

*[To begin, or supplement, this study, the reader should access “Psalm 2: The Rule of the Christ,” video with notes. It may be accessed at [www.BiblicalStory.org](http://www.BiblicalStory.org), Video#4.]*

## PSALM 2

### Message

The establishment of the Abrahamic Covenant in Israel over the Gentiles is to be accomplished through God’s Anointed One (“The Christ”), the King of Israel, the Son of God.

### Introduction

The Psalm is laid out by the identification of the characters of the Abrahamic Covenant and their respective speeches (God ruling over Israel through His Christ over the nations). The author will introduce the tension, which is the proposed rebellion of the nations against God and His representative. Israel as such is not mentioned in the Psalm, but is mentioned as being represented by their King and the location of His throne is in Jerusalem (“Zion”).

**Problem:** The author introduces the proposed rebellion of the nations against YHWH, the God of Israel.

**Solution** This tension is resolved by YHWH in the heavens. The simple solution is that YHWH will put His Anointed (v.2) (literally: “The Messiah”; Greek: *Christos*, English: “The Christ”), His King, on the throne of Israel in Jerusalem (Zion) and will reinstate His Abrahamic Covenant through Him. This King will exercise the wrath of YHWH (judgment) on the nations.

### **Biblical Background**

The King had been established from the earliest texts. As Adam had been installed as the hopeful ruler of his progeny but failed, Genesis 3:15 indicated that one would restore that rule, eliminating the Serpent (empowered by Satan) as had the man been eliminated through the judgment of death.

From that moment on, the text looks for this promise; the promise of the One who would remove the curse brought on by the judgment on the first “ruler” (Genesis 3:15-19). It was expressed by Eve (Genesis 4:1), and more fully by Lamech, the father of Noah (Genesis 5:29; a clear reference to Genesis 3:15 through 3:17). Thus, Noah represented the ruler (“Anointed one”) who would bring about the judgment on behalf of God over those who had rejected God (“seed of the serpent”; Gen. 3:15). When one

moves to Genesis 12 and the establishment of the nation, Israel, now “Kings” are to come from the body of Abraham. The Genesis 3:15 expectation of a king is represented in Isaac (the suffering substitute) while the ruler is represented by Joseph. Joseph sees the partial implementation of Genesis 3:15 in his dream. That dream is fulfilled as the brothers (Israel) finally bow to the rejected one (Joseph, and in the future, the Christ), indicating the anticipation of the ultimate Christ, who comes physically from Judah (Genesis 49:10<sup>1</sup>; also cf. 1 Chronicles 5:1-2).

Thus, this ultimate King who is to come from David (2 Samuel 7) was always expected and anticipated. It would not be a partial rule over some of the world, but was a rule over the whole of creation (Genesis 1:26, 28) as God allocated the whole creation to man under His authority (cf. Psalm 8). That a king (Christ) was expected prior to this Psalm and prior to the establishment of the Israelite king in 1 Samuel 8 with Saul, is clearly seen in Hannah’s prayer in 1 Samuel 2:10.

Thus, the issue of whether this Psalm was ever seen as a Messianic Psalm *par excellence* is not the issue. It was in Biblical Theology exactly that. While Biblical kings potentially were this, they never were able to fulfill it. Thus, if one read it in the Biblical context from its conception they must read it as being fulfilled only by God’s ultimate Christ.

It should be added that to establish this throne forever, one must live forever. Since the curse on man in Genesis 3, it was apparent that no one could ever fulfill this unless he overcame that curse of death in order to establish this throne forever. Otherwise one would need many perfect Messiahs. In order to beat Satan, the ultimate Ruler must be resurrected, since He will not live forever from the first birth. He will be unjustly executed by Satan according to Genesis 3:15; “you will strike a blow on His heel”. Since Satan conquered all the Davidic kings from the least (perhaps Jehoiachin) to the greatest (David), the ultimate King would always be anticipated. That is why, “this day I have begotten You” is the resurrection. He is established on the day of resurrection as the King who will not die and thus must rule (conquering the Gentile and Jewish hold on the tomb) over the nations forever.

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<sup>1</sup> Note that the dream and the fulfillment of Joseph that the brothers will bow down is now given in the future to Judah’s seed in 49:8 where it is stated that the brothers will bow down to him.

### Structure

The Psalm is set up in four parts each identified by the change in speaker. In verses 1—3, the speaker is the narrator; 4-6, God the Father; 7—9, The Son; and finally returning to the narrator in 10—12.

**The Narrator (1—3):** Asks the rhetorical question as to why the nations would rebel against God as their sovereign.

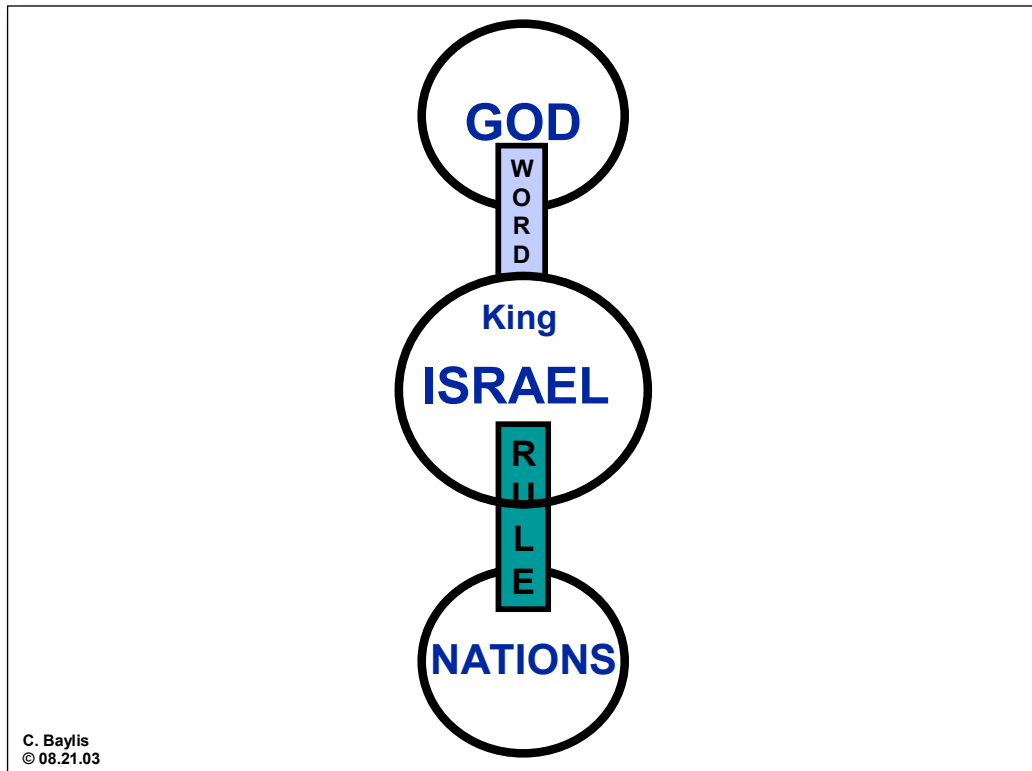
**God the Father (4—6):** Responds to their rebellion with wrath which will be implemented in the King of Israel.

**The Son, the King (7—10):** Will implement His (and the Father's) rule and crush these nations as He is given them as an inheritance.

**The Narrator (11—12):** Based on the explanation just given as to how foolish they are to rebel since they will be easily exterminated, he tells them to perceive, and join the Son. There are two choices; submit to the Son and be blessed or stay in rebellion and be wiped out.

Commentary

This Psalm is the basic Abrahamic Covenant Psalm. It is about how God will establish His Abrahamic Covenant, the dominion of Israel through His King, His Son, His Messiah. It is this Psalm from which the Old Testament reference for the use of “The Christ”. The “Christ” (here Messiah) would be the One through whom God would restore rule to Israel by crushing the Gentile opposition.



I. **PROBLEM: The Gentiles in rebellion against God and His Christ (vs. 1—3)**

The Gentile nations are rebelling against the Jewish God YHWH. They do not like that they are ruled over according to the standards of the God, YHWH.

• **The Narrator Questions (2:1)**

*1 Why are the nations in an uproar  
And the peoples devising a vain thing?*

(LXX): ἵνα τί ἐφρούρασαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά

(Heb) לָמָּה רָגְשׁוּ גוֹיִם וְלֵאמֹיִם יִהְיֶה רִיק:

The narrator observes that the pagan Gentile nations are restless and are plotting something that is ridiculous, having no merit, nor ability to succeed.

**“Nations”:** These are the Gentiles who according to the Abrahamic Promise of God are to be submissive to Israel and their King.

**“an uproar”:** The word indicates a “tumult” or restlessness.

**“a vain thing”:** Here the definition “empty” is stressed or “worthless” In other words the author sees their rebellion as without any possible gain. It has no merit or hope of succeeding.

• **The Narrator Explains His Quandary (2:2)**

*2 The kings of the earth take their stand  
And the rulers take counsel together  
Against the LORD and against His Anointed, saying,*

(LXX): παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ διάψαλμα

(Heb) יִתְצַבּוּ מִלְּכֵי-אֲרֶץ וְרוֹזְנִים נֹסְדוּ-יַחַד עַל-יְהוָה  
וְעַל-מְשִׁיחוֹ:

Now the author will give the specifics of this empty, ridiculous plot. The Gentile nations are plotting against God’s Abrahamic Covenant; that is the covenant that established His nation and His King above the Gentile nations, to

rule over them. God is in heaven and His Christ or Messiah is the One who rules (representative) on His behalf over Israel and over the nations.

**“take their stand”:** implies a standing firm in a position against or for something.

**“take counsel together”:** this wording indicates that they have become united in their conspiracy. Literally they have sat down together in one community to take a single stand.

**“against the LORD”:** Here it is literally “*YHWH*”<sup>2</sup>, the covenant-keeping God of Israel; the Israelite God. Here it designates the God, the Father who is in heaven.

**“His Anointed”:** Literally this is “His Messiah”<sup>3</sup> or “His Christ”. This is the foundational place for the definition of the Christ. He is the One who will conquer the Gentiles and enforce the Abrahamic Covenant for God.<sup>4</sup> Thus, they are rebelling against God in heaven by rebelling against His

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<sup>2</sup> The Hebrew text is *YHWH* (יהוה), which is reflected as “LORD” in earlier English translations in the Old Testament and “Lord” in some of the more modern translations. The Greek Text of the Old Testament translates it κύριος, which renders “Lord” in the English.

In the New Testament since κύριος is the Greek translation of *YHWH*, *Adonai* (i.e., “Lord,” or “Ruler”), as well as “Sir,” or sometimes “Master,” and all of them are rendered by the English, “Lord,” it is difficult to tell which one except by viewing the context, or oftentimes a quotation from the Old Testament. For instance, the title, “Lord” in Romans 10:9 is likely reflecting “*YHWH*” as the contextual use of κύριος in 10:13 is a quote from Joel 2:32 where κύριος in the LXX reflects *YHWH* in the Hebrew text of Joel.

<sup>3</sup> The Hebrew text is “*Messiah*” (מָשִׁיחַ), which is reflected as “Anointed” in most English versions. It is literally, “Messiah,” or “Christ.” The Greek Text of the Old Testament translates it Χριστός from which comes the English, “Christ.” The New Testament therefore also renders this as “Christ” in the English.

<sup>4</sup> See Hannah’s prayer in 1 Samuel 2:10 where the title is used in parallel with God’s “King”. Note for those who hold that the choice of a king was due to the error of Israel and not God’s intent that Hannah’s prayer precedes that event in 1 Samuel 8, thus indicating that the Christ, the King, was always God’s intent from the creation.

<sup>10</sup> "Those who contend with the LORD will be shattered; Against them He will thunder in the heavens, The LORD will judge the ends of the earth;  
And He will give strength to **His King**,  
And will exalt the horn of **His Anointed**."

Representative on earth, The Christ. It is important to see here that *YHWH* has His desires in Heaven and the duty of “The Christ” is to carry out all His desires on earth.

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- **The Narrator Quotes the Rebellious Gentiles (2:3)**

<sup>3</sup> "Let us tear their fetters apart  
And cast away their cords from us!"

(LXX): διαρρήξωμεν τοὺς δεσμοὺς αὐτῶν καὶ ἀπορρίψωμεν ἀφ’ ἡμῶν τὸν ζυγὸν αὐτῶν

(Heb) נִנְתְּקָה אֶת-מוֹסְרוֹתֵינוּ וְנִשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵינוּ:

The narrator quotes the rebellious as they desire to reject the rule of God through Israel. They do not want to be subject to the rule of the Jewish God and His King.

Here the fetters and cords are the chains and ropes with which they are restricted under the rule of Israel.

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## II. **RESPONSE: God Moves to Act Against the Gentile Rebellion (vs. 4-6)**

Now that the problem has been stated, the narrator then moves into the heavens to view *YHWH*’s reaction to the rebellion of the nations against His rule and His Christ.

- **The Narrator Describes God’s Response to their Rebellion (2:4)**

*4 He who sits in the heavens laughs,  
The Lord scoffs at them.*

(LXX): ὁ κατοικῶν ἐν οὐρανοῖς ἐκγελάσεται αὐτούς καὶ ὁ κύριος ἐκμυκτηριεῖ αὐτούς

(Heb) יוֹשֵׁב בַּשָּׁמַיִם יִשְׁחַק אֲדֹנָי יִלְעַג-לָמוֹ:

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<sup>5</sup> The word here denotes “sit” and frequently can be used of “dwelling” or “living”.

The One who resides in heaven looks down at this rebellion against His earthly control and laughs at their vain and ridiculous scheme.

**“The Lord”:** Here the word used is *Adonai* or “Ruler”. In other words the One in the heavens is the Ruler of all, including these rebellious pagans.

**“scoffs”:** The word is “ridicules”. It is intended to be very demeaning of their attempts. It is blasphemy when used by man of God, because it is treating something as common or insignificant with respect to the speaker. But when God speaks toward man it is appropriate. Now, as these Gentiles have treated God (as common), He will then treat them.

- **The Narrator Describes God’s Voice as He Indicates His Judgment (2:5)**

*5 Then He will speak to them in His anger  
And terrify them in His fury, saying,*

(LXX): τότε λαλήσει πρὸς αὐτοὺς ἐν ὀργῇ αὐτοῦ καὶ ἐν τῷ θυμῷ αὐτοῦ  
ταράξει αὐτούς

(Heb) אִזְּ יִדְבֵּר אֱלֹהֵינוּ בְּאַפּוֹ וּבְחַרְוֹנוֹ יַבְהִלְמוּ:

The narrator then tells how YHWH will deal with this issue of rebellion by judging them harshly.

The words here used are “anger”, “terrify”, “fury” indicating a very fearful reaction by God and a very scary proposition for the Gentile rebels. The word “panic” goes with this verb. It implies ones fearful and uncontrolled reaction.

- **The Narrator Quotes God: He will Judge in His King at Jerusalem (2:6)**

*6 But as for Me  
I have installed My King upon Zion,  
My Holy Mountain<sup>6</sup>*

<sup>6</sup> “הַר־קְדְּשֵׁי” is always used of Jerusalem as the “Holy Mountain”. See Ezekiel 28:14 where Satan originally had access to it. (The context implies that Satan had access to it prior to His fall and that this was a privileged access as it was to the “Garden of



(LXX): ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ' αὐτοῦ ἐπὶ Σιών ὄρος τὸ ἅγιον αὐτοῦ

(Heb) וַאֲנִי נִסְכַּתִּי מִלְכֵי עַל-צִיּוֹן הַר-קְדְּשֵׁי:

The Father in heaven then speaks (note this is a reference to the previous verse where He speaks to them in His anger) as He describes how He will deal with them in anger and terrify them with His fury. The way He will do it is by placing His Representative, the Davidic King on the throne. In other words the anger and fury of the One in the heavens will be implemented through His King who will rule from Jerusalem. This is the same One referenced as “the Christ” in v. 2. Thus, this installation of the King on Mount Zion is a very scary, judgmental thing.

**“Zion”:** The name for the City of Jerusalem, the location of the Temple and the Throne of the King.

**“My holy mountain”:** Jerusalem (cf. Isaiah 66:20).

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### III. **ACTION: God’s Son, the Davidic King, Acts on Behalf of God (2:7-9)**

Now the narrator turns to the Christ, the King of Israel, who has been appointed by God to carry out the wrath. He quotes this Christ,

- **The Narrator: The Son states He will follow the Decree of the Father (2:7)**

7 “I will surely tell of the decree of the LORD:  
He said to Me, “Thou art My Son,  
Today I have begotten Thee.””

(LXX): διαγγέλλων τὸ πρόσταγμα κυρίου κύριος εἶπεν πρὸς με υἱός μου εἶ σύ ἐγὼ σήμερον γεγέννηκά σε

(Heb) אֶסְפָּרָה אֵל חֶק יְהוָה אָמַר אֱלֹהֵי בְנֵי אֲתָהּ אֲנִי  
הַיּוֹם יִלְדֶּתִיךָ:

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God” in Ezekiel 28:13.) However, one might say that the judgment to expel was national and at the exile as the nation is also expelled. The difficulty is that there is no record in the text of Satan’s expulsion or judgment from the city or the garden except in Genesis 3.

The Christ states that He will act on the desires (“decree”) of YHWH, the One in the heavens, the Israelite God. He states that He will “tell”. The word actually is the word for “recount.” This indicates that He is going to, as His function, announce that His sole function is the deeds of YHWH, i.e., the judgment indicated previously. This, of course, is the function of the Davidic King to rule on behalf of God’s desires<sup>7</sup> reflected in the covenant.

The “Christ” states what the Father, YHWH, instructed Him,

**”My Son”:** Here this designates Him as the “Representative” of God. As a Son He will do all that the Father instructs and desires. He is the Agent for God. However, there is much more here. The “Son” designation is not only that the Son is to represent the character of the Father, but that the Son *inherits* all that the Father has. Thus, the Creator will give to the Son all of the Creation to rule on His behalf. The only access to the Father thus, will be through the Son.<sup>8</sup>

**”Today I have begotten Thee”:** This is not discussing the birth of Jesus nor is it establishing some point in time when He began<sup>9</sup> (which is heresy). It is establishing the day in which He was absolutely declared by God to be the authority and validated before mankind as that authority to rule and judge for God. The day is the day that Jesus was resurrected. Thus, when Israel sees the resurrection evidence they will know that He is the absolute Ruler and has the right to judge them on behalf of God.<sup>10</sup>

***Romans 1:4:** who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,*

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<sup>7</sup> Note that the specific failure of the Davidic Kings in the Old Testament is that they would act on their own desires instead of YHWH’s (includes the Judges).

<sup>8</sup> The “Son” is also reflected in 2 Samuel 7:14, where the “Son” is the Davidic King who will reign for God.

<sup>9</sup> Note here that Jesus, the Second Person of the Trinity, was the eternal “Son”. However, this is speaking of His declaration and implementation as the “Son”; that is His authority being established as the representative of God over all the earth.

<sup>10</sup> Note that Israel becomes part of the rebellious enemies of God as they join with the Gentiles to oppose Him and execute Him.

**Acts 13:32-33:** *"And we preach to you the good news of the promise made to the fathers,<sup>33</sup> that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'Thou art My Son; today I have begotten Thee.'"*

One might ask about the references previous to the resurrection as to whether He was the "Son" or not at that point. These references are the baptism of Jesus "this is My beloved Son" or the transfiguration "This is My Son". The question was not whether He was the Son or not, since He was. The question is that of validation in front of the world as affirmation and installation formally into that position. That is what the resurrection does.

Now the Christ continues reflecting what God the Father had told Him.

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• **The Narrator Quotes The Son's Statement of what the Father said (2:8)**

*8 Ask of Me,  
and I will surely give the nations as Thine inheritance,  
And the ends of the earth as Thy possession.*

(LXX): αἴτησαι παρ' ἐμοῦ καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς

שׂאַל מִמֶּנִּי וְאֶתְנַהּ גּוֹיִם נַחֲלֶתְךָ וְאֶחְזֶתְךָ אֶפְסֵי-אֶרֶץ (Heb)

The Christ is to simply "ask" and He will be given the nations as His own possession. God owns them and will simply do it. Thus the Son will have the right to do as He will with the nations, as He now possesses them. Note that this is the right of "the Son", that is, to obtain the inheritance of the Father as His own.

The next verse describes what the Father told the Son regarding "how" He would possess them. He would implement the anger of God in a very violent manner, that of a conquering them in a ultimate judgment.

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- **The Narrator: The Son will crush the enemies for the Father (2:9)**

*9 Thou shalt break them with a rod of iron  
Thou shalt shatter them like earthenware.*

(LXX): ποιμανεῖς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς σκεῦος κεραμέως  
συντρίψεις αὐτούς

(Heb) תִּרְעַם בְּשִׁבְט בְּרֹזֶל כְּכֹלֵי יוֹצֵר תִּנְפְּצֵם:

The picture here is quite plain. The Gentile opponents, like pottery, will be shattered in a million pieces. When the Messiah is done with them there will be no discernable identity left.

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#### IV. **APPLICATION: The Rebellious Gentiles should submit to the Lord by submitting to His Son (2:10-12)**

The narrator now looks at these rebellious Gentiles and gives them the facts of life . . . they are going to be destroyed . . . unless they realize that they have no hope, unless they turn and submit to YHWH through His Christ.

- **The Narrator speaks to Rebellious Gentiles: Assess their Situation (2:10)**

*10 Now therefore, O kings, show discernment  
Take warning, O judges of the earth.*

(LXX): καὶ νῦν βασιλεῖς σύνετε παιδεύθητε πάντες οἱ κρίνοντες τὴν γῆν

(Heb) וְעַתָּה מְלָכִים הַשְׁכִּילוּ הוֹסְרוּ שְׁפִטֵי אֲרֶץ:

The narrator now makes an obvious conclusion for the listening Gentile rebels. He tells them to think their plans through carefully and take warning based on the story he has just reflected; that of their ultimate doom.

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- **The Narrator Gives the Solution: Submit to YHWH (2:11)**

*11 Worship the LORD with reverence  
And rejoice with trembling*

(LXX): δουλεύσατε τῷ κυρίῳ ἐν φόβῳ καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ

עֲבֹדוּ אֶת־יְהוָה בְּיִרְאָה וְגִילוּ בְרַעְדָּה: (Heb)

He now discusses what they should do to escape the punishment of their rebellion.

**“Worship”**: The word here is literally “serve”. The point is that they should submit to YHWH (as slaves), the very thing they rebelled against in 2:1.

**“YHWH”**: YHWH was the One in the heavens against whom they rebelled.

**“reverence”**: The word is “fear”. “Reverence” doesn’t quite grasp the meaning as can be seen by the parallel use of “trembling” in the next line. In light of the fact they are being smashed like pottery because of the anger of the Creator, they should be very scared. He tells them to submit to Him in great fear as He is the One who holds all judgment. This seems to go with the “panic” that was brought about by the terror from YHWH’s throne earlier.

**“trembling”**: This is the state of the one who is now approaching this God for mercy. He rejoices contrasted with a great fear of the One who he is approaching. Again this may be in light of the terror pronounced earlier from the throne.

Now the narrator explains very specifically how the judges of the earth can have access to the heavens to worship YHWH and make peace with the One who is going to destroy them. They will access Him through His Son, the Christ.

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• **The Narrator Explains: Submit to YHWH through the Son (2:12)**

*12 Kiss the Son*

*lest He become angry*

*and you perish in the way,*

*for His wrath may soon be kindled*

(LXX): δράξασθε παιδείας μήποτε ὀργισθῆ κύριος καὶ ἀπολείσθε ἐξ ὁδοῦ  
δικαίας ὅταν ἐκκαυθῆ ἐν τάχει ὁ θυμὸς αὐτοῦ μακάριοι πάντες οἱ  
πεποιθότες ἐπ' αὐτῷ

נְשָׁקוּ-בֶרֶךְ פִּן-יְאֵנָה | וְהִאֲבֵרוּ דָרֶךְ כִּי-יִבְעַר (Heb)  
כְּמַעַט אֶפֶס אֲשֶׁרִי כָּל-חֹסֵי בּוֹ:

Since YHWH is in heaven, the Gentile kings ponder how they will be able to access Him. The answer is simple . . . through His Christ, His King, His Son. Since He is the implementer of God's judgment, He is also the means of God's mercy. Thus one should "kiss" the Son, that is to prostrate oneself at His feet, kissing His feet, to show absolute submission to His mercy instead of judgment.

Note well that the Son has not become angry yet. There is still time to get to Jerusalem to kiss the Son. But if one delays they may incur His anger and they will perish.

**“Do homage”**: While this is a possible meaning, the literal holds the precise meaning. It is “kiss”, thus “kiss the Son.” The emphasis on “kissing” is to show homage and submission to One to whom another is grateful and for whom he would show submissive respect. Remember that “the Son” is the One with the inheritance of the Father; He owns the whole world and all those in it. Thus to “kiss” Him shows one's agreement with the fact that He is the sole Sovereign over mankind.

**“Anger”**: Simply the word for anger<sup>11</sup>.

**“soon”**: The warning includes a note that the judgment has not occurred as yet. Thus there is time for the rebellious to turn and “kiss” the Son. When He judges it will be too late. Thus the offer here of mercy is clear, but it will soon end.

**“wrath”**: Here is the same word as “anger” in 2:5 indicating that the “anger” of the Father is implemented in the Son.

<sup>11</sup> This is the general word for “anger” here. The one used by the Father earlier is different and specifically more intense.

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- ***The Narrator Closes: A Blessing to those who Heed His Instruction (2:12b)***

*12b How blessed are all those who take refuge in Him.*

The whole Psalm up until this point has been one of judgment. But now those who have “kissed” the Son are blessed instead of cursed. In fact, it points out that they have taken refuge in Him. They are now on the side of the Mighty Warrior whose mighty arms will smash the enemy. Now those mighty arms protect them from harm.<sup>12</sup>

When I was a lad growing up in Michigan, I used to take long walks down the country road with my dad, hand in hand. One day when I was in my early teens, I was riding the school bus and some of the neighbor kids confessed to me that they were really scared of my dad. That surprised me. Now he was a good sized person, very manly, strong, worked hard on the farm, yet a man of few words. Apparently that strong, manly, quiet image had caused them to fear crossing him.

Again, I was shocked. I could not in my life recall any time that I had actually been afraid of my dad. He was kindly, took naps with me, never gave me a cross word (some very, very, serious words, but never in anger). What I realized was that the strong, quiet man that they feared because of his strength was the ONE HOLDING MY HAND. The one whose arms could move to destroy anyone who opposed him were the same arms protecting me.

That is the meaning of “How blessed are those who take refuge in Him.” The One who owns the nations and can destroy them like an iron bar crushing pottery, is the One who protects me.

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<sup>12</sup> **Psalm 91:4** He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark.

### New Testament Uses of this Psalm

#### **“The Christ” and “The Son of God”**

Every mention of the “Christ” is from this Psalm as a basis. Thus the title for Jesus as “Jesus Christ” indicates that He is this mighty warrior who will destroy the Gentiles and offer mercy as He establishes His Kingdom from Jerusalem.

#### **Inquiry at the trial of Jesus to see if He was the Mighty Conqueror of Psalm 2**

*“And the high priest said to Him, “I adjure You by the living God, that You tell us whether You are the Christ, the Son of God.”*

*Matt. 26:62*

This is a clear reference to Psalm 2, using both terms; “Son of God” and “the Christ”. The question the high priest is asking is whether Jesus is the appointed Judge of the whole earth. The high priest wants to know because if he convicts Jesus and He is the Christ, then he, the high priest, becomes an enemy of YHWH and of His Christ and then this Jesus will end up smashing him like pottery in the judgment. Thus, the high priest fearfully asks this question.

#### **God speaking at the Baptism of Jesus to affirm Jesus as the Psalm 2 Conqueror**

*“and behold, a voice out of the heavens, saying, “This is My beloved Son, in whom I am well-pleased.”*

*Matthew 3:17*

Note here the similarity to Psalm 2, where it is the “He who sits in the heavens” who says in 2:7 “Thou art My Son . . . “ So also here in Matthew 3 the voice out of the heavens speaks the same thing. The point is that God is acknowledging here that this One is the One who will destroy Rome and establish the Israelite Kingdom.

#### **Satan addressing Christ at the Temptation (Matt. 4:3-10)**

- *“If you are the Son of God (Psalm 2:7) command that these stones be turned to bread”*
- *“If you are the Son of God (Psalm 2:7) throw yourself down . . . “*
- *“All these kingdoms I will give to you . . .”<sup>13</sup>*

<sup>13</sup> Contrast with the statement of YHWH in Psalm 2:8: “Ask of Me, and I will surely give the nations as Thine inheritance, And the *very* ends of the earth as Thy possession.”



Note that in the first Satan attempts to force Jesus to act apart from God's word (on His own word for His own benefit), which is not what the "Christ" does in Psalm 2. In the second line, He attempts to get Him to force God to act on His desires, rather than the other way around in Psalm 2 ("I will tell of the decree of God . . ."). Note that in the third, Satan is offering to give Jesus the kingdoms, which was to be done by the Father in Psalm 2:7 as an inheritance. Thus, if Jesus takes them from Satan then the son relationship would be under Satan and not God.

### **God speaking at the Transfiguration to state Jesus was the King who would conquer**

*"While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, "This is My beloved Son . . ."*

*Matthew 17:5*

### **The Second Coming of Christ where He literally returns to judge the earth and return rule to God at Jerusalem.**

*And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.*

*Revelation 19:15*

*<sup>15</sup> And the seventh angel sounded; and there arose loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever." <sup>16</sup> And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, <sup>17</sup> saying, "We give Thee thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power and hast begun to reign. <sup>18</sup> "And the nations were enraged, and Thy wrath came, and the time came for the dead to be judged, and the time to give their reward to Thy bond-servants the prophets and to the saints and to those who fear Thy name, the small and the great, and to destroy those who destroy the earth."*

*Revelation 11:15-18*

### **Stories that Jesus tells that One should submit to Him (and His imputed righteousness) to escape His judgment.**

*<sup>31</sup> "Or what king, when he sets out to meet another king in battle, will not first sit down and take counsel whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? <sup>32</sup> "Or else, while the other is still far away, he sends a delegation and asks terms of peace.*

**Andrew finding Peter; Nathaniel**

<sup>41</sup> *He found first his own brother Simon, and said to him, "We have found the Messiah " (which translated means Christ).*

*John 1:41*

<sup>49</sup> *Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."*

*John 1:49*

**Peter's Confession**

<sup>18</sup> *And it came about that while He was praying alone, the disciples were with Him, and He questioned them, saying, "Who do the multitudes say that I am?" <sup>19</sup> And they answered and said, "John the Baptist, and others say Elijah; but others, that one of the prophets of old has risen again." <sup>20</sup> And He said to them, "But who do you say that I am?" And Peter answered and said, "The Christ of God."*

*Luke 9:18-20*

**Acts 4 where the apostles state the Jews have joined the Gentiles to oppose God's Christ by killing Him and now they are to stand up for the Christ**

<sup>25</sup> *who by the Holy Spirit, through the mouth of our father David Thy servant, didst say, 'Why did the Gentiles rage, And the peoples devise futile things?' <sup>26</sup> 'The kings of the earth took their stand, And the rulers were gathered together Against the Lord, and against His Christ.' <sup>27</sup> "For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, <sup>28</sup> to do whatever Thy hand and Thy purpose predestined to occur. <sup>29</sup> "And now, Lord, take note of their threats, and grant that Thy bond-servants may speak Thy word with all confidence, <sup>30</sup> while Thou dost extend Thy hand to heal, and signs and wonders take place through the name of Thy holy servant Jesus."*

*Acts 4:25-30*

### **The Resurrection is to Prove Jesus is the Christ of Psalm 2**

The point of Psalm 2 is that the “Christ” could (and would) conquer the unruly Gentiles. Thus, when Christ rises over their grasp at the tomb, He demonstrates that He is able to return and conquer them thoroughly. In other words, He gives a sign (partial fulfillment of OT prophecies); that of partial conquering of the Gentiles at their best resistance (sealing Him with guards in the tomb) and rises over them. Thus all believers can see that He can and will return and conquer, precisely what Psalm 2 advocates.

**Romans 1:3-4:** <sup>3</sup> *concerning His Son, who was born of a descendant of David according to the flesh,* <sup>4</sup> *who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,*

**Acts 13:29-33:** <sup>29</sup> *"And when they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb. <sup>30</sup> "But God raised Him from the dead; <sup>31</sup> and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. <sup>32</sup> "And we preach to you the good news of the promise made to the fathers, <sup>33</sup> that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'Thou art My Son; today I have begotten Thee.'"*

**Ephesians 1:20-21:** *which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places, <sup>21</sup> far above all rule and authority and power and dominion,*

**Colossians 2:14-15:** <sup>4</sup> *having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross. <sup>15</sup> When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.*

God in heaven has a right to rule the earth, the land, and Jerusalem. He appoints His Christ as the sole representative for Himself throughout the earth. He then gives Him the whole earth as His (the Christ's) inheritance (essence of the title “Son of God”) to suppress rebellion and rule. As the King of Israel He dominates for YHWH and demolishes all opposition to Himself (the Son), rewarding those who identify with Him in His Kingdom on earth.