1-3 – The Pagan Nations Rage

Verse 2 explains what these pagan nations were doing. NASB: The kings of the earth take their stand and the rulers take counsel together against the LORD and against His Anointed, saying, - they "*take their stand,*" willingly, and defiantly. We see a *parallel thought*, which parallels verse 1...

A. 2:1-3 – The Pagan Nations Rage

The word "*anointed*" is important in Jewish culture. Prophets, priests and kings were *anointed with oil*. It was a **picture** of *being chosen by God for a task*. In the Old Testament, He empowered those chosen for a task.

A. 2:1-3 – The Pagan Nations Rage

In the *immediate context*, it refers to the nations rebelling against the king of Israel whom God has set up. There *other context* because it is about the Messiah. Ultimately to *rebel against the king of the nation God has put in place was to rebel against God*, and ultimately against the Messiah.

A. 2:1-3 – The Pagan Nations Rage

These leaders *sat or took counsel together to burst their bonds, and cast away their cords.* They viewed the rule of the Davidic kings, and Messiah, as **chains, shackles, bonds or cords.** In their mind, God's Law was a horrible prison that hindered them from *indulging their sinful and selfish desires.*

B. 2:4-6 – The King of Heaven Laughs

God is "*enthroned*," a picture of Him sitting on His throne. While these evil nations reject Him, *He is on His throne*, sovereign or in control of all these things and is *not surprised nor swayed* by their rebellion.

What does He **do**? He "*laughs*."

This is a laugh of derision, or mocking.

B. 2:4-6 – The King of Heaven Laughs

They spoke before. In *verse 5*, God speaks to them in His wrath. "*Wrath*" refers to the *nose or face*. The **imagery** is someone's face is *red with anger* with their *nostrils flaring*. In **God's fury**, *He speaks to these kings or nations*.

B. 2:4-6 – The King of Heaven Laughs

The *nations* determined what they will do, but *God* determined to do what He will do.

Nothing the *kings of the earth* do or don't do will change what *God* determined! He **will set His king on Zion**, His holy hill!

God set His chosen king in Jerusalem, or Zion, which is on a hill, to **rule!**

B. 2:4-6 – The King of Heaven Laughs

There is a double reference here for "*My king.*" **First**, it refers to David and the Davidic lineage. It was through David's family, like every monarchy, the *kings arose*. Some were good, but most were evil, and did not measure up to David's character and his heart for God.

B. 2:4-6 – The King of Heaven Laughs

From *Israel's view*, God chose His king to rule Israel, and they acknowledged this was "**God's man.**" God did this, and the nation submitted to the *king's leadership*, because he represented the *Heavenly King*. The **second** reference is *about the Messiah*.

C. 2:7-9 – The Son of God Speaks

In *verse 7*, a different person speaks. There is a double meaning, one for the *immediate king over Israel*, and the *ultimate King of Israel and the nations*. The **Son**, or **king** *tells or proclaims a decree*. This would be *an official decree of a king*, or **The King - God Himself**, the LORD.

"King Hammurabi of Babylon (ca. 1750 b.c.) claimed that his kingship came from the council of the gods; in one inscription he states that the god Shamash granted to him kingship and decreed his supremacy. Egyptian kings likewise received divine proclamation of their status, and some scholars have suggested that the "decree" in Psalm 2 refers to a divine proclamation

of privileges and duties similar to Egyptian coronations..."

Walton, J. H. (2009). *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): The Minor Prophets, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs* (Vol. 5, p. 321). Grand Rapids, MI: Zondervan.

"The Davidic king was viewed as God's "son" (see 2 Sam 7:14; Ps 89:26–27). The idiom reflects ancient Near Eastern adoption language associated with covenants of grant, by which a lord would reward a faithful subject by elevating him to special status, referred to as "sonship." Like a son, the faithful subject received an "inheritance," viewed as an unconditional,

eternal gift. Such gifts usually took the form of land and/or an enduring dynasty..." -
Biblical Studies Press. (2005).

The NET Bible First Edition

C. 2:7-9 – The Son of God Speaks

The word "*begotten*," is *adoption language* and culturally, what a god would do for a king. This was the *inauguration of the king* into his position. The last part of *verse 7* refers to *God choosing David*, or one from his lineage to sit on the throne, and *God's validation of that king*, if he obeyed the Mosaic Law.

C. 2:7-9 – The Son of God Speaks

Acts 13. Paul and Barnabas are at Antioch of Pisidia in a synagogue. The *Scripture was read* and they were asked to give commentary. Paul gave a summary of Israel's history to Jesus, and His resurrection and said *Acts 13:32-33*

C. 2:7-9 – The Son of God Speaks

“And we bring you the good news that what God promised to the fathers, **33**this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, “You are my Son, today I have begotten you.”” - Paul connects the resurrection of Jesus to *Psalm 2:7*.

Hebrews 1:1-5 - Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of

his power. After making purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs. For to which of the angels did God ever say, “You are my Son, today I have begotten you”? Or again, “I will be to him a father, and he shall be to me a son”?

C. 2:7-9 – The Son of God Speaks

These verses connect the Davidic covenant of 2 Samuel 7 to Psalm 2. There was a connection for some in Judaism with these 2 texts because the word "son" is in both.

C. 2:7-9 – The Son of God Speaks

Then *all Gentiles will go up to Jerusalem to worship the true King.* *Isaiah 11:4* speaks of Jesus ruling with a *rod of iron*, **His word.** *Micah 4:1-4* refers to this too.

Rev. 2:26-29, 12:5 say *Jesus will rule with a rod*, or iron rod of correction, discipline which equals, **His word.**

"...Egyptian kings extended control over foreign kings beyond their normal sphere of military control by inscribing their names with curses on pottery jars and then smashing them. This ritual is unknown in Israel, but breaking earthen pottery as a symbol of destroying one's enemies was understood across the ancient Near

East." Walton, J. H. (2009). *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): The Minor Prophets, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs* (Vol. 5, p. 323). Grand Rapids, MI: Zondervan.

C. 2:7-9 – The Son of God Speaks

Some say the resurrection, based on *Acts 13*, or the ascension, based on *Hebrews 1*, was the *coronation of Jesus as King*. Either way, Jesus will return as a victorious warrior king, with His angel armies to *defeat evil, bind satan, and judge the world*.

D. 2:10-12 – The Psalmist Pleads

The Holy Spirit spoke through the Psalmist, addressing these rebellious kings and rulers of the earth. In **parallel fashion**, he tells them to *be wise* and *be warned*. They heard what will happen if they rebel. To rebel *against the king was to rebel against God*, and brings judgment.

D. 2:10-12 – The Psalmist Pleads

Rather than rebelling, *serve or worship the LORD with fear*. Honor and rejoice in who He is, and *tremble in His presence*.

They are to, "*kiss the Son*." In the ancient world, and in some cultures today, this was an *act of submission, honor and reverence*.

Prayer

“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” Philippians 4:6

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