

# Psalm 2

## Psalm 2:1–9

## Messiah Will Take Control over the Nations of the Earth

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**Introduction:** Psalm 2 is one of the great psalms, quoted several times in the New Testament. David is called a prophet in Matt. 27:35, and the idea of a prophet is not necessarily one who foretells the future, but one who speaks on behalf of God to man. This David did, as he wrote about half of the psalms and certainly had some part in the writing of the book of Samuel, even if it was only based upon his personal chronicles.

We don't know for certain that David wrote this psalm. He appears to be credited with this psalm in Acts 4:25, where the first verse is attributed to David. David is the author of most of the psalms. In fact, before I make any points, maybe we should quickly take a look at who wrote which psalms:

It is possible that the key to placing the psalms is their title. **Bolded** psalm indicates beginning of a new book.

Psalms Classified by Author	
No title and therefore, no author is named.	1, 2, 10, 33, 43, 71, 91, 93–97, 99, 104, 105, 106, 107, 111–118, 119, 135, 136, 137, 146–150.
<b>David</b>	3–9, 11–32, 34–41, 51, 52–65, 68–70, 86, 101, 103, 108–110, 122, 124, 131, 133, 138–145.
<b>The Sons of Korah</b>	42, 44–49, 84, 85, 87, 88.
<b>Asaph</b>	50, 73–83
<b>Solomon</b>	72, 127
<b>Ethan the Ezrahite</b> (see 88)	89
<b>Moses</b>	90
No author; <b>a Song, a Psalm</b> for the choir director	66, 67 (with stringed instruments).
No author	92 (a Psalm, a song for the Sabbath day), 98 (a psalm), 100 (a psalm of thanksgiving), 102 (a prayer of the afflicted, when he is faint and pours out his complaint before Jehovah).
No author; a song of ascents	120, 121, 123, 125, 126, 128–130, 132, 134.

As is quite evident, David wrote the bulk of the psalms, and therefore may be called the author of a psalm now and again that he did not write himself. However, just because the title is missing, does not mean that David did not write the psalm. If I was a betting man, I would bet that David wrote this. Therefore, I am going to proceed as if David is the author of Psalm 2.

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Altogether, the New Testament attributes five or six psalms to David, four of which bear his name in the Old Testament. The explanation which is traditionally given is, *perhaps David did not write this psalm or that; however, he is credited with the psalm as the author of most of the psalms*. Therefore, we need to examine this further. How exactly is David spoken of in the New Testament with respect to these psalms?

The Psalms Attributed to David in the New Testament			
Psalm	NT Citation	OT Confirmation	Incident/Comments
Psalm 2	Acts 4:25–26	no	This is the most difficult of the passages to deal with and we are beginning with it. Peter and John are filled with the Holy Spirit and speaking, and the way they attribute this psalm to David is almost unmistakable. That is, it reads, <i>by the mouth of Your servant David</i> . This sounds more like real authorship than simply naming David as a general author of the psalms.
Psalm 16	Acts 2:25–28	yes	Here, we have <i>For David says</i> attached to a psalm which is attributed to David in the OT.

The Psalms Attributed to David in the New Testament			
Psalm	NT Citation	OT Confirmation	Incident/Comments
Psalm 32	Rom. 4:6–8	yes	Similar to above, this reads <i>Just as David also says</i> ; and it makes reference to a psalm written by David.
Psalm 69	Acts 1:16, 20a Rom. 11:9–10	yes	The first citation in Acts 1:16, 20a is a misapplication by Peter. David's words have no application to the choice of a replacement Apostle. However, this clearly and correctly calls David the author of this psalm.  Paul correctly attributes Psalm 69 to David, using the phrase <i>And David says</i> . This is not the same passage quoted by Peter above.
Psalm 95	Heb. 4:7–11	no	In the Hebrew, this reads <i>in [or, by means of] David</i> . Therefore, we are not necessarily dealing with a psalm written by David, but a reference to David as the general author of the psalms, and not necessarily as the author of that psalm.
Psalm 109	Acts 1:16, 20b	yes	Again, Peter correctly names David as the author of a cited passage, and misapplies the passage. The Apostles had not received God the Holy Spirit, and therefore were kind of messed up for awhile.
Psalm 110	Matt. 22:43–45 Mark 12:35–37 Luke 20:41–44 Acts 2:34–35	yes	Psalm 110 is one of the great psalms of Scripture, properly attributed to David by our Lord. There are many parallels between Psalms 2 and 110, which will be explored as we exegete Psalm 2.  When Peter quotes this psalm, his point is, David did not write Psalm 110 about himself. This psalm is about Jesus Christ.

David could be named as the general author of the psalms for Psalms 2, 95. For instance, I cite Douglas as the author of *The New Bible Dictionary*, even though he is the editor. However, that does not seem to be the idea behind its NT citation. First of all, these passages are different. In Psalm 95, David is named as one would name an editor or a major contributor of a work (*in David*). However, for Psalm 2, it is much stronger. David is not simply referred to, but what is quoted is from *the mouth of David*. Now, you may wonder if there is a point to all of this; you may think that I have belabored this point. God the Holy Spirit intentionally had David leave his name off of this psalm, even though he wrote it. The reason was to clearly point us in the direction of Jesus Christ, rather than to point us in the direction of David. The idea is, David sat down and perhaps was even thinking of himself as he began to compose this psalm. However, what is here in Psalm 2 transcends David and his (comparatively) puny reign. God the Holy Spirit kept David's name off the psalm so that we would focus on Jesus Christ instead.

Placing this psalm into some particular portion of David's life is very difficult to do. However, given all of the heathen nations which David had to war against, it seems so reasonable that David would begin writing this psalm thinking about all of the battles which he has fought against them. At least, this is how the psalm begins, but it quickly deals with heathenism in general.

We have several of David's psalms that appear to be timeless. One could barely find a parallel here or there between David's life and the things mentioned in this psalm. This psalm does seem to have a lot in common with Psalm 110; another difficult psalm to place. That this psalm speaks of God's Appointed One to come and rule over the earth is evident. That David began to write this psalm about himself as the anointed one is a reasonable theory; however, he clearly departs from this by v. 7, when Jehovah speaks of bearing His Son, the King over all the earth.

Whether or not David actually wrote this psalm is not that important. However, I have given this topic a great deal of attention because some may misinterpret John and Peter's quotation of it in Acts 4. The topic of God's Son being made King over the earth is not a topic which can neatly be placed during this time or that time in David's life. In fact, it is so removed from David's life as to need no historical context. My thinking is, David did not include any mention of himself so that we would not think that he was speaking of himself in this psalm. That approach actually limits the way that we can interpret this psalm—that is, we cannot say that David is speaking of himself and how he is God's anointed who will occupy the throne and rule over all of the world. If David was thinking of himself at all, he apparently put those thoughts aside as he wrote this psalm. This is clearly a psalm which can only barely be applied to David and his life; and is unquestionably messianic.

The inspiration of Scripture is certainly applicable to the titles and inscriptions of the psalms. Since we have intermingled the psalms with the book of Samuel, I think David's spiritual growth became much more evident. Whereas, before, it appeared as though he was almost a different man from chapter to chapter, when the psalms are thrown in, the changes make more sense. However, here, the intention of God the Holy Spirit is to lift this psalm above the others, to remove it from David's circumstances, and present it as clearly Messianic. When David is removed from consideration, then this psalm stands on its own.

As I exegete this psalm, I will make mention of David, assuming his authorship, and his place in the psalm; but this psalm is first and foremost about the Son of God.

This psalm breaks down very neatly into four stanzas of three verses each. In the first, we have the rulers of the world rebelling against God, and against the boundaries which He set. In the second stanza, a close parallel to the first, we see things from God's perspective. Although the nations may rage against Him, God is in control. He has set His Son over them in Zion (v. 6). In the third stanza, God concentrates on His Son, giving us more information about Him. In the final stanza, the rulers of the earth are urged to worship the Son, or to face His wrath in the alternative.

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## The Kings of the Earth Take a Stand Against God and His Anointed

[Why rage nations  
and Gentiles mutter vanity?](#)

Psalm  
2:1

[Why do the Gentiles \[or, \*nations\*\] rage  
and \[why do\] the people \[or, \*heathen\*\]  
celebrate emptiness?](#)

[Why do the nations rage and why do the Gentiles celebrate emptiness?](#)

Here is how others have translated this verse:

### Early translations:

[The Dead Sea Scrolls](#)

[The Peshitta](#)

[The Septuagint](#)

[Why do the Gentiles rage and the peoples imagine vain things?](#)

[Why did the heathen rage and the nations imagine vain things?](#)

### Thought-for-thought translations; paraphrases:

CEV	Why do the nations plot, and why do their people make useless plans?
NJB	Why this uproar among the nations, this impotent muttering of the peoples?
NLT	Why do the nations rage? Why do the people waste their time with futile plans?
REB	Why are the nations in turmoil? Why do the peoples hatch their futile plots?

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™ JPS (Tanakh)	Why do the nations gather together? Why do their people devise useless plots? Why do nations assemble, and peoples plot [or "recites"; lit. "utters"] vain things;...
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**Literal, almost word-for-word, renderings:**

The Amplified Bible	Why do the nations assemble with commotion [uproar and confusion of voices], and why do the people imagine (meditate upon and devise) an empty scheme?
McGee	Why do the heathen (Gentiles) rage and the people (Jews) imagine a vain thing?
MKJV	Why do the nations rage, and the peoples meditate on a vain thing?
Owen's Translation	Why do nations conspire and the peoples plot in vain?
Young's Updated LT	Why have nations tumultuously assembled? And do peoples meditate vanity?

**What is the gist of this verse?** David asks why are the Gentile nations in an uproar and why do the Gentile and Jewish peoples act with such futility.

What follows is a question which does not require an answer, also known as erotesis. The writer will not pose a question and then answer it later in the psalm. It is a rhetorical question which expresses the indignation of God.

Psalm 2:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מה) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
râgash (רָגַשׁ) [pronounced <i>raw-GASH</i> ]	<i>to rage, to be in tumult, to be in commotion; to assemble, to gather [in commotion]</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #7283 BDB #921
gôwyîm (גוֹיִם) [pronounced <i>goh-YEEM</i> ]	<i>Gentiles, [Gentile] nation, people, peoples, nations</i>	masculine plural noun	Strong's #1471 BDB #156

**Translation:** *Why do the Gentiles* [or, *nations*] *rage*... The word used here for *nations* is *gôwyîm*, or, more popularly, *Goyim*, which is generally applied to the Gentiles, or the nations of the earth; often their unbelief and even opposition to Jesus Christ is emphasized. However, this term can also be applied to Jewish unbelievers as well. The equivalent term in the New Testament Greek is *ethnos* (see Matt. 4:15 6:32 10:5 10:18 12:21). Man's natural state is to be in opposition to God. However, there are times when that natural state gets worked up into a frenzy. We see that when Jesus came to this earth in His 1<sup>st</sup> advent. The nation Israel and the Romans raged against Him.

The word for *rage* is found only here in the Hebrew, but it is found several times in the Aramaic in Daniel 6:7, 11, 15, where it means *to assemble; to assemble in a commotion*. The idea is, when there are large groups of people gathered, there is a great deal of commotion. This indicates a better fulfillment at our Lord's 2<sup>nd</sup> advent. When

Jesus returns; the nations will be raging again. We will find several nations converging on the middle east at that time, all converging there to war and to destroy Israel.

Barnes tells us: *The psalmist here sees the nations in violent agitation or commotion, as if under high excitement, engaged in accomplishing some purpose - rushing on to secure something, or to prevent something. The image of a mob, or of a tumultuous unregulated assemblage, would probably convey the idea of the psalmist. The word itself does not enable us to determine how extensive this agitation would be, but it is evidently implied that it would be a somewhat general movement; a movement in which more than one nation or people would participate. The matter in hand was something that affected the nations generally, and which would produce violent agitation among them.*<sup>1</sup>

I have mentioned that one reason for attributing this psalm to David is the similarity in vocabulary to another psalm which he wrote. However, we find similar passages in other psalmist's works, e.g., [The nations raged, the kingdoms were shaken; He uttered His voice, the earth melted](#) (Psalm 46:6; Asaph wrote that psalm). Therefore, a similarity between vocabulary is not enough to determine authorship.

Psalm 2:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
l <sup>e</sup> ûmmîym (לְאֻמִּיִּם) [pronounced l <sup>e</sup> -oom- MEEM]	<i>peoples; vulgar or common peoples; heathen; Gentiles; Gentile peoples</i>	masculine plural noun	Strong's #3816 BDB #522
hâgâh (הִגָּה) [pronounced <i>haw-GAW</i> ]	<i>to murmur, to mutter, to growl; to utter, to speak; to sing, to celebrate, to meditate [to speak to yourself in a low voice], to muse</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1897 BDB #211
rîyq (רִיק) [pronounced <i>reek</i> ]	<i>emptiness, something vain, vanity</i>	masculine singular noun	Strong's #7385 BDB #938
The identically spelled adverb means <i>in vain, fruitlessly</i> .			

**Translation:** ...and [why do] the peoples [or, heathen] celebrate emptiness? Even though these two words (Goyim and l<sup>e</sup>ûmmîym) are generally used of Gentiles as opposed to Jews, this refers to unbelieving Jews as well.<sup>2</sup> In fact, J. Vernon McGee renders this [Why do the heathen \(Gentiles\) rage and the people \(Jews\) imagine a vain thing?](#) During the time of our Lord's 1<sup>st</sup> advent, they will celebrate their destruction of Jesus, which is an empty victory. During the 2<sup>nd</sup> advent, it appears as though they will be celebrating as well. However, all of their plans and all of the things which they have done are futile. They can expect all of these things to come to naught before the Ruler of the Universe.

Barnes gives his explanation of these men celebrating vanity: *That is, [they celebrate that] which will prove to be a vain thing, or a thing which they cannot accomplish. It cannot mean that they were engaged in*

<sup>1</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:1.

<sup>2</sup> Gill applies this almost exclusively to Jewish unbelievers (Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 2:1); however, this refers to unbelieving Jews and Gentiles alike.

*forming plans which they supposed would be vain - for no persons would form such plans; but that they were engaged in designs which the result would show to be unsuccessful.*<sup>3</sup>

Perhaps, a study of national holidays would give us examples as to how nations celebrate empty, meaningless, vain things. Whereas, there are two holidays which celebrate Jesus Christ in much of the western world, there are many holidays found in all nations which celebrate that which is empty and meaningless, at least by comparison. Furthermore, even Easter and Christmas are both half pagan holidays anyway. Now, this is not the main thrust of this verse—it is not speaking of the empty holidays which national governments celebrate. However, this could be an offshoot application of this verse.

The greatest event of all history, that which has turned the world upside down, is the life, the crucifixion and resurrection of Jesus Christ. Our Lord's time on this earth in His public ministry was actually quite short and very localized. From a human perspective, the idea that a man could, in three years, in such a localized region, cause such an uproar, is impossible—from a human perspective. Buddha roamed over northern India for 45 years teaching and gathering converts. Mohammed's teaching may have lasted anywhere from 20–40 years. However, he entered into Mecca not just as a religious leader, but as a political leader as well (he was governor of Mecca). Then Islam spread because of military conquests over the 20 years which followed his death—military conquests which took in Syria, Iraq, Palestine, Egypt and the Persian Empire.<sup>4</sup> However, our Lord's purpose was not to teach people how to be better, but He had come to die for our sins. This did not require a lengthy ministry on earth. He had to reveal Who He was. This had to be clearly taught. He had to offer Himself to the Jews as their Savior and Messiah. He had to offer proofs that He was the long-awaited Messiah. All of this took 3, maybe 3½, years. Once this was clearly established, to where the historicity could not be doubted by any objective critic (liberal critics and unbelievers are much less objective than they would have you believe); our Lord went to the cross, the primary reason for Him taking up residence in a human body (perhaps I should say, the primary reason for His incarnation; He did not inhabit a body as a demon would).

It is suggested that there may be an historical precedent for David writing this psalm. When he was set as ruler over Israel, there was a negative response. 2Sam. 5:17: [And the Philistines heard that they had anointed David king over Israel. And all the Philistines came up to seek David. And David heard, and went down to the stronghold](#) (see also 1Chron. 14:8). However, as previously discussed, even if David were the author, his experiences which may have triggered this psalm originally are not really relevant. Only in the most general terms, can this psalm be applied to David.

This and the next verse are quoted in the book of Acts; we will deal with this at the end of the next verse.

**Take a stand kings of earth  
and princes are established together against  
Y<sup>e</sup>howah and against His Anointed.**

Psalm  
2:2

**The kings of the earth take a stand  
and rulers take counsel together against  
Y<sup>e</sup>howah and His Anointed One.**

**The kings of the earth take their stand  
and the rulers of the earth take counsel together against Jehovah and His Anointed One.**

Here is how others have translated this verse:

#### Early translations:

The Peshitta

The kings of the earth and the rulers have conspired and have taken counsel together against the LORD and against His anointed, saying,...

<sup>3</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:1.

<sup>4</sup> This is comparable to the crusades, which did not spread Christianity, but Catholicism, which is the largest sect which some accurate and some inaccurate doctrines.

The Septuagint                      The kings of the earth stood up and the rulers gathered themselves together, against the Lord, and against His Christ,...

**Thought-for-thought translations; paraphrases:**

CEV                                      The kings of this earth have all joined together to turn against the LORD and his chosen one.

NLT                                      The kings of the earth prepare for battle,  
the rulers plot together against the LORD  
and against his anointed one.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™                      Kings take their stands. Rulers make plans together against the LORD and against his Messiah by saying,...

JPS (Tanakh)                      ...kings of the earth take their stand,  
and regents intrigue together  
against the LORD and against His anointed?

**Literal, almost word-for-word, renderings:**

*The Amplified Bible*              The kings of the earth take their places the rulers take counsel together against the Lord and His Anointed One — the Messiah, the Christ. *They say...*

*Updated Emphasized Bible*      The kings of earth take their station,  
And ||grave men|| have met by appointment<sup>5</sup> together,—  
Against Yahweh  
And against his Anointed One [saying]:...

MKJV                                      The kings of the earth set themselves, and the rulers plot together, against Jehovah and against His anointed, *saying*,...

*Young's Updated LT*              Station themselves do kings of the earth, And princes have been united together, Against Jehovah, and against His Messiah:...

**What is the gist of this verse?** The rulers of this earth stand united in opposition to God the Father and His Anointed One, God the Son.

Psalm 2:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsab (יָצַב) [pronounced yaw-TSAHB <sup>v</sup> ]	to set oneself [in a place], to take a stand	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #3320 BDB #426
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine plural construct	Strong's #4428 BDB #572
ʿerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land	feminine singular noun	Strong's #776 BDB #75

<sup>5</sup> Rotherham cites the Aramaic and Septuagint for the rendering of the word *appointment*; however, that does not seem to square with my English versions (however, they are translations into English, so I don't know how many liberties they took in translating these into English.

**Translation:** [The kings of the earth take a stand...](#) Here, the kings of the earth rise up and they takes a stand. In the next portion of this verse, we find what it is that they rise up and take a stand against.

McGee pictures this as an organized protest; a large coalition of world leaders gathering together to take a stand against Jesus Christ.<sup>6</sup> More precisely, against God and His Son Jesus Christ.

<b>Psalm 2:2b</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
râzan (רָזַן) [pronounced <i>raw-ZAHN</i> ]	<i>to be weighty, to be judicious, to be commanding; prince, ruler [as a participle]</i>	masculine plural, Qal active participle	Strong's #7336 BDB #931
This word is only found as a participle.			
yâçar (רָצַח) [pronounced <i>yaw-SAHR</i> ]	<i>to be established, to be founded; to be appointed, to be ordained; to support oneself, to lean or rest on one's arm; to sit together in council, to take counsel together</i>	3 <sup>rd</sup> person plural, Niphal perfect	Strong's #3245 BDB #413
yachad (יָחַד) [pronounced <i>YAH-khahd</i> ]	<i>together, alike, all together</i>	adverb	Strong's #3162 BDB #403
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
mâshîyach (מָשִׁיחַ) [pronounced <i>maw--SHEE-ahkh</i> ]	<i>anointed, anointed one, Messiah</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4899 BDB #603

**Translation:** [...and rulers take counsel together against Y<sup>e</sup>howah and His Anointed One.](#) We have a parallel thought in the second half of this verse, but with additional information given us. The rulers of the earth take counsel together and form a united front against Jehovah and against His Anointed one.

Barnes discusses the use of *Messiah* or *anointed one* here: *our word Messiah, or Christ. The word means "Anointed," and the allusion is to the custom of anointing kings and priests with holy oil when setting them apart to office, or consecrating them to their work. Compare Matt. 1:1 Daniel 9:26...The*

<sup>6</sup> J. Vernon McGee, *Psalms Volume 1*; Thru the Bible Books, ©1977, p. 23.

word *Messiah*, or *Anointed*, is therefore of so general a character in its signification that its mere use would not determine to whom it was to be applied - whether to a king, to a priest, or to the *Messiah* properly so called. The reference is to be determined by something in the connection. All that the word here necessarily implies is, that there was some one whom *Yahweh* regarded as his *Anointed one*, whether king or priest, against whom the rulers of the earth had arrayed themselves.<sup>7</sup>

So that you know where these words came from....

Messiah in the Hebrew and Greek			
Hebrew/Greek	Meaning	English Transliteration	BDB and Strong's Numbers
Mâshîyach (מָשִׁיחַ) [pronounced <i>maw-SHEE-ahkh</i> ]	<i>anointed, anointed one, messiah</i>	<i>Messiah</i>	Strong's #4899 BDB #603
Christos (Χριστός) [pronounced <i>krees-TOSS</i> ]	<i>anointed, anointed one, Messiah, Christ</i>	<i>Christ</i>	Strong's #5547

Although we typically call Jesus, *Jesus Christ*, as though a first and last name; we are actually saying *Jesus [the] Anointed One* or *Jesus [the] Messiah*. This is why some modern Jews, when referring to Jesus, call Him *Jesus* only.

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For David, perhaps this originally referred to God and himself—David is the anointed one to the throne (compare Psalm 89:20, where David is the *anointed one*). This understanding would place this psalm as being written before David became king. However, even if this were David's initial intention upon sitting down to write this psalm, something else entirely different resulted. Even assuming David's authorship and this topic, David veered far from that starting point. This psalm clearly speaks of God the Father and God the Son.

To place this in time, this applies, to some extent, to the 1<sup>st</sup> advent of our Lord. Jesus is known as the *Anointed One* in Isa. 61:1 Luke 4:18 John 1:41 Acts 10:38 Heb. 1:8–9. The nation of Rome—Herod and Pilate in particular—and the nation of Israel, for all intents and purposes, plotted against Him—even though one would not see their actions as the result of an alliance, per se. However, this verse more appropriately refers the 2<sup>nd</sup> advent of our Lord, when His feet shall stand on the Mount of Olives and the nations of the earth will be converging on the nation Israel.

More generally, this refers to the nations of the earth and their general attitude toward God and His Anointed One. At this present time, for instance, we can see our own United States, established and founded by believers, moving further and further away from Jesus Christ. Separation between church and state has become distorted to the point where any mention of God is taken as the endorsement of some specific religion; even though our second amendment is quite clear in its prohibition: the state will not establish a church. I.e., the United States would not have the western equivalent of the Catholic Church or the Church of England, both great prosecutors of believers. The second amendment was never written with the intent to remove all mention of God from any state supported entity.

As mentioned, these first two verses are quoted in the New Testament. The circumstances were as follows: Peter and John were speaking to a crowd of people and they were seized by the priests and the elders, because they were teaching Christ's resurrection. However, in listening to Peter and John, some of the religious types were

<sup>7</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:2.

swayed to some degree, amazed that these were uneducated fishermen who spoke with such great conviction and knowledge; and they could not deny the miracles they had done (one specifically is alluded to). When religious body decides to let Peter and John go, they admonish them not to speak of Jesus. However, Peter and John make two points: when it comes to doing the will of God, then that supercedes the ordinances of any civil body and there is no way that they would cease speaking about what they actually saw and heard. When regathered with fellow believers, they quote Acts 4:24–30: **And having heard, they lifted up their voice to God with one accord and said, Lord, You are the God who made the heaven and earth, and the sea, and all that is in them; who by the mouth of Your servant David has said, "Why did the nations rage and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ." For truly, against Your holy child Jesus, whom You have anointed, both Herod and Pontius Pilate, with the nations, and the people of Israel, were gathered together in order to do whatever Your hand and Your counsel determined before to be done. And now, Lord, behold their threatenings, and grant to Your servants that with all boldness they may speak Your Word, by stretching forth of Your hand for healing, and miracles, and wonders may be done by the name of Your holy child Jesus.** So the Apostles applied this to the time that they lived in; the coalition of the various governmental bodies and rulers against Jesus. We may confirm this with Matt. 2:1–20 26:3, 47, 59 27:1, 17–31.

What this does is give us a four-fold application, summarized below. Properly speaking, the first is an application and the next three are fulfillments.

The Application/Fulfillments of Psalm 2:2		
Application	Explanation	Additional Comments
To David	David, during his reign and before it, experienced a great deal of opposition; some of it organized.	This is the least likely application of this verse. David may or may not be the author; however, even if he is, God the Holy Spirit thought it best to keep his name from off of this psalm. We find a parallel verse to this in a psalm written by David: Psalm 31:13: <b>For I have heard the slander of many; fear is on every side; because of their plottings together against me, they planned to take away my life.</b> This could be individuals as well as rulers of countries (which appears to be the case, contextually speaking). Also compare this to early alliances against Israel: Psalm 83:5: <b>For with one heart they have plotted together; they have made a covenant against You—the tents of Edom, and the Ishmaelites; of Moab, and the Hagarites; Gebal, and Ammon, and Amalek; the Philistines with the people of Tyre; and Assyria has joined with them; they have helped the sons of Lot.</b>
1 <sup>st</sup> Advent of Christ	There was an unholy alliance between the Sanhedrin and the Pharisees who organized themselves against our Lord. At the crucifixion, they managed to involve Rome as well.	This is clearly a fulfillment of Psalm 2:2, given that it is quoted in Acts 4:24–30. We also find a partial fulfilment in Luke 18:31: <b>And He took the Twelve and said to them, Behold, we go up to Jerusalem and all things that are written by the prophets concerning the Son of Man will be accomplished. For He will be delivered to the nations and will be mocked and insulted and spat on.</b> With our Lord, we had the unholy alliance of the Priests and Sanhedrin with the Roman government.
To our resurrected Lord	Rulers continued to be hostile toward our Lord, even after His crucifixion and resurrection.	Paul indicates that this is a proper interpretation of this passage in Acts 4:32–34, when he says, <b>"And we preach the gospel to you, the promise made to the fathers, this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, 'You are My Son, this day I have begotten You.'</b> And that He raised Him up from the dead, no more to return to corruption, He spoke in this way: <b>"I will give you the holy promises of David."</b>

The Application/Fulfillments of Psalm 2:2		
Application	Explanation	Additional Comments
To the Christian Church	Since the inception of the church in the post canon period, nations have gathered in opposition to the church.	<p>Communist countries actively opposed any missionary activity or Christian growth. Our laws here in the US become more and more in opposition to the values of Christianity. And there are movements such as the extremely intolerant Muslims as they subjugated much of the middle east in just a couple decades following the death of Mohammed. That the Christian Church is <i>anointed</i> is found in 2Cor. 1:21. One may view this as the nations of the earth being against God the Father and His Anointed One, God the Son as well. We, as members of the body of Christ, are in Christ, and therefore share His <i>anointing</i>. Compare with persecutions of the early church in Acts 5:17, 33 19:28.</p> <p>This is also an extension of the previous point, as the persecution of the church by world leaders is the persecution of Jesus Christ (Acts 9:3–6).</p>
2 <sup>nd</sup> Advent of Christ	We will have the greatest convergence of nations on Jerusalem in the final days of the tribulation.	Rev. 11, 13 and 14 deal with this (among other passages). This is the ultimate fulfillment of Psalm 2:2. <i>Christ</i> is the Greek transliteration of the Hebrew <i>Messiah</i> , which means <i>Anointed One</i> .
Millennial Rule of Jesus Christ	After Jesus Christ has returned to this earth and established a literal ruling over the earth.	At the end of this Millennial rule, there will be the Gog and Magog revolution. Even though there is perfect government on this earth and even though there is a perfect Ruler over this earth, there will still be a rebellion against Him (Rev. 20:7–15). In this interpretation, those who rebel against our Lord may or may not be rulers of nations. We have only a limited understanding of what will occur in the Millennium. So, it is possible that there will be leaders who are under our Lord who rebel against Him.

It is not uncommon for a prophetic passage to have more than one fulfillment. It is very common for some passages to apply to both our Lord's 1<sup>st</sup> and 2<sup>nd</sup> advents.

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As an aside, the Jewish people were always confused about their coming Messiah. Like many cults, they emphasized one set of traits over another set. For instance, they saw their Messiah was the One Who would come and destroy their Gentile enemies; however, they did not know how to reconcile Him as the suffering servant (Psalm 22 Isa. 53). They were also confused, as God and His Messiah often acted with one accord, which makes sense if they are both God. However, the Jews were so stuck on Deut. 6:4, where it reads **The Lord our God is one God**. The word used for *one* does not refer to singularity, but to unity (the same word is used for a husband and wife being *one*). The Jews have focused on singularity, and therefore have ignored many of the passages where the Trinity is taught (Gen. 1:26–27 Psalm 2:2 110:1). This passage, like many other passages, implies the Trinity, without specifically spelling it out. However, even in the New Testament, the Trinity is not taught as a single doctrine in any one place. We still must gather up several passages in order to come to that clear conclusion. The Jews of that time could have come to that conclusion as well, but, their vision was too focused on other passages. The Bible is a book designed to be studied in its entirety. God could have chosen to give us a short pamphlet of doctrines to study which is a tenth the size of Scripture. However, He chose not to do this. God chose for us to have a book which covers His dealings with man throughout human history. In fact, this is what gives the Bible so much universality. We see how God has dealt with man over these many centuries.

What you may have noticed in roughly half of the English translations is, they add the verb *saying*, either at the end of v. 2 or the beginning of v. 3. The idea is the content of what is being said is emphasized, rather than the act of saying it.

**Let us tear off their bonds  
and let us cast off their ropes.**

Psalm  
2:3

**Let us tear off their bonds [or, bands]  
and let us cast off their ropes.**

**Let us tear off their bonds  
and let up cast off their ropes.**

Here is how others have translated this verse:

#### Early translations:

The Peshitta "Let us break their bands asunder, and let us cast away their yoke from us."  
The Septuagint "Let us break through their bonds, and cast away their yoke from us."

#### Thought-for-thought translations; paraphrases:

CEV They say, "Let's cut the ropes and set ourselves free!"  
NAB "Let us break their shackles  
and cast off their chains!"  
NLT "Let us break their chains," they cry,  
"and free ourselves from this slavery."

#### Mostly literal renderings (with some occasional paraphrasing):

God's Word™ Let's break apart their chains and shake off their ropes.  
JPS (Tanakh) "Let us break the cords of their yoke,  
shake off their ropes from us!"

#### Literal, almost word-for-word, renderings:

The Amplified Bible Let us break Their bands [of restraint] asunder, and cast Their cords [of control] from us.  
MKJV Let us break their bands in two and cast away their cords from us.  
Young's Literal Translation "Let us draw off Their cords, And cast from us Their thick bands."

**What is the gist of this verse?** Those ruling powers who are against God the Father and His Anointed One seek to break free of the boundaries they are placed within (spoken of as *cords* and *bands* in this verse).

Psalm 2:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthaq (נָתַק) [pronounced naw-THANK]	to tear up, to tear off; to burst [something] apart; to wound [by tearing]	1 <sup>st</sup> person plural, Piel imperfect with the cohortative hê	Strong's #5423 BDB #683
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## Psalm 2:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
môwçêrôwth (מוֹצְרוֹת) [pronounced <i>moh-say-ROTH</i> ]	<i>bonds, bands; restraints; often used metaphorically</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4147 BDB #64

**Translation:** [Let us tear off their bonds](#) [or, *bands*]...

Barnes explains the word *bands*: *The word "bands" here refers to the restraints imposed by their authority. The figure is probably taken from fastening a yoke on oxen, or the bands or cords which were used in plowing - the bands of the yoke being significant of their subjection to the authority or will of another.*<sup>8</sup> Or, more simply, tearing off one's bonds means to rebel against servitude or to break away from servitude.

Even though God has allowed all men free will, they are still within restraints. That is, I have free will, but I cannot choose to fly—except, of course, in an airplane. In context here, the bonds spoken of are the bonds of their own territories. God and His Anointed One have placed these nations within specific boundaries and these rulers would like to break out of these boundaries. God has set, in eternity past, specific boundaries for various nations to remain during a specific time frame. God will not allow them to break out of these boundaries except at His discretion, when the time is proper.

## Psalm 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
shâlak <sup>e</sup> (שָׁלַךְ) [pronounced <i>shaw-LAHK<sup>e</sup></i> ]	<i>to throw, to cast, to fling, to throw off, to cast away; to reject; to cast about; to cast down, to overthrow</i>	Hiphil imperfect with the cohortative hê	Strong's #7993 BDB #1020
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation with the 1 <sup>st</sup> person plural suffix	Strong's #4480 BDB #577
ʿăbôth (עֲבוֹת) [pronounced <i>ăuh<sup>b</sup>-VOHTH</i> ],	<i>something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick foliage</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5688 BDB #721

**Translation:** [...and let us cast off their ropes.](#)

Barnes again gives us the background: *the cords [or, ropes] refer not to that which would bind them as prisoners, but to the ropes...which bound oxen to the plow; and, hence, to that which would bind men to*

<sup>8</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:3.

*the service of God. The word translated “cords” is a stronger word than that which is rendered bands. It means properly what is twisted or interlaced, and refers to the usual manner in which ropes are made.*<sup>9</sup>

You may wince at these rulers being in service to God; however, this is why governments are instituted, in order to preserve freedom, so that people have an environment in which they can hear the gospel. Just as the nations above are looking to break outside of their boundaries, so their rulers are looking to break away from their duties as rulers. A chief modern example would be Adolf Hitler, who sought to destroy the Jews in complete and total opposition to God’s plan. Another modern example are Communist rulers—they strive to remove both economic and religious freedom. However, as we have seen from history, that type of system is found to fail. It may take time, but it will collapse, leaving the people in utter poverty. The reason that a system like communism fails is it goes against the nature of man and essentially makes every man, apart from a few leaders, a slave of the state. Whereas, it is possible to convince the general public into believing and supporting such a system, through brainwashing, careful censorship and fear, the system robs its people of any sort of contact with God, as well as from personal expression, and that destroys the spirit of a people. The end result, as we have observed on several occasions, is economic collapse and chaos. So, political leaders may attempt to elude God’s call for them to be His ministers; but the civilization that they attempt to build will fall. Such leaders can never completely cast off their ropes.

Now you may wonder, what about the people who are under, say, a communist rule for most or all of their lives? God has always had inroads into Communist Russian and China. He can reach anyone with the gospel who is positive toward Him at God-consciousness. So books and missionaries have gone into Russia and into China even during the most oppressive of times. On the other hand, God has no responsibility to bring the gospel to any man who would reject it outright. God has no responsibility to bring the gospel to someone who has no interest in God at God-consciousness. Therefore, where there are huge pockets of negative volition, there will often be limited evangelism accompanied by an oppressive system of government.

We have an interesting parallel verse: Jer. 5:5: [I will go up for myself to the great men, and will speak to them; for they have known the way of Jehovah and the judgment of their God. But these have broken the yoke together and have torn off the bonds!](#) These are men who are known God’s way, but have rejected Him. However, where Jeremiah is dealing more with personal responsibility and relationship to God; this psalm really deals with something else entirely. The psalmist is not dealing with the believer who cannot seem to hold to God’s commandments; nor is he dealing with the unbeliever who rejects God’s limitations. We must take this in the context of the previous verse. This contextual approach pretty much destroys much of the comments of other Biblical exegetes who implore us at this point to accept the authority of God—not that that is a bad thing to do, to submit to the authority of God—it is just not the point which is being made here.

Recall that I have given **five interpretations** previously; now, how does this verse fit in with those applications and fulfillments. The first interpretation was that this applied to David and the nations around him. These nations, particularly the Philistines, were constantly trying to take chunks of territory from Israel, thus break out of the boundaries that God had set for them.

The second interpretation was the alliance of the pharisees, the Sanhedrin and Rome. What the pharisees and the Sanhedrin attempted to do again and again was to break free of the bonds of their authority. They could not put our Lord to death; they lacked that authority; however, they did what they could to illegally gain that power (which Rome granted them).

The third interpretation is very apropos here. Nations have opposed the church throughout its inception and have attempted to do so in several ways. Rome unified church and state, and then the church became apostate. This went hand in hand with the conquering of more and more territory. I have the example of Islam and how it spread militarily first, taking in almost the entire mid east. Again, the nations would seek to burst their bonds and escape from the boundaries where God kept them in order to destroy the Christian Church (as Islam is very much in opposition to Christianity).

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<sup>9</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 2:3.

The fourth interpretation is of the nations during the end times. We have four great national groups all converging upon little Israel; all hoping to take more land in the process and all hoping to, under Satan’s direction, destroy the Jewish nation of Israel. So, even with the addition of this verse, all four interpretations still hold up to exegetical scrutiny.

The final interpretation has Satan being released from hell and he will return to this earth to foment a revolution against perfect environment. The result is that there will be unbelievers on this earth who will choose to follow Satan rather than follow the Lord Who bought them. Here, we are not dealing as much with rulers as we are with potential leaders, who choose to throw off the bonds of Christ’s rule.

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McGee opened my eyes to realize that what we really find here is an attack upon all of the divine institutions; he gave the example of marriage; however, a government and government leaders have a tremendous affect upon God’s established institutions, and continually challenge those boundaries. There are four divinely established institutions, and I will give instances where these institutions are attacked by government.

<b>Governmental Attacks Upon the Four Divine Institutions</b>	
<b>Divine Institution</b>	<b>Governmental attack</b>
<b>Free will</b>	<p>Governments continually look to take away the free will of its subjects. In the Communist nations, their people were not allowed any true freedom of religion or any true debate in that area. Missionaries were not just discouraged, but many times persecuted. Furthermore, the laborers, the masses, became workers for the government, on behalf of the government. All that these men did was for their government’s economy. While their political leaders enjoyed great prosperity, they themselves remained in poverty with no way to dig themselves out.</p> <p>We have lawsuits which seek to remove one’s responsibility for their own free will. People who freely choose to smoke sue the companies that make the cigarettes they buy. I had a person who chose not to hold onto a railing in a house of mine, fell down and injured herself, and sued me. Had she chose to told onto the existing railing, she would not have been hurt. However, she did not.</p> <p>I had one set of tenants who complained and wanted repairs done to the house; sometimes for things which were not broken. However, whenever I would send someone over to do the repairs, or come over to do them myself, one of the women would scream at the top of her lungs every profanity and obscenity you could imagine. It made it impossible to work. They moved out after a week and tried to sue me for not doing the repairs. Again, they sought to take no responsibility for their own actions.</p>

<b>Governmental Attacks Upon the Four Divine Institutions</b>	
<b>Divine Institution</b>	<b>Governmental attack</b>
<b>Marriage</b>	<p>Our government is attacking marriage at the time that I write this. Whereas, 30 years ago, the notion that two men could make up a marriage (or 3 or more people) was considered absurd, there are now some activist judges attempting to change this. Apart from any legislative mandate from the people, these judges as attempting to expand the boundaries of marriage to include two men or two women. God never designed marriage for two people of the same gender.</p> <p>Now, of course there are those who believe that God made them homosexual, and therefore, they must pursue this lifestyle; however, we all have the fallen nature of Adam with our own predilection for weakness. For some men, this is a desire to sleep with hundreds of women; for some men, this is an inordinate desire for wealth or power; for some men, this is other men. Just because our old sin nature points us in this direction or that does not mean that we should yield to its every lust and desire.</p> <p>Furthermore, it is not clear at this time whether or not there is a sociological aspect to homosexuality. That is, it is not clear whether there were activities or incidents which took place in a person's life which pointed them in this direction.</p>
<b>Family</b>	<p>In the United States, there has been a tremendous attack upon the family unit. Whereas, the working mother was an anomaly 30 years ago, today that is the standard. Children are raised by day care centers and later by public schools. This was never God's plan.</p> <p>Of course, on top of this, we have innumerable families where the parents are not married; where few of the children are the children of the man and the woman in the relationship; and we have an increasing number of families with two women or two men at the helm, often adopting children. Again, this is an attack upon the family unit.</p> <p>Our government has stepped in, of course, and has made every attempt to support women with children who are not married. Therefore, a woman knows she can sleep around, get involved with any guy she wants, regardless of character, and, if things do not work out, she can look to the government in order to be partially or fully supported. This has yielded a huge number of families headed by a working mother who has no time, or very little time, to actually raise her own children. As a landlord, I can guarantee you that there are a huge number of families out there where the children spend the bulk of their day away from school unsupervised by an adult. Recalling the evil ways of my own youth causes me to realize that unsupervised children is a formula for disaster.</p>
<b>Nations</b>	<p>God chose for there to be many nations within specific borders. These borders would change now and again, but individual freedom is maximized when there are many different nations. This often allows for one country to peacefully evangelize another.</p>

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What inspired the information above was a few words given by J. Vernon McGee, which I quote<sup>10</sup> verbatim below:

### **Attacks Made Against Marriage and Family (quoted from J. Vernon McGee)**

What are some of the bands God has put on the human family? Marriage is one. God has made marriage for

<sup>10</sup> J. Vernon McGee, *Psalms Volume 1*; Thru the Bible Books, ©1977, p. 27.

## Attacks Made Against Marriage and Family (quoted from J. Vernon McGee)

the welfare of mankind. Whether you are a Christian or not, God has given marriage to mankind. Today they not only want to get rid of it, they are getting rid of it. I was rather shocked two or three years ago. (I'm a square. I'm not really keeping up with it today, so I don't follow along in the way they are going in this modern thinking, relative to God, relative to man, and relative to the Word of God.) So I was startled at a young people's conference when the sweetest little irl got up in our question and answer period and said, "Dr. McGee, why does a young couple have to get married if they love each other? Why can't they just start living together?" God gave marriage, and God intends for it to be followed. But they say, "[Let's break their bands asunder.](#)"

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McGee, even prior to all the court action against the display of the Ten Commandments in and around courtrooms, made a few related comments:<sup>11</sup>

## Attacks Made Against the Ten Commandments (quoted from J. Vernon McGee)

Also, "[Let's cast away their cords from us.](#)" The Ten Commandments are cords. When somebody accuses me of saying that we don't need the Ten Commandments, they are wrong. We are not saved by keeping them—I tried it, and it won't work—but I'll say this: God gave them, and He gave them to protect mankind. They are thrown out the door today, and right now we are experiencing lawlessness in this country because of the fact that crime is not being punished. There has been a terrible toll of lives that would have not been sacrificed had laws been enforced. You see, we are living in a day when the prevailing philosophy is, "[Let us break their bands asunder, let's cast away their cords from us.](#)" We want to be free and do as we please." God says we can't make it that way. It won't work. We've got old evil natures that need to be restrained. But mankind is moving toward getting ride of all restraints today.

McGee had the ability to to take most any theological point and express it simply and succinctly, as these previous two quotations prove.

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Several have given a limited interpretation to this passage. Barnes is often one of the most accurate exegetes, so I will offer his summary:<sup>12</sup>

## Barnes' Summary of Psalm 2:1–3

The passage Psalm 2:1-3 proves:

- (1) that the government of Yahweh, the true God, and the Messiah or Christ, is the same;
- (2) that opposition to the Messiah, or to Christ, is in fact opposition to the purposes of the true God;
- (3) that it may be expected that men will oppose that government, and there will be agitation and commotion in endeavoring to throw it off.

The passage, considered as referring to the Messiah, had an ample fulfillment

- (a) in the purposes of the high priests, of Herod, and of Pilate, to put him to death, and in the general rejection of him by his own countrymen;
  - (b) in the general conduct of mankind - in their impatience of the restraints of the law of God, and especially of that law as promulgated by the Saviour, demanding submission and obedience to him; and
  - (c) in the conduct of individual sinners - in the opposition of the human heart to the authority of the Lord Jesus.
- The passage before us is just as applicable to the world now as it was to the time when the Saviour personally appeared on the earth.

<sup>11</sup> Ibid.

<sup>12</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:3.

## Barnes' Summary of Psalm 2:1–3

In short, Barnes teaches that this passage was fulfilled by the 1<sup>st</sup> advent of our Lord and continues to be fulfilled each and every day of the Church Age.

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### God Takes a Stand Against the Kings of the Earth

For the first three verses of this psalm, we look at this from the point of view of the people and the rulers on this earth. We may summarize these few verses as Men make plans (vv. 1–3) and God laughs (vv. 4–6).<sup>13</sup> There is a careful, almost Davidian, parallel between the first 3 and the second 3 verses in this psalm.

**Sitting in the [two] heavens, He laughs;  
My Adonai's ridicule to them.**

Psalm  
2:4

**Sitting in the heavens, He laughs;  
My Adonai ridicules them.**

**Sitting in His heaven, God laughs;  
My Lord ridicules them.**

Here is how others have translated this verse:

#### Early translations:

The Peshitta	He that dwells in heaven will laugh and the LORD will mock at them.
The Septuagint	He that dwells in the heavens will laugh them to scorn, and the Lord will mock them.

#### Thought-for-thought translations; paraphrases:

CEV	In heaven the LORD laughs as he sits on his throne, making fun of the nations.
NLT	But the one who rules in heaven laughs. The LORD scoffs at them.

#### Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The one enthroned in heaven laughs. The Lord makes fun of them.
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#### Literal, almost word-for-word, renderings:

The Amplified Bible	He Who sits in the heavens laughs; the Lord has them in derision [and in supreme contempt He mocks them].
MKJV	He who sits in the heavens shall laugh; Jehovah shall mock at them.
Young's Updated LT	He who is sitting in the heavens laughs, The Lord mocks at them.

**What is the gist of this verse?** In one of the many instances of anthropomorphism in this psalm, we have God laughing at or mocking the nations who believe that they are able to choose whether to remain in their boundaries or not.

So there is no confusion here, the anthropomorphism found here is God is mocking the rulers of the world who think that they can break out of the areas to which He has assigned them. The laughing referred to is not a joyful laugh; nor a cheerful, lusty laugh celebrating life; but a chiding, mocking laugh. Now, of course, this is an

<sup>13</sup> After doing a brief internet search on that phrase, I have come to the conclusion that it ultimately finds its origin in this psalm.

anthropomorphism. That is, God is not literally in heaven laughing when He watches the rulers on this earth below. This passage essentially confirms God's sovereignty and His plan; and indicates that man's attempts to do anything to disturb God's plan will be futile.

### Psalm 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāshab (יָשַׁב) [pronounced yaw-SHAH <sup>əV</sup> ]	<i>inhabiting, staying, dwelling, sitting</i>	Qal active participle	Strong's #3427 BDB #442
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shāmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heavens, skies</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
sāchaq (סָחַק) [pronounced saw-KHAHK]	<i>to laugh; by extension, it means to sport, to play, to jest; to mock, to hold in derision</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7832 BDB #965

**Translation:** *Sitting in the heavens, He laughs;...* God takes notice of what the nations determine to do. He has, from eternity past, set the boundaries of the nations and has allowed for their expansion and change. While observing these rulers thinking they can break out of the boundaries He sets, He laughs. This is not a good humored, good natured laugh, but a derisive, mocking laugh; God is said here to make fun of those who think that they choose their own destiny. This is, of course, an anthropomorphism, meaning that God is not literally laughing at the rulers of nations who think they control the destiny of their nation, because God is a Spirit and because God does not mock man. However, it helps to explain on our level just exactly what God's response is when man thinks he is going to do something.

### Psalm 2:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾādôwn (אֲדֹנָי) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 BDB #10
Two early printed editions have <i>Yahweh</i> here instead; one of them is a first edition 1477. <sup>14</sup>			
lâʿag (לָאָג) [pronounced law-ĠAHG]	<i>to ridicule, to mock, to scorn, to laugh at, to stammer, to deride</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3932 BDB #541
lâmed (לְ) [pronounced l <sup>eh</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

<sup>14</sup> Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 529.

**Translation:** ...My Adonai ridicules them. Here, Adonai is in the plural, which represents the Godhead. However, they act in one accord, ridiculing the rulers on the earth beneath.

McGee comments: *“He that sits in the heavens shall laugh.” Since this is not the laughter of humor, what is it? Well, look at it from God’s viewpoint—little man down there parading up and down, shaking his midget fist in Heaven’s face and saying, “Come on out and fight me! I’m against you.” God looks down at the puny little creature. It’s utterly preposterous. It is so ridiculous! He looks down and laughs. “He that sits in the heavens shall laugh: the Lord shall have them in derision.” It is so utterly ridiculous, my friend. Little men putting themselves in opposition to God, won’t be around very long. Mussolini did a lot of talking, and we haven’t heard from him lately. Stalin did the same thing, and he is gone. Little man plays his brief role here on the stage of life, then his part is over. How ridiculous and preposterous for him to oppose God!*<sup>15</sup>

Please recognize that all of this is language of accommodation. God is omnipresent; so He is not off in heaven a million light years away actually looking down on the earth through super vision or a telescope. Furthermore, God does not laugh at nor does He mock mankind. However, these terms are used to ascribe to God feelings and emotions which He does not possess in order that we may understand His intentions, attitude and motivations.

We have a parallel verse in Psalm 59:8 (a psalm by David): **But You, O Jehovah, shall laugh at them; You will mock at all the nations.** In this psalm, David is being pursued by Saul, and he has begun to abuse his power by using Israel’s army to pursue David. This psalm almost feels like an addendum to Psalm 59. Recall that Psalm 59 is one of the first psalms that David wrote when put to flight by Saul. By Psalm 2, David has matured spiritually and he is more focused upon God. So this feels like a psalm written later, in retrospect, with some spiritual growth. Now, this parallel thought does not mean that David necessarily wrote Psalm 2, as we have a parallel thought in Prov. 1:26–28, where God says, **“I will laugh at your calamity; I will mock when your dying fear comes. Then you will call on Me, but I will not answer. They will seek Me diligently, but they will not find Me because they hated knowledge and did not choose the fear of Jehovah.”**

**Application:** You may think that you are clever and that you have gotten away with something, but you haven’t. You may have cheated someone, or tarnished their reputation by talking behind their backs, or intentionally said something to hurt another, and you may think that you are in the clear—but God laughs at you; just as the ruler of a nation cannot get out of the boundaries assigned by God in eternity past, you (maybe I should say we) are subject to divine laws and mandates as well. We may cheat, lie, gossip or hurt another believer, but God keeps track and God will deal with this sort of behavior.

McGee: *What effect will man’s opposition have upon God’s program? God is going forward to the accomplishment of His purpose. What little man does down here won’t deter Him, detour Him, or defer Him at all. God did not read something in the morning paper that He didn’t already know about. There is nothing that has surprised Him at all. He is moving according to His purpose.*<sup>16</sup>

**Then He speaks unto them in His nostril  
and in His heat overwhelms them.**

Psalm  
2:5

**Then He speaks against them in His anger  
and He overwhelms [or, terrifies] them with  
His wrath.**

**He then speaks against them in His anger  
and He terrifies and overwhelms them in His rage.**

Here is how others have translated this verse:

#### Early translations:

<sup>15</sup> J. Vernon McGee, *Psalms Volume 1*; Thru the Bible Books, ©1977, p. 29.

<sup>16</sup> J. Vernon McGee, *Psalms Volume 1*; Thru the Bible Books, ©1977, p. 29.

The Peshitta                      Then He will speak to them in His anger and He will terrify them in His wrath and say,...

The Septuagint                  Then He will speak to them in His anger and trouble them in His fury.

**Thought-for-thought translations; paraphrases:**

CEV                                      The LORD becomes furious and threatens them. His anger terrifies them as he says,...

NLT                                      Then in anger he rebukes them, terrifying them with his fierce fury.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™                      Then he speaks to them in his anger. In his burning anger he terrifies them by saying,...

JPS (Tanakh)                      Then He speaks to them in anger, terrifying them in His rage,...

**Literal, almost word-for-word, renderings:**

The Amplified Bible              He speaks to them in His deep anger, and troubles (terrifies and confounds) them in His displeasure *and* fury, *saying*,...

MKJV                                      Then He shall speak to them in His anger, and trouble them in His wrath.

Young's Updated LT              Then He speaks unto them in His anger, And in His wrath He troubles them:...

**What is the gist of this verse?** God shakes them up when He speaks to them and His wrath terrifies and unnerves them.

Psalm 2:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāz (אָז) [pronounced awz]	<i>then, at that time, in that case (when following an if or though), now, as things are; that being so</i>	adverb	Strong's #227 BDB #23
dābar (דָּבַר) [pronounced daw'-VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
ʾel (אֶל) [pronounced e/]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39

## Psalm 2:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿaph (אֵפ) [pronounced ahf]	<i>nose, nostril, but is also translated face, brow, anger</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #639 BDB #60

**Translation:** [Then He speaks against them in His anger...](#) When leaders choose to exceed the boundaries that God has set for them; particularly when it comes to their desire to take from the Jews, then all He has to do is say *the word* and they are either destroyed or put in their place. Again, this is all anthropomorphic; God designed for nations to remain within specific boundaries in eternity past. He doesn't wake up from a sleep, see someone advancing out of their territory, and then say, "Damn, gotta set them straight. Better get someone on that." These things were taken care of in eternity past, although the machinations take place in time.

God does not literally speak to these various rulers audibly. They do not wake up in the middle of the night, in the midst of a campaign to expand their territory, and God whispers to them, "Nope; you have gone just about as far as you are going to go." God speaks to these rulers in His actions; God in eternity past determined just exactly what boundaries He would allow and during what time period, and he set things into motion in order to maintain that.

## Psalm 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
chârôwn (חַרוֹן) [pronounced khaw-ROHN]	<i>heat, burning; a burning [of anger], the heat of anger, anger; wrath, rage</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2740 BDB #354
bâchal (בָּחַל) [pronounced baw-KHAHL]	<i>to overwhelm; to strike with terror, to terrify; to cause to despond; hurry, to hasten [as if to tremble] to so anything</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #926 BDB #96

**Translation:** [...and He overwhelms](#) [or, *terrifies*] [them with His wrath](#). When God decides to put a nation in its place, in His wrath, then it is clear to them what He has done. It is as though the heavens opened up and he rains bombs down upon them. This is how God *speaks* to them in His anger; His wrath which overwhelms them is what God says.

Barnes comments: *His contempt for their plans will be followed by indignation against themselves for forming such plans, and for their efforts to execute them. One of these things is not inconsistent with the other, for the purpose of the rebels may be very weak and futile, and yet their wickedness in forming the plan may be very great. The weakness of the scheme, and the fact that it will be vain, does not change the character of him who has made it; the fact that he is foolish does not prove that he is not wicked. God will treat the scheme and those who form it as they deserve - the one with contempt, the other with his wrath.*<sup>17</sup> The point Barnes is making is God's dealings with His enemies is not commensurate with their evil achievements, but with their evil motivation. God will certainly head off their evil schemes; however, His wrath will come upon them despite the fact that their schemes came to naught.

I should mention that God's anger and wrath are also anthropomorphisms. Since God is perfect righteousness and justice, those who oppose him are subject to His justice. We can understand this simply as thinking that God pours out His wrath or anger on those who do wrong. In all actuality, God is not angry with anyone. But His character demands a response for specific actions and motivations. *Anger* is known as language of accommodation; it helps us to better understand what God does. This is even more true of the unbelieving ruler whose kingdom God brings to naught. When this is presented to him as a result of God's anger, it makes sense to him; he has a frame of reference for anger and wrath, whereas he may not understand the concept of justice.

Parallel verses abound in Scripture: Psalm 83:15: [Pursue them with Your tempest, and make them afraid with Your storm.](#) Psalm 110:5–6: [The Lord at Your right hand shall strike through kings in the day of His wrath. He shall judge among the nations, He shall fill them with dead bodies; He shall shatter heads over much of the earth.](#)

**And I, [even] I, pour out My King upon Zion, a mountain of My holiness.**

Psalm  
2:6

**And I, [even] I have anointed my King over Zion, My holy mountain.**

**And I have anointed my King over Zion, My holy mountain.**

Here is how others have translated this verse:

#### Early translations:

The Peshitta	I have appointed my king over Zion, my holy mountain...
The Septuagint	But I have been made king by Him on Sion, His holy mountain,...

#### Thought-for-thought translations; paraphrases:

CEV	"I've put my king on Zion, my sacred hill."
REB	'I myself have enthroned my king', he says, 'on Zion, my holy mountain.'

#### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> <sup>TM</sup>	"I have installed my own king on Zion, my holy mountain."
JPS (Tanakh)	"But I have installed My king on Zion, My holy mountain!"

#### Literal, almost word-for-word, renderings:

MKJV	Yea, I have set My king on My holy hill, on Zion.
NRSV	"I have set my king on Zion, my holy hill."

<sup>17</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:5.

Young's Updated LT

“And I—I have anointed My King, Upon Zion—My holy hill.”

**What is the gist of this verse?** God places His Son on the throne over earth, in the physical place of Zion, which is a hill in Jerusalem.

Psalm 2:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
nâçak <sup>e</sup> (נָצַח) [pronounced <i>naw-SAHK</i> ]	<i>to pour, to pour out, to make a libation; to cast [metal images]; to anoint [a king]</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #5258 BDB #650
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #4428 BDB #572

**Translation:** *And I, [even] I have anointed my King...* This psalm functions on two levels. God has set David over Israel, to rule from Zion. However, this primarily refers also to David's Greater Son, Who will rule from the same mountain. However, even when his human form is physically absent from the earth, Jesus Christ controls history and He brings God's plan to fruition. A study of the book of Esther—possibly a book populated only by unbelievers—God's control of history is still clearly seen, despite the evil intent of the volition of man.

The verb nâçak<sup>e</sup> refers to the pouring out of oil on one's head, or the anointing of one for service. From the spiritual standpoint, this means that God is fully equipping His Son for service. The oil speaks of the empowerment of God the Holy Spirit, which is what empowered Jesus Christ in His life on this earth.

As a digression, so there is no misunderstanding, Jesus Christ did not function on this earth in His Own power as God. He performed no miracles in His power as God; He spoke no truth apart from the empowering of the Holy Spirit. He did not draw upon His deity as from a spare tank of gas or an emergency reserve. Jesus was fully a man Who depended upon the power of the Holy Spirit, exactly the same way we depend upon the power of God the Holy Spirit in the Church Age.

All authority over the earth was given over from the Father to the Son. John 5:26–27: *For as the Father has life in Himself, so He has given to the Son to have life within Himself, and has given Him authority to execute judgment also, because He is the Son of Man.* Or, Matt. 28:17–18: *And when they saw Him, they worshiped Him. But some doubted. And Jesus came and spoke to them, saying, All authority is given to Me in Heaven and in earth.* God the Father placed God the Son in charge of the earth; of those souls whom He purchased with His Own blood.

By the way, Charles Spurgeon commented on this verse, saying, *God's Anointed is appointed, and shall not be disappointed.*<sup>18</sup> That surprised me, because all this time I pictured Spurgeon as being Caucasian.

<sup>18</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 2:6.

## Psalm 2:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Tsîyyôwn (צִיּוֹן) [pronounced <i>tzee-YOHN</i> ]	<i>dry, parched ground; and is transliterated Zion</i>	proper noun location	Strong's #6726 BDB #851
har (הַר) [pronounced <i>har</i> ]	<i>hill, mountain, hill-country</i>	masculine singular construct	Strong's #2042 (and #2022) BDB #249
qâdôwsh (קָדוֹשׁ) [pronounced <i>kaw-DOWSE</i> ]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective with the 1 <sup>st</sup> person singular suffix	Strong's #6918 BDB #872

**Translation:** *...over Zion, My holy mountain.* We have recently examined the **Doctrine of Zion** in Psalm 110. It was a high hill in Jerusalem, and well-fortified place. David would be enthroned in Zion and God the Son will physically be a king in Zion as well, over all the earth. God the Son will live on this earth in His resurrected body and rule over the earth. This is not an anthropomorphic statement. God the Son will literally rule from Zion in the Millennium. However, what is more important is that His rule will be eminent and highly visible.

Now it is reasonable to think that Zion did not become a part of David's thinking until he became king over Israel and took Zion as his ruling stronghold (2Sam. 5:7 1Chron. 11:11:5). However, this does not mean that David lacked familiarity with Jerusalem or Zion. I saw the house that I live in right now when it was being built, and even though there was no way I could imagine ever having a house like this, given my salary. I thought to myself, "This would be incredible to own a house like this." It is possible that David was familiar with Zion and he certainly knew his destiny as revealed to him when he was a teen by Samuel. So, it is possible the David saw himself early on as ruling Israel from Zion.<sup>19</sup>

McGee had a lot to say about this incredible Psalm: *God is moving forward today undeviatingly, unhesitatingly, uncompromisingly to the establishment of the throne on which Jesus Christ will sit on this earth. I hear folk say, "If the Lord delay His coming." Where in the world did that idea come from? He is not delaying anything. He is going to come on schedule—His schedule, not mine, because I don't know when He is coming. He is running on schedule and nothing will stop Him, nothing can cause Him to change His plan.*<sup>20</sup>

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What may be instructive is to see the relationship between the first stanza and the second stanza. The writer of this psalm carefully crafted these stanzas to parallel one another.

<sup>19</sup> Obviously, a reasonable argument could be made to reserve the Zion psalms until after David took that mountain.

<sup>20</sup> J. Vernon McGee, *Psalms Volume 1; Thru the Bible Books*, ©1977, pp. 29–30.

The Parallelisms of the First Two Stanzas of Psalm 2		
Psalm 2:1–3	Psalm 2:4–6	Commentary
Why do the Gentiles [or, <i>nations</i> ] rage and [why do] the people [or, <i>Gentiles</i> ] celebrate emptiness?	Sitting in the heavens, He laughs; My Adonai ridicules them.	The heathen nations are in a whirl of activity, like the ants of an anthill. God, from heaven, looks down and mocks their plans and activities.
The kings of the earth take a stand and rulers take counsel together against Y <sup>e</sup> howah and His Anointed One.	Then He speaks against them in His anger and He overwhelms [or, <i>terrifies</i> ] them with His wrath.	Kings and rulers band together to execute their nefarious schemes; God opposes them in His anger and He terrifies them with His wrath.
Let us tear off their bonds [or, <i>bands</i> ] and let us cast off their ropes.	And I, [even] I have anointed my King over Zion, My holy mountain.	These rulers believe that they can go outside the boundaries which God set for them in eternity past. God reminds them that His king would rule over them from Zion.

The first three verses present the striving of the unbelieving leaders from their viewpoint. The second set of three verses present their plans and machinations from God's viewpoint. As you can see, for every action of the Gentiles, there is a response from God. Now, let me qualify that. God devised this plan in eternity past; His *responses* actually were planned long before these unbelieving rulers rebelled against Him. However, to us, in time, it appears as though God's responses occurred after the actions of the unbelieving rulers.

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## God Decrees that His Son will be King Over the Earth

Let me recall regarding a decree of Y<sup>e</sup>howah:  
He said unto Me, "My son You—I the day have given birth to You.

Psalm  
2:7

Let me declare the degree of Y<sup>e</sup>howah:  
He said unto Me,  
"You [are] My Son;  
Today, I have given birth to You.

Let me declare the decree of Jehovah: He said unto Me, "You are My Son—this day I have begotten You.

Here is how others have translated this verse:

### Early translations:

The Peshitta	To declare My promise; the LORD has said to Me, "You are My Son; this day I have sired you.
The Septuagint	...declaring the ordinance of the Lord: "The Lord said to Me, 'You are My Son; today I have begotten you.

### Thought-for-thought translations; paraphrases:

CEV	I will tell the promise that the LORD made to me: "You are my son, because today I have become your father.
NLT	The king proclaims the LORD's decree:

The LORD said to me, "You are my son.  
Today I have become your Father.

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™* I will announce the LORD'S decree. He said to me: "You are my Son. Today I have become your Father.  
*JPS (Tanakh)* Let me tell of the decree:  
 the LORD said to me,  
 "You are My son,  
 I have fathered you this day.

**Literal, almost word-for-word, renderings:**

*MKJV* I will declare the decree of Jehovah. He has said to Me, You are My Son; today I have begotten You.  
*Young's Updated LT* I declare concerning a statute: Jehovah said unto me, `My Son You are, I today have brought you forth.

**What is the gist of this verse?** Jesus Christ presents the decree of God: "You are My Son; today I have given birth to You."

Psalm 2:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâphar (אָפַר) [pronounced saw-FAHR]	<i>to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i>	1 <sup>st</sup> person singular, Piel imperfect; cohortative hê	Strong's #5608 BDB #707
ֶעַל (עַל) [pronounced e/]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
chôq (חֹק) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular construct	Strong's #2706 BDB #349
Keil and Delitzsch call this <i>an authentic, inviolable appointment, which can neither be changed nor shaken.</i> <sup>21</sup>			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Let me declare the degree of Y<sup>e</sup>howah:... This is David, taking upon himself the persona of Jesus Christ in his writing. So God the Father is speaking to Jesus Christ here. This will be more clear in the next few words.

<sup>21</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 2:7-9.

What He declares is the decree of God. The decree of God is what God decreed to happen in eternity past. However, the declaration is made today, primarily for our benefit.

### Psalm 2:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced e/]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied); with the 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39

**Translation: ...He said unto Me,...** At this point, the writer of this psalm, David, takes upon himself the personage of Jesus Christ. Since David is a type of Christ, he can do this through God the Holy Spirit. So, when he speaks, it is Jesus Christ Who is speaking. However, again, all evidence of who actually wrote this psalm is lost—so there is no confusion as to Who this psalm is about, so there is no confusion as to who is speaking at this point. Jesus Christ is speaking through the psalmist.

### Psalm 2:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119
ʾattâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61

**Translation:..."You [are] My Son;...** This is a decree of God, speaking of what would happen in the future in time. God the Father says to Jesus Christ: "You are My Son." This is the defining event of history, when God the Son came to this earth in human form; when He was born of a virgin. However, this is not the context of this verse. The context of this entire psalm is kings opposing the rule of Jesus Christ over this earth. There is nothing in this psalm which points back to the incarnation of our Lord. What would be more in keeping with the rest of the psalm would be to view this as our Lord's resurrection. It is only in this state that He is able to rule over the earth. One cannot wrench a verse out of its context and base a doctrine upon it; this is where cults come from. Secondly, note how John and Peter interpret this passage in Acts 2; they interpret the rulers as being Pontius Pilate and Herod, along with unbelieving Jews and Gentiles (Acts 4:27). Since Herod was the only one to attack our Lord near the time of His incarnation, then the opposition of leaders applies more to our Lord's life. Paul later applies this verse to our Lord's resurrection (Acts 13:33–34).

Please allow me a short tangent into Mormonism and the doctrines of Jehovah Witnesses: they believe that Jesus Christ is not God; and the Mormons see Jesus as having a beginning, and they quote this passage in support of that erroneous notion. However, Jesus Christ, in His Deity, existed eternally, with God the Father, as we see in John 1:1–3, 12 and when Jesus referred to Himself as the eternal *I am*, preexisting Abraham (John 8:58).

In the light of a passage like this, you can see how upset the pharisees were when Jesus would claim to be the Son of God. The King to come, the Messiah, the Son of God—these are all the same person, which we take for granted. However, this is the psalm which tells us that these are all the same Person. In v. 2, we have the princes of the

world taking a stand against Jehovah and His Anointed (= Messiah). In v. 6, God *anoints* His King on the holy mountain of Zion. In this verse, God the Father says, “You are My Son. Today, I have given birth to you!”

Even though this is an elementary point, this verse is fulfilled in Jesus Christ: Psalm 89:27: **And I will make him My first-born, higher than the kings of the earth.** John 1:14, 18: **And the Word became flesh, and tabernacled among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace and of truth...No one has seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He has declared Him.** John 3:16: **For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life.** Matt., 3:17: **And lo, a voice from Heaven, saying, “This is My beloved Son, in whom I am well pleased.”** Heb. 1:6: **And again, when He brings in the First-born into the world, He says, “And let all the angels of God worship Him.”**

Gill writes: [Jesus Christ is God’s Son] *not by creation, as angels and men; nor by adoption, as saints; nor by office, as civil magistrates; nor on account of his incarnation or resurrection; nor because of the great love of God unto him; but in such a way of filiation as cannot be said of any creature nor of any other (Heb. 1:5); He is the true, proper, natural, and eternal Son of God, and as such declared, owned, and acknowledged by Jehovah the Father, as in these words.*<sup>22</sup>

You see, revelation is progressive. And it is here where David clearly declares that God would *anoint* His King, His King Whom He calls *My Son*. And, so there is no confusion, what God and His King, the Son, will do those who are in opposition to Them is presented in the following verses, tying the identify of the Son even more to the Messiah, Who is opposed by the kings of the earth in v. 2. Whatever David may have had in mind when he wrote this as pertaining to himself is clearly secondary to what he is prophesying. Even though David is called a *son* by God in 2Sam. 4:12–14, the remainder of this psalm is clearly about God’s Son, Jesus Christ.

The NIV Study Bible suggests that *Father* and *Son* refer to a great king and a subject king; that is, the latter owed the former allegiance and obedience.<sup>23</sup> I don’t know if I believe that, but I mention it here. It could be true, with Jesus Christ being the subject king, as He was subservient to the father’s will (our Lord’s humanity had free will and in theory, at least, could choose against God’s plan).<sup>24</sup> However, I think actual sonship is more in view. The NIV Study Bible rarely cites a source. Furthermore, I don’t know that this interpretation preserves the relationship which this psalm establishes. In fact, the relationship between God and David, as though Father and son (2Sam. 7:14), seems to point toward the personal Father and son relationship, rather than to that of a powerful king and a vassal king.

### Psalm 2:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
ʾānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong’s #589 BDB #58
yōwm (יוֹם) [pronounced yohm]	<i>day; today</i> (with a definite article)	masculine singular noun with a definite article	Strong’s #3117 BDB #398

<sup>22</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 2:7.

<sup>23</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 781.

<sup>24</sup> This brings up a discussion I am not ready to delve into here. Jesus Christ, in His humanity, chose to go to the cross. This was God’s plan for Him and it involved separation from God and taking upon Himself the punishment for our sins. The pain He endured is completely unimaginable to us. As God is infinite, and we cannot grasp His infinity; so was His pain and suffering. This is not a reference to the crucifixion, which physical pain was horrid almost beyond description; but being judged for our sins. That was the greater pain and a pain which cannot be fathomed by us. Jesus Christ obeyed God the Father in going to the cross on our behalf. There is a clear indication that Jesus Christ went to the cross of His own free will and there is also clear indication that God did not have to choose to do this on our behalf. After all, God did not do this for the angels who fell.

## Psalm 2:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	1 <sup>st</sup> person singular, Qal perfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3205 BDB #408

**Translation:** ...Today, I have given birth to You. This is interesting here. We do not find the Hiphil of this verb, which means *to father, to sire, to cause to be born*. The Hiphil is generally used of the father of a son. The form of this verb is used more when the woman is the subject. The woman gives birth to or bears the child. The idea here is, we are using a much more intimate word for giving birth with God as the subject.

Therefore, a few points on....

### The Qal of the Verb Yâlad

1. When a man is spoken of as *fathering* a child, the Hiphil of yâlad is generally used (Gen. 11:27 25:19 Num. 26:29 Ruth 4:18–19).
2. The Hiphil is the causative stem; the man is a cause of the child being born; however, he does not actually give birth to the child himself.
3. However, here we have the Qal of yâlad being used, a verb form which is generally reserved for the woman (Gen. 4:22 16:1 24:24, 47 Num. 26:59 Ruth 4:12).
4. I should mention that I am speaking in generalities here; there are a few instances when men are said to *bear* children, using the Qal of this verb (Gen 10:8, 13, 15). However, those are exceptions, and the father's close influence on or relationship with the child is emphasized.
5. The Hiphil is reserved exclusively for men.
6. The Qal means to actually *give birth to, be bear* a child.
7. The Qal form is a much more intimate and personal verb form for giving birth. When used of men, the idea of close resemblance, influence or relationship is emphasized.
8. In mythology, we have many gods who impregnate women here on earth, and the women give birth to half-men, half-god creatures. This, in fact, is a counterfeit Messiah, along the lines of Gen. 6 (the historical precedent for mythology).
9. The use of the Qal here separates the True God from the myriads of false gods from mythology.
10. In cases of a father siring many children, the Hiphil is always used (Deut. 4:25 28:41 2Chron. 11:21 24:3).
11. We are speaking of a very special instance, a very special case here, where God bears a Son.
12. Jehovah God did not impregnate dozens of women here on earth. There was no sex involved, as Mary was a virgin when she became pregnant with Jesus. In fact, she remained a virgin until after Jesus was born (Matt. 1:24–25).
13. However, God giving birth to Jesus is more powerful and more intimate than a man who fathers a child, therefore, the Qal form of the verb is used.
14. Therefore, we are speaking of much more than the fathering of a child.
15. Strong fatherly influence, resemblance and relationship is implied with the Qal form of yâlad. This is the reason that David uses the Qal stem here instead.
16. David is certainly not speaking about himself in this psalm. Even though this may have been his original intent, he has strayed far from that intent.
17. For him to use the Qal form of yâlad when it comes to God giving birth to him would be megalomania if not blasphemy.
18. The Qal of this verb tells us even more that David is speaking of the Great King to Come and that the emphasis in this psalm is not his own kingship.
19. The use of the Qal also emphasizes the deity of Jesus Christ, as King, Messiah and Son of Jehovah.

## The Qal of the Verb Yâlad

20. Now is this time to really listen: if this was a simple reference to the incarnation of our Lord Jesus Christ, then God the Holy Spirit would have used the Hiphil form of this verb. However, God the Holy Spirit caused (Hiphil connotation) the author to use the Qal, which is a verb generally reserved for the woman. For that reason, this should suggest to us that maybe God the Holy Spirit is not speaking of the incarnation of Jesus Christ as a baby emerging from the womb of Mary. This is even more powerful than that.

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We find this verse quoted in the New Testament. When Paul and his missionary entourage arrived in Antioch, Paul went to the synagogue to present the gospel of Jesus Christ. When exhortations were asked for, Paul stood up and said, **“Men, brothers, sons of the race of Abraham, and whoever among you fears God, the Word of this salvation is sent to you. For those living in Jerusalem, and their rulers, not having known this One, and the voices of the Prophets being read throughout every Sabbath, condemning Him, they fulfilled the Scriptures. And finding not one cause of death in Him, they begged Pilate to do away with Him. And when they had fulfilled all that was written concerning Him, taking Him down from the tree, they laid Him in a tomb. But God raised Him from the dead, who appeared for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. And we preach the gospel to you, the promise made to the fathers, this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, “You are My Son, this day I have begotten You.”** (Acts 13:26–33). Paul quoted several Scriptures at this time, but this is the passage where God promises a Son to stand up to te Gentile nations.

Gill remarks about this phrase **Today, I have given birth to You:** *[This] act of begetting refers not to the nature, nor to the office, but the person of Christ; not to his nature, not to his divine nature, which is common with the Father and Spirit; wherefore if His was begotten, Theirs must be also: much less to His human nature, in which He is never said to be begotten, but always to be made, and with respect to which he is without father: nor to his office as Mediator, in which he is not a Son, but a servant; besides, He was a Son previous to His being Prophet, Priest, and King; and His office is not the foundation of His Sonship, but His Sonship is the foundation of His office; or by which that is supported, and which fits him for the performance of it: but it has respect to his person; for, as in human generation, person begets person, and like begets like, so in divine generation; but care must be taken to remove all imperfection from it, such as divisibility and multiplication of essence, priority and posteriority, dependence, and the like: nor can the “modus” or manner of it be conceived or explained by us. The date of it, “today”, designs eternity, as in Isa. 43:13, which is one continued day, an everlasting now. And this may be applied to any time and case in which Christ is declared to be the Son of God; as at his incarnation, his baptism, and transfiguration upon the mount, and his resurrection from the dead, as it is in Acts 13:33; because then he was declared to be the Son of God with power, (Rom. 1:4); and to His ascension into heaven, where He was made Lord and Christ, and his divine sonship more manifestly appeared; which seems to be the time and case more especially referred to here, if it be compared with Heb. 1:3.<sup>25</sup>*

Now, to my way of thinking, when I first read this, I had always assumed that the human nature of Jesus Christ is what was begotten; however, I provide Gill’s opinion so that we can all ponder it. Now let me give you the words of J. Vernon McGee: *This is a verse that the Jehovah Witnesses use a great deal. I wish they would listen long enough to find out what it means. It would help them a great deal to find it has no reference to the birth of the Lord Jesus Christ—which they would see if only they would turn to the New Testament and let the Spirit of God interpret. This verse was quoted by the Apostle Paul when he preached in Antioch of Pisidia. This is, I believe, one of his greatest sermons, and he is talking about the resurrection of Jesus Christ: “God has fulfilled the same unto us their children, in that He raised up Jesus again; as it stands written in the second Psalm, ‘You are my Son, this day I have begotten You.’”* (Acts 13:33)

<sup>25</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 2:7.

*The reference in the second Psalm is not to the birth of Jesus. He was never begotten in the sense of having a beginning. Rather, this is in reference to His resurrection. Christ was begotten out of Joseph's tomb. Jesus is the eternal Son of God, and God is the eternal Father. You cannot have an eternal Father without having an eternal Son. They were this throughout eternity. This is their position in the Trinity. It hasn't anything to do with someone being born, but it does have something to do with someone being begotten from the dead. It has to do with resurrection. I'm afraid the Jehovah Witnesses have not heard this, but they could find, with a little honest searching, that the New Testament makes it very clear Jesus Christ is not a creature. He is the theanthropic Person. He is the God-man. Psalm 2:7 sustains this doctrine.<sup>26</sup>*

The writer of Hebrews quotes a great many Scriptures; however, this is the first passage that he quotes: **God, who at many times and in many ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, by whom also He made the worlds, who being the shining splendor of His glory, and the express image of His essence, and upholding all things by the word of His power, through Himself cleansing of our sins, He sat down on the right of the Majesty on high, being made so much better than the angels, as He has by inheritance obtained a more excellent name than they. For to which of the angels did He say at any time, "You are My Son, this day I have begotten You?" And again, "I will be to Him a Father, and He shall be to Me a Son"?** (Heb. 1:1–5; Psalm 2:7 2Sam. 7:14). Jesus is the unique Person of the universe—fully God and fully man; the Son of God and the Son of Man.

Later, the writer of Hebrews speaks about the High Priest and how Jesus, the Son of God, is the High Priest: **For every high priest taken from among men is ordained for men in the things pertaining to God, so that he may offer both gifts and sacrifices for sins, who can have compassion on the ignorant and on those who are out of the way. For he himself also is compassed with weakness. And because of this he should, as for the people, so also for himself, offer for sins. And no man takes this honor to himself, but he who is called of God, as Aaron was. So also Christ did not glorify Himself to be made a high priest, but He who said to Him, "You are My Son, today I have begotten You." As He says also in another place, "You are a priest forever after the order of Melchizedek"** (Heb. 1:1–5; Psalm 2:7 110:1). God sent one Son, one High Priest, one Great Prophet, one Messiah, one Suffering Servant, one King; these are all designations for Jesus Christ.

Matthew Henry<sup>27</sup> makes three major points concerning this verse:

### Matthew Henry's Commentary on Psalm 2:7 and God's Decree

1. The kingdom of the Messiah is founded upon a decree, an eternal decree, of God the Father. It was not a sudden resolve, it was not the trial of an experiment, but the result of the counsels of the divine wisdom and the determinations of the divine will, before all worlds, neither of which can be altered - the precept or statute (so some read it), the covenant or compact (so others), the federal transactions between the Father and the Son concerning man's redemption, represented by the covenant of royalty made with David and his seed (Psalm 89:3). This our Lord Jesus often referred to as that which, all along in his undertaking, he governed himself by; **"This is the will of him that sent me,"** (John 6:40). **"This commandment have I received of my Father,"** (John 10:18 14:31).

2. There is a declaration of that decree as far as is necessary for the satisfaction of all those who are called and commanded to yield themselves subjects to this king, and to leave those inexcusable who will not have him to reign over them. He has his right to rule from what Jehovah said to him, by whose word all things were made and are governed.

3. Christ here makes a two-fold title to his kingdom:

(1) His title is by inheritance (Psalm 2:7): **"Thou are my Son, this day have I begotten You."** This scripture the apostle quotes (Heb. 1:5) to prove that Christ has a more excellent name than the angels, but that he

<sup>26</sup> J. Vernon McGee, *Psalms Volume 1*; Thru the Bible Books, ©1977, p. 30.

<sup>27</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 2:7–9. I did some minor editing.

## Matthew Henry's Commentary on Psalm 2:7 and God's Decree

obtained it by inheritance (Psalm 2:4). He is the Son of God, not by adoption, but his begotten Son, the only begotten of the Father (John 1:14). And the Father owns him, and will have this declared to the world as the reason why he is constituted King upon the holy hill of Zion; He is therefore unquestionably entitled to, and perfectly qualified for, that great trust. He is the Son of God, and therefore of the same nature with the Father, has in him all the fulness of the godhead, infinite wisdom, power, and holiness. He is the Son of God, and therefore dear to him, his beloved Son, in whom He is well pleased; and upon this account we are to receive him as a King; for because the Father loves the Son he hath given all things into his hand (John 3:35 5:20). Being a Son, He is heir of all things, and, the Father having made the worlds by him, it is easy to infer therefore that by Him also He governs them; for He is the eternal Wisdom and the eternal Word. [Further evidence is given by] His resurrection from the dead, also expressly applied by the apostle (Acts 13:33). He raised up Jesus again, as it is written, **You are my Son, this day have I fathered You**. It was by the resurrection from the dead, that sign of the prophet Jonah, which was to be the most convincing of all, that he was declared to be the Son of God with power (Rom 1:4). Christ is said to be the first-begotten and first-born from the dead (Rev. 1:5 Col. 1:18).

(2) A title by agreement (Psalm 2:8, 9). The agreement is, in short, this: the Son must undertake the office of an intercessor, and, upon that condition, he shall have the honour and power of a universal monarch: **Therefore will I divide him a portion with the great, because he made intercession for the transgressors** (Isa. 53:12), **He shall be a priest upon his throne, and the counsel of peace shall be between them both** (Zech. 6:13).

i. The Son must put Himself voluntarily into a state of inferiority to the Father, by taking upon him the human nature; for, as God, he was equal in power and glory with the Father and had nothing to ask. It supposes the making of a satisfaction by the virtue of which the intercession must be made, and the paying of a price, on which this large demand was to be grounded (John 17:4–5). The Son, in asking the heathen for his inheritance, aims, not only at his own honour, but at their happiness in him; so that he intercedes for them, ever lives to do so, and is therefore able to save to the uttermost.

ii. The Father promises Him first that His government shall be universal: He will have the heathen for His inheritance, as well as the Jews. Those in the uttermost parts of the earth (as this nation of ours) shall be His possession, and He shall have multitudes of willing loyal subjects among them. Christians are the possession of the Lord Jesus; they are to Him for a name and a praise. This is in part fulfilled; a great part of the Gentile world received the gospel when it was first preached, and Christ's throne was set up there where Satan's seat had long been. But it is to be yet further accomplished when the kingdoms of this world shall become the kingdoms of the Lord and of his Christ (Rev. 11:15). Secondly, God promises that the Son will be victorious: **You shalt break them (those of them that oppose thy kingdom) with a rod of iron** (Psalm 2:9). This was in part fulfilled when the nation of the Jews, those that persisted in unbelief and enmity to Christ's gospel, were destroyed by the Roman power, which was represented (Daniel 2:40) by feet of iron, as here by a rod of iron. It had a further accomplishment in the destruction of the Pagan powers, when the Christian religion came to be established; but it will not be completely fulfilled till all opposing rule, principality, and power, shall be finally put down (1Cor. 15:24; Psalm 110:5–6).

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**Ask from Me and let Me give Gentiles [as]  
Your inheritance;  
and Your possession, ends of earth.**

Psalm  
2:8

**Ask of Me and let Me give You the Gentile  
nations [for] Your inheritance  
as well as the ends of the earth [for] Your  
possession.**

**If You ask Me, I will give you the Gentile nations for an inheritance  
as well as the ends of the earth as Your possession.**

Here is how others have translated this verse:

**Early translations:**

The Peshitta	Ask of me, and I will give you the heathen for Your inheritance and the uttermost parts of the earth for Your domination.
The Septuagint	Ask of Me and I will give You the heathen and the ends of the earth [for] Your inheritance.

**Thought-for-thought translations; paraphrases:**

CEV	Ask me for the nations, and every nation on earth will belong to you.
NLT	Only ask, and I will give you the nations as your inheritance, the ends of the earth as your possession.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™	Ask me, and I will give you the nations as your inheritance and the ends of the earth as your own possession.
JPS (Tanakh)	Ask it of Me, and I will make the nations your domain; your estate, the limits of the earth.

**Literal, almost word-for-word, renderings:**

MKJV	Ask of Me, and I shall give the nations for Your inheritance; and the uttermost parts of the earth for Your possession.
Young's Updated LT	Ask of Me and I give nations—your inheritance, And your possession—the ends of earth.

**What is the gist of this verse?** God the Father tells God the Son to ask for the nations of the earth, and He will give them to Him.

<b>Psalm 2:8a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâ`al (שאל) [pronounced shaw-AHL]	<i>to ask, to petition, to request, to inquire; to demand; to question, to interrogate</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7592 BDB #981
min (מן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation with the 1 <sup>st</sup> person plural suffix	Strong's #4480 BDB #577
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251

## Psalm 2:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set</i>	1 <sup>st</sup> person singular, Qal imperfect with the cohortative hê	Strong's #5414 BDB #678
gôwyîm (גּוֹיִם) [pronounced goh-YEEM]	<i>Gentiles, [Gentile] nation, people, peoples, nations</i>	masculine plural noun	Strong's #1471 BDB #156
nachălâh (נַחֲלָה) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix; pausal form	Strong's #5159 BDB #635

**Translation:** [Ask of Me and let Me give You the Gentile nations \[for\] Your inheritance...](#) We have several instances of heathen kings offering to a favored person whatever that person desires (Esther 5:6 Matt. 14:7). So this parallels that sort of kingly offer. This is God the Father speaking to God the Son. God did not tell David to ask Him, and he would give David all the Gentile nations. That is silly. However, this promise is made to God the Son. All of the Gentile nations will be ruled by God the Son during the Millennium. Again, no matter what David's original intention when he began to write this psalm, it is certainly about the 1<sup>st</sup> and 2<sup>nd</sup> advents of our Lord and Savior. And the writer of Hebrews further tells us that His inheritance is far greater than that offered to any of the angels (Heb. 1:4).

## Psalm 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿăchûzzâh (אֲחֻזָּזָה) [pronounced uh-khooz-ZAW]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #272 BDB #28
ʿepheç (אֲפֵעַץ) [pronounced EH-fes]	<i>ends, extremities, extremity, extreme limits; ceasing; soles [extremities] of feet in dual</i>	masculine plural substantive construct	Strong's #657 BDB #67
ʿepheç is used as both a substantive and as an adverb with, of course, different meanings.			
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land</i>	feminine singular noun; pausal form	Strong's #776 BDB #75

**Translation:** [...as well as the ends of the earth \[for\] Your possession.](#) All of the earth will be ruled by God the Son during the Millennium. These statements are parallel equivalent. All of the earth belongs to God the Father: Ex. 19:5: [And now if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure to Me above all the nations; for all the earth is Mine.](#) God the Father will give to God the Son the entire earth—including His other sheep—for His possession. As we find in Isa. 49:6: [And He said, It is but a little thing that You should be My servant to raise up the tribes of Jacob, and to bring back the preserved ones of Israel; I will also give You for a light to the nations, to be My salvation to the end of the earth.](#) Or, Psalm 22:27–28: [All the ends of the world shall remember and turn to Jehovah; and all the families of the nations shall worship before You. For](#)

the kingdom is Jehovah's; and He is the ruler among the nations. And Psalm 72:8: He shall also have the rule from sea to sea, and from the River to the ends of the earth.

Barnes<sup>28</sup> comments about this verse: Ask of Me and let Me give You the Gentile nations [for] Your inheritance as well as the ends of the earth [for] Your possession.

### Barnes' Three Points About the Inheritance Promised to God the Son

1. **This promise is specifically for God the Son.** This [inheritance] can have its fulfillment only in the Lord Jesus Christ. It was not true of David nor of any other Hebrew monarch that he had conceded to him, in fact, any such possession. Their dominions extended, at any time, but little beyond the bounds of Palestine, and embraced a very limited part of the earth - but a small territory, even as compared with many then existing kingdoms. The phrase used here could never have been applied to the limited and narrow country of Palestine.

2. **This promise has been temporarily delayed, but it still remains in effect.** The promise is to be understood as still in full force. It has never been cancelled or recalled, and though its fulfillment has seemed to be long delayed, yet as no time was specified, its spirit and meaning have not been disregarded. Events have shown that it was not intended that it should be speedily accomplished; and events, when no time is specified, should be allowed to be interpreters of the original meaning of the prophecy.

3. **The promise will yet be fulfilled.** It is evidently supposed in the promise that the Messiah would ask for this; and it is solemnly affirmed that if he did, this wide inheritance would be granted to him. The world, then, is to be regarded as given by covenant to the Son of God, and in due time he will set up his dominion over the earth, and rule over mankind. The period is coming when the actual scepter swayed over the nations of the earth will be that of the Son of God, and when his right to give laws and to reign will be acknowledged from the rising to the setting sun. This is the only thing in the future that is certainly known to us, and this is enough to make everything in that future bright.

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As you have no doubt picked up, v. 8 has nothing to do with missionary work; everything to do with Christ's reign over this earth.

**You make a loud noise with [or, You Shepherd with] a rod of iron;  
as a manufactured good of a potter, You smash them [into pieces].**

Psalm  
2:9

**You shepherd [or, shatter] them with an iron rod;  
You smash them [into pieces] like a potter's vessel.**

**You shepherd them with an iron rod;  
You smash them into pieces as though they are a potter's clay vessel.**

Here is how others have translated this verse:

#### Early translations:

The Peshitta

You will shepherd them with a rod of iron; You will break them in pieces like a potter's vessel."

The Septuagint

You will shepherd them with a rod of iron; You will dash them in pieces as a potter's vessel."

#### Thought-for-thought translations; paraphrases:

<sup>28</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:8. Slightly edited.

CEV You will smash them with an iron rod and shatter them like dishes of clay.”  
 NJB With an iron scepter you will break them, shatter them like so many pots.’  
 NLT You will break them with an iron rod and smash them like clay pots.’ ”

**Mostly literal renderings (with some occasional paraphrasing):**

God’s Word™ You will break them with an iron scepter. You will smash them to pieces like pottery.”  
 JPS (Tanakh) You can smash them with an iron mace, shatter them like a potter’s ware.”

**Literal, almost word-for-word, renderings:**

Updated Emphasized Bible You will shepherd them with a scepter of iron,—  
 <As a potter’s vessel> You will dash them in pieces.  
 MKJV You shall break them with a rod of iron; You shall dash them in pieces like a potter’s vessel.  
 Young’s Updated LT You rule them with a scepter of iron, As a vessel of a potter You crush them.”

**What is the gist of this verse?** God the Son will decimate the nations which are in opposition to them. He will break them like so much pottery.

Psalm 2:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
râ´a´ (רָעַע) [pronounced raw-ḠAHḠ]	<i>to make a loud noise; to be evil</i> [from the idea of <i>raging</i> or being <i>tumultuous</i> ]; <i>to be bad, to displease; possibly to be unpleasant and embittering; to break, to shatter</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong’s #7489 BDB #949
Notice that the Greek and the Aramaic (Syriac) are much different; they both use the verb <i>to shepherd</i> . This is what is found in the Latin, Arabic and Ethiopian versions as well. <sup>29</sup> Therefore, the word in the Hebrew could have originally been...			
râ´âh (רָעָה) [pronounced raw-ḠAWH]	<i>to shepherd, to pasture, to tend to graze, to feed; to rule?</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong’s #7462 BDB #944
This is not in the Hebrew text, but this is probably what should be in the Hebrew text. The other option is, râ´a´ is the Hebrew word, and the ancient translators assumed it to be râ´âh instead. I will discuss this further below.			
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong’s # BDB #88

<sup>29</sup> Joseph Bryant Rotherham’s *The Emphasized Bible*; ©1971 by Kregel Publications; p. 529. The latter two according to Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 2:9.

## Psalm 2:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêbet (שֵׁבֶט) [pronounced SHAY <sup>β</sup> -vet]	rod, staff, club, scepter and figuratively for a tribe, subdivision of a tribe or family	masculine singular construct	Strong's #7626 BDB #986
bar <sup>e</sup> zel (בַּרְזֶל) [pronounced bār <sup>e</sup> -ZEL]	iron	masculine singular noun	Strong's #1270 BDB #137

**Translation:** You shepherd [or, shatter] them with an iron rod;... It is difficult to make the determination of the word used here. As you see in the Hebrew exegesis above, the word may possibly be *to shepherd* in the Hebrew. This appears to be the case based upon the Greek, Latin, Aramaic (Syriac), Arabic and Ethiopian. In the Hebrew, it is a difficult call, as some of these ancient translations may have looked back upon the Greek in order to make their determination.

Taking this word to mean *to shepherd* ruins an exact parallelism, which seems to have been carefully established in the previous verse. However, this could be the sort of parallelism where the second clause is the result of the first clause, rather than being identical to the first.

If this is taken to be *râ'âh*, then Jesus Christ is said to shatter the kings who oppose Him. If this is taken to be *râ'ah*, then He shepherds (or rules over) with a strong, but just government (a rod of iron); dispensing severe punishment whenever appropriate (*You shatter them like so many clay pots*).

This verse is fulfilled in Rev. 12:5, which reads: *And she gave birth to a Son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne* (compare Rev. 19:15). Furthermore, this verse is quoted in Rev. 2:27: *And he will rule them with a rod of iron, as the vessels of a potter they will be broken to pieces, even as I received from My Father*. Also, that Jesus Christ quotes this passage in this way makes me think that *to shepherd, to rule* is the proper understanding here.

The idea is, God the Son will rule or shepherd these nations with a rod of iron; there will be no relative moralism. There will be no such thing as second chances. Men will be born without old sin natures and they can choose to sin from their own free will, apart even from the temptation of Satan. Although it is not clear whether or not men will choose to sin, that appears to be the implication. If man does sin, he will be punished immediately.

Barnes has a few remarks with respect to the rod of iron: *The expression "with a rod of iron" refers to the scepter which he would bear. A scepter was sometimes made of wood, sometimes of gold, sometimes of ivory, and sometimes of iron. The idea, when the past was the case, was, that the dominion was absolute, and that there was nothing that could resist it. Perhaps the idea of justice or severity would be that which would be most naturally suggested by this. As applicable to the Messiah, it can only mean that his enemies would be crushed and subdued before him.*<sup>30</sup>

Zodhiates,<sup>31</sup> on the other hand, does not see this as a royal scepter, but as a rod of correction. There is really no contradiction for it to have both functions—to refer both to our Lord's royal office as well as to His rod which he uses to correct and guide us (in this case, to shatter those who do not trust in Him). Zodhiates also points out that the fact that Jesus is meek does not exclude anger (both are, of course, anthropopathisms). Compare Matt. 11:28–30 and 23:2–39. God's absolute and perfect justice looks as though it is meekness and mercy to the believer, but wrath and fury to the unbeliever. However, it is essentially the same characteristic in Jesus Christ.

<sup>30</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:9.

<sup>31</sup> The Complete Word Study Old Testament; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 1389..

## Psalm 2:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כּ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
k <sup>e</sup> lîy (כֶּלִי) [pronounced k <sup>e</sup> lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
yâtsar (יָצַר) [pronounced yaw-TSAR]	<i>a potter, an artist; a creator</i>	Qal active participle	Strong's #3335 BDB #427
The Qal imperfect means <i>to form, to mold, to sculpt, to fashion; to destine, to predestine, to foreordain; to form in the mind, to devise, to plan.</i>			
nâphats (נָפַט) [pronounced naw-FATS]	<i>to break, to smash into pieces; to scatter, to disperse; [a people]</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5310 BDB #658 & #659

**Translation:** ...You smash them [into pieces] like a potter's vessel. This indicates that the nations are nothing before the Son of God. He can choose to smash them as a potter would smash his own clay creations. As Gill tells us, pottery is easily shattered with a rod of iron.<sup>32</sup> We find a parallel verse in Isa. 30:14: *And He shall break it as the breaking of the potters' vessel that is broken in pieces. He shall have no pity, so that there shall not be found in the breaking of it a shard to take fire from the hearth, or to take water out of the pit.* Also compare Jer. 19:11a: *And shall say to them, So says Jehovah of Hosts, Even so I will break this people of this city, as one breaks a potter's vessel that cannot be made whole again.*

Barnes comments about the shattering of the potter's clay: *A vessel or instrument made by a potter; a vessel made of clay. This is easily broken, and especially with a rod of iron, and the idea here is that he would crush and subdue his enemies as easily as this could be done. No image could more happily express the ease with which he would subdue his foes; and this accords with all the representations of the New Testament - that with infinite ease - with a word - Christ can subdue his enemies, and consign them to ruin. Compare Matt. 25:41, 46; Luke 19:27.*<sup>33</sup>

Barnes comments: *The idea is that he would crush and subdue all his foes. He would have absolute power, and the grant which had been made to him would be accompanied with authority sufficient to hold it. That dominion which was to be conceded to him would be not only one of protection to his friends, but also of punishment on his enemies; and the statement here is made prominent because the former part of the psalm had respect to rebels, and the Messiah is here represented as being invested with power sufficient to punish and restrain them.* Then Barnes gives us some passages which related to the harshness of the wrath of Jesus Christ: *Isa. 11:4: He will strike the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. So Psalm 110:6: He will judge among the heathen; he shall fill the places with the dead bodies. So, likewise, Rev. 19:15: And out of his mouth goes a sharp sword, that with it he should strike the nations; and he shall rule them with a rod of iron; and he treads the winepress of the fierceness and wrath of Almighty God.* Barnes concludes: *The sense here is, simply, that the Messiah would be absolute; that he would have power to quell all rebellion against God, and to*

<sup>32</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 2:9.

<sup>33</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2:9.

*punish all those that rise up against him; and that on those who are incorrigibly rebellious he would exercise that power, and take effectual means to subdue them. This is merely what is done by all just governments, and is by no means inconsistent with the idea that such a government would be mild and gentle toward those who are obedient. The protection of the righteous makes the punishment of the wicked necessary in all governments, and the one cannot be secured without the other. This verse is applied to the Messiah in the Book of Revelation, in Rev. 2:27 19:15 12:5.<sup>34</sup>*

McGee comments: *This is the way He will come the second time—to judge the earth. He has not asked me to apologize for Him, so I won't apologize. He says that He intends to come to this little planet and put down the rebellion that has broken out—and He will break them with a rod of iron. Maybe you don't like that. Well, you take it up with Him. He said it, and He is going to do it just that way*

*Now I have a question to ask you, if you think He ought to do it the way some of our political leaders are suggesting. Suppose Jesus came back to this earth tomorrow, like He came over 1900 years ago, the man of Galilee, the carpenter of Nazareth, the gentle Jesus. Suppose He went to the Kremlin and knocked at the door. Whoever keeps the store over there would come and say, "Yes?" He would say, "I'm Jesus, I'm here to take over." Do you think they would say, "My, we have been waiting for you?" No, they'd put Him before a firing squad in the morning. My friend, how do you think He could take over if he came to Russia today? He would have to break them with a rod of iron, would He not? Apparently that is what He is going to do. Now suppose He goes to France. They don't want Him. Suppose he went down to Rome. I was there just a few weeks ago. I went over the Tiber and listened to a man speak. Although I could not understand what he was saying, I was told he was telling the world how they ought to do it. He would like to take over. Suppose our Lord would go and knock on the door of the Vatican. The man with the long garment would come to the door, and the Lord Jesus would say, "I'm here to take over." What do you think he would say? I think he would say, "I don't think so, Scooter." I don't think he would want Him. Suppose He came to this country. Suppose He went to the Democratic headquarters or the Republican headquarters, and said, "I'm here to take over." They would say, "We're getting ready for a presidential campaign, we've already got our candidates, so we don't need You." Now maybe you think their reaction would be different. Maybe you are saying, "Oh, they would take Him." Then why don't they take Him? They will not because they won't have Him! Suppose He went to the World council of churches today, and He said to Protestantism, "I'm here." Would they receive Him? Then why don't they receive Him today? My friend, when He comes the second time He will come exactly as God said: "You will break them with a rod of iron; You will dash them in pieces like a potter's vessel." He intends to put down the rebellion when he comes to this earth the next time. Oh, my friend, this namby pamby way of thinking that our God is not going to judge! You and I are living in a world this is moving to judgment day, and God is going to judge.<sup>35</sup>*

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## God Recommends that the Kings of the Earth Respect His Son

Now that David has warned his readers about what God will do, from here to the end of the psalm, he tells these rulers what they should do. All the admonishments have to do with their relationship with God.

**And now, kings, be prudent;  
be admonished, rulers of earth.**

Psalm  
2:10

**Therefore, be prudent, O kings;  
and be admonished, O rulers of the earth:...**

**Therefore, be prudent, O kings;  
and be admonished, O rulers of the earth:...**

<sup>34</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:9.

<sup>35</sup> J. Vernon McGee, *Psalms Volume 1*; Thru the Bible Books, ©1977, pp. 31–33. I did some slight editing.



This verse stand in stark contrast to v. 1: **Why do the Gentiles** [or, *nations*] **rage and [why do] the people** [or, *Gentiles*] **celebrate emptiness?** Rather than leading their people to rage and to celebrate meaningless things, the king must be circumspect, prudent and wise.

<b>Psalm 2:10b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
yâḩar (יָחַר) [pronounced yaw-SAHR]	<i>to be corrected, to be admonished, to receive discipline</i>	2 <sup>nd</sup> person masculine plural, Niphal imperative	Strong's #3256 BDB #415
shâphaṭ (שָׁפַט) [pronounced shaw-FAHT]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	masculine plural construct, Qal active participle	Strong's #8199 BDB #1047
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land</i>	feminine singular noun; pausal form	Strong's #776 BDB #75

**Translation:** ...and be admonished, O rulers of the earth:... David warns the ruler who reads this. What follows will be what David admonishes the rulers to do.

Henry comments: *Kings and judges stand upon a level with common persons before God; and it is as necessary for them to be religious as for any others. Those that give law and judgment to others must receive law from Christ, and it will be their wisdom to do so. What is said to them is said to all, and is required of every one of us, only it is directed to kings and judges because of the influence which their example will have upon their inferiors, and because they were men of rank and power that opposed the setting up of Christ's kingdom (Psalm 2:2).*<sup>36</sup>

It is possible that this psalm inspired Psalm 82. In this psalm, Asaph speaks about the importance of a ruler having wisdom.

### Psalm 82:1–8 (A Psalm of Asaph)

God stands in the congregation of the mighty; in the midst of the gods He judges.  
 How long will you judge unjustly and lift up the faces of the wicked? Selah.  
 Defend the poor and fatherless; do justice to the afflicted and needy.  
 Deliver the poor and needy; save them out of the hand of the wicked.  
 They neither know nor will understand; they walk on in darkness; all the foundations of the earth are shaken.  
 I have said, You are gods; and all of you sons of the Most High.  
 But you shall die like men, and fall like one of the princes.  
 Arise, O God, judge the earth; for You shall inherit in all nations.

(MKJV)

God reaches the leaders of the world. They may or may not believe in Him, but he can reach a world leader just as He can reach a uncivilized way out in the jungle-wilderness. McGee makes this point and reminds us of Joseph, a young man unjustly placed in prison until just the right time when God lets him out to speak to the pharaoh of Egypt (and Joseph acted as a deliverer of Egypt's people as well).

<sup>36</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 2:8–9.

Nebuchadnezzar was the first great world leader, and who did God place by his side but Daniel. Daniel was even given the position of prime minister at that time, remaining until Cyrus the Persian came to the throne and we find that he even makes a decree in the name of the Living God. Napoleon also publically admitted that he was a man of destiny, a man whom God had raised up. God can reach any ruler and He speaks to more of them than we realize.<sup>37</sup>

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**Serve Y<sup>e</sup>howah in fear  
and rejoice in trembling.**

Psalm  
2:11

**Serve Y<sup>e</sup>howah with fear  
and rejoice with trembling.**

**Serve Jehovah with fear and rejoice with trembling.**

Here is how others have translated this verse:

**Early translations:**

The Peshitta                      Serve the LORD with reverence; and uphold Him with trembling.  
The Septuagint                  Serve the Lord with fear and rejoice in Him with trembling.

**Thought-for-thought translations; paraphrases:**

CEV                                      Serve and honor the LORD; be glad and tremble.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™                      Serve the LORD with fear, and rejoice with trembling.  
JPS (Tanakh)                      Serve the LORD in awe;  
   tremble with fright,... [others suggest "rejoice with trembling"]

**Literal, almost word-for-word, renderings:**

The Amplified Bible              Serve the Lord with reverent awe *and* worshipful fear; rejoice *and* be in high spirits,  
   with trembling [lest you displease Him].  
MKJV                                      Serve Jehovah with fear, and rejoice with trembling.  
Young's Updated LT              Serve Jehovah with fear, And rejoice with trembling.

**What is the gist of this verse?** David is not telling the world rulers what to do. In their positions, they are to serve Jehovah with fear and respect; and they may rejoice, but with fear.

Psalm 2:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâbad (אָבַד) [pronounced áaw <sup>b</sup> - VAHD]	to work, to serve, to labor	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #5647 BDB #712

<sup>37</sup> These three illustrations all come from J. Vernon McGee, *Psalms Volume 1*; Thru the Bible Books, ©1977, p. 33.

## Psalm 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (תֶּחַ) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yir <sup>eh</sup> âh (יִרְאֵה) [pronounced <i>yir<sup>e</sup>-AW</i> ]	<i>fear, dread, terror, reverence, piety</i>	feminine singular noun	Strong's #3374 BDB #432

**Translation:** [Serve Y<sup>e</sup>howah with fear...](#) A ruler must understand that God is gracious and he is love; however, God is also a just God and a righteous God. Therefore, a ruler should be extremely careful about his decisions. David's first suggestion to a world ruler is to serve God. It is God who places a leader into his position; therefore, their leadership should be serving God. As a leader, one should not become confused about this, as are some Muslim leaders. Many Muslim leaders believe that it is their duty to enforce the religion of Islam. However, that should not be the case for a Christian ruler. Believing in Jesus Christ is a freewill decision which is meaningless apart from a person's free will. Therefore, a Christian ruler cannot force Christianity on anyone. He can simply make it possible for others to believe in Jesus. He can removed some obstructions in some cases, and maintain individual freedom in others.

Barnes comments: *With reverence, and with deep apprehensions of the consequences of not serving and obeying him. That is, serve him in not opposing, but in promoting his purpose of establishing a kingdom under the Messiah, with the deep apprehension that if you do not do it, he will arise and crush you in his wrath.*<sup>38</sup>

## Psalm 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
gîyl (לִי) [pronounced <i>gee]</i>	<i>to go in a circle; the leap for joy, to rejoice</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #1523 BDB #162

Gesenius also gives the meanings *to tremble [with sudden movements and heart palpitations]*. They don't appear to be necessary. It is possible that passages like this have caused others to give this word an additional, but contrary meaning. However, its usage here with the traditional meaning is easy to explain.

<sup>38</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:11.

## Psalm 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
r <sup>eh</sup> âdâh (הַרְעָה) [pronounced r <sup>eh</sup> -âdâh- DAW]	<i>trembling, fear</i>	feminine singular noun	Strong's #7461 BDB #944

**Translation: ...and rejoice with trembling.** When a ruler is blessed of God, he can rejoice. When a ruler is placed in office, he can rejoice. However, he should rejoice with trembling. This means, he should be careful of the decisions that he makes. A ruler should not make decisions which result in the persecution of God's people, for instance. A ruler should not make decisions which are contrary to God's will. Therefore, a ruler may rejoice because of his power and authority, which is God-given; but he must do so with a rational fear of God's justice and righteousness.

The word used here for *rejoice* is a very interesting choice, as it involves a great deal of movement; the movement of the heart, or palpitations, can refer to a rational fear or respect. So David admonishes the leaders from both sides of his mouth. To rejoice but to also fear God.

Barnes comments: *These are mingled feelings, derived from the mercy of God on the one hand, and from his wrath on the other; from the hope which his promise and purpose inspires, and from the apprehension derived from his warnings and threatenings.*<sup>39</sup>

We even have a verse in the New Testament which is related to this one: Philip. 2:12: **Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, cultivate your own salvation with fear and trembling.**

**Kiss a Son,  
lest He is angry and you wander a road [or,  
perish (in the) way]  
for burns a little as His nostril [or, wrath].  
Happineses of all taking refuge in Him.**

Psalm  
2:12

**Kiss the Son  
so that He will not be angry  
and you perish [in] the way [lit., lose the way],  
for His wrath burns suddenly.  
Happiness [is to] all those who take refuge in  
Him.**

**Kiss the Son, so that He will not be angry with you and you perish in the way,  
for His wrath can come upon you suddenly.  
There is happiness to all of those who take refuge in Him.**

Here is how others have translated this verse:

#### Early translations:

##### The Peshitta

Kiss the Son, so that He is not angry, and you perish from His way while His wrath is kindled but a little. Blessed are all they that put their trust in Him.

<sup>39</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:10.

The Septuagint                    Accept correction, so that at any time, the Lord is not angry, and you should perish from the righteous way, whenever His wrath will suddenly be kindled. Blessed are all they that trust in Him.

**Thought-for-thought translations; paraphrases:**

CEV                                    Show respect to his son because if you don't, the LORD might become furious and suddenly destroy you. But he blesses and protects everyone who runs to him.

NLT                                    Submit to God's royal son, or he will become angry,  
and you will be destroyed in the midst of your pursuits—  
for his anger can flare up in an instant.

REB                                    But what joy for all who find protection in him!  
...and pay glad homage to the eking,  
for fear the LORD may become angry  
and you may be struck down in mid-course;  
for his anger flares up in a moment.  
Happy are all who find refuge in him!

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™*                        Kiss the Son, or he will become angry and you will die on your way because his anger will burst into flames. Blessed is everyone who takes refuge in him.

JPS (Tanakh)                        ...pay homage in good faith,  
lest He be angered, and your way be doomed  
in the mere flash of His anger.  
Happy are all who take refuge in Him.

**Literal, almost word-for-word, renderings:**

*The Amplified Bible*                Kiss the Son [pay homage to Him in purity] lest He be angry, and you perish in the way, for soon shall His wrath be kindled. O blessed—happy, fortunate and to be envied—are all those who seek refuge *and* put their trust in Him!

MKJV                                   Kiss the Son, lest He be angry, and you perish from the way, when His wrath is kindled in but a little time. Blessed are all who put their trust in Him.

NRSV                                   kiss his feet, [Meaning of the Hebrew in verses 11b and 12a is uncertain]  
or he will be angry, and you will perish in the way;  
for his wrath is quickly kindled.

*Young's Updated LT*                Happy are all who take refuge in him.  
Kiss the Chosen One, so He is not angry, And you lose the way, When His anger burns but a little, O the happiness of all trusting in Him!

**What is the gist of this verse?** David continues with his suggestions to world leaders: the first appears to be to pay homage to the King of God, so that He does not become angry with those who are sidetracked. Finally, David concludes with a mention of the happiness which belongs to those who trust in Him—this is for rulers and subjects alike.

This final verse simply explains why one should worship Jehovah with reverences, fear and trembling.

## Psalm 2:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâshaq (נָשַׁח) [pronounced <i>naw-SHAHK</i> ]	<i>to kiss, to touch, to have close contact with</i>	2 <sup>nd</sup> person masculine plural, Piel imperative	Strong's #5401 BDB #676
bar (בֵּן) [pronounced <i>bahr</i> ]	<i>son, heir</i>	masculine singular noun1	Strong's #1248 BDB #135

This noun is found used in this way four times in Scripture; in Psalm 2:11 Prov. 31:2. Compare with Strong's #1249, where this means *chosen, beloved; clear, pure; empty*; Strong's #1250, where it means *corn, corn cleared from its chaff; field, country*; and the Chaldean equivalent, Strong's #1247, where it means *son, heir, grandson*; and Strong's #1251, the Chaldean, where it means *field, open field, country*. By the way, most of the various lexicons and concordances mixed up the correct Strong # with at least one of these meanings.

Keil and Delitzsch give the translation of this particular word a great deal of space in Psalm 2:10–12, finally settling on the meaning which is most commonly found in the English, which is [Kiss the Son](#).

**Translation: [Kiss the Son](#)...** There is first the problem as to whether this is the actual rendering or not. This is what we find in the Hebrew manuscripts. Kissing in the Bible is used more frequently for friendship than it is for romance. This is not because the Bible is against romance—as that is a frequent topic of Scripture as well—we just find this verb used more often of friendship. As mentioned before, David is not speaking of himself. He does not want those of his kingdom to seek him out and start kissing him. He is suggesting that the readers of this psalm, the leaders of the various countries, become close friends with the Son, the One Who will rule over them.

We find a similar use of kissing in 1Sam. 10:1: [And Samuel took a vial of oil and poured on his \[Saul's\] head, and kissed him, and said, Is it not because Jehovah has anointed you for a leader over His inheritance?](#) Samuel was doing homage to Saul in that passage, as Saul would become the leader of Israel (Samuel was anointing him as such in this passage). And, in the ancient world, kissing might be applied to a religious devotion to idols: 1Kings 19:18 Hosea 13:2 Job 31:27.

## Psalm 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced <i>pen</i> ]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
ʾânaph (אָנַף) [pronounced <i>aw-NAHF</i> ]	<i>to breathe, to breathe through the nostrils, to snort; to be angry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #599 BDB #60

**Translation: [...so that He will not be angry](#)...** This is an anthropopathism. God does not get angry. However, His response to the unbeliever will make fierce anger seem like a picnic. So, one has a choice between friendship with God the Son or the anger of God the Son. We tend to find a lot of grey area in our lives. In fact, the world seems to force us to that position again and again. With God, there is no grey area. There is right and wrong, believer and unbeliever, in fellowship and out of fellowship. God blesses us or He is angry with us.

As several<sup>40</sup> have observed, Jesus Christ is the Lamb of God; and generous and forgiving in that role. However, He is also the Lion of Judah; and for those who stand against Him, Jesus is a fierce God of wrath.

### Psalm 2:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâbad (אָבַד) [pronounced <i>aw<sup>p</sup>-VAHD</i> ]	<i>to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6 BDB #1
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, journey, manner, course</i>	masculine singular noun	Strong's #1870 BDB #202

According to Gill,<sup>41</sup> *the Syriac version renders it "from his way" (i.e., from the Son's way); and the Septuagint and Vulgate versions "from the righteous way"; and the Arabic version "from the way of righteousness"; or "as to the way."* Because there is no preposition in the Hebrew, it is possible that these other translations were attempting to smooth out the translation or give it meaning.

**Translation:** ...and you perish [in] the way [lit., lose the way],... There is no preposition here. Literally, this means ...and you lose the way; which is an idiom for *being lost* or for *perishing*.<sup>42</sup> Psalm 1 ends with the evil perishing (same word), and this psalm ends with the rulers of the world perishing. This could mean that one is lost along the way. God has a road for us to travel on; we can become lost along this way and we can also perish as well. The other translation is that we could lose the way, or get lost along the way. This brings to mind the exchange between Thomas and Jesus: *Thomas said to Him, "Lord, we do not know where You go, and how can we know the way?" Jesus said to him, "I am the Way, the Truth, and the Life; no one comes to the Father but by Me."* (John 14:5–6).

### Psalm 2:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
bâʿar (בָּעַר) [pronounced <i>baw-ĠAHR</i> ]	<i>to burn, to begin to burn, to kindle; to be burning; to consume</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1197 BDB #128
m <sup>e</sup> aṭ (מְעַט) [pronounced <i>m<sup>e</sup>-ĠAHT</i> ]	<i>a little, fewness, few</i>	masculine singular noun	Strong's #4592 BDB #589
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453

<sup>40</sup> Henry and Gill both used similar phrasing here.

<sup>41</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 2:12.

<sup>42</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 117.

## Psalm 2:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, the kaph preposition and m <sup>er</sup> aṭ mean <i>nearly, almost, within a little, shortly, quickly, suddenly, scarcely, very little</i> .			
ʿaph (אָפּ) [pronounced ahf]	<i>nose, nostril</i> , but is also translated <i>face, brow, anger</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #639 BDB #60

**Translation:** ...for His wrath burns suddenly. God's wrath can be sudden and fierce. Recall that, He can return at any time; and His return will be sudden. That we face either God's grace or His wrath is clear in both the Old and New Testaments: *In flaming fire taking vengeance on those who do not know God and who do not obey the gospel of our Lord Jesus Christ, Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power* (2Thess. 1:8–9). *Obeying the gospel of our Lord Jesus Christ* is simply believing in Jesus Christ; and trusting in His sacrifice on our behalf. The alternative is wrath, as we also find in Rev. 6:16–17: *And they said to the mountains and rocks, Fall on us and hide us from the face of Him sitting on the throne, and from the wrath of the Lamb; for the great day of His wrath has come, and who will be able to stand?*

## Psalm 2:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿash <sup>er</sup> rêy (אֲשֶׁרַי) [pronounced ahsh <sup>e</sup> -RAY]	<i>blessedness, blessings, happinesses</i>	masculine plural construct	Strong's #835 BDB #80
ʿash <sup>er</sup> rêy is only found in the masculine plural construct. It is generally rendered <i>happiness [to], blessed [is, are]</i> . It means that either the subject is happy or they are in a desirable position and is reasonably rendered <i>blessings [and happiness to]</i> .			
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
châṣâh (חָסָה) [pronounced khaw-SAW]	<i>to take refuge, and hence to trust [in]</i>	masculine plural, Qal active participle	Strong's #2620 BDB #340
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** ...Happiness [is to] all those who take refuge in Him. This final statement is known as an *epiphonema*, or, more simply, an exclamation. The conclusion of a thought (or, in this case, a psalm), is an exclamation which is a final thought, not necessarily proceeding from the previous verse, but from the entire psalm. According to Bullinger, there are only 11 of these in Scripture (Judges 5:41 psalm 2:12 3:8 14:7 134:21 Jonah 2:9 Matt. 11:15 17:5 20:16 24:28 Rev. 22:20).<sup>43</sup>

<sup>43</sup> We would expect many of these epiphonemas to be found in the psalms; however, it is interesting that Matthew recorded so many of these, yet the other gospel writers did not.

This final statement is not just an exclamation, but also a blessing, something which is much more frequent in Scripture. In fact, in case you didn't know, that is what a *benediction* is; it is a blessing. At some time in the future, we may categorize these blessings. In any case, this is the key; take refuge in Jesus Christ and happiness comes to you. As Keil and Delitzsch write: *those who have nothing to fear from this outburst of wrath, because they hide themselves in Jahve as their refuge.*<sup>44</sup>

Barnes comments: *Kings, princes, people; - all, of every age and every land; the poor, the rich, the bond, the free; white, black, copper-colored, or mixed; all in sickness or health, in prosperity or adversity, in life or in death; all, of every condition, and in all conceivable circumstances - are blessed who put their trust in him. All need him as a Saviour; all will find him to be a Saviour adapted to their wants.*<sup>45</sup>

We have a parallel verse in Psalm 5:11: **But let all who put their trust in You rejoice; let them always shout for joy, because You defend them. And let those who love Your name be joyful in You.** There are a slew of both Old and New Testament passages, which tell us that blessing comes from trust in Jesus Christ: Psalm 84:12: **O Jehovah of Hosts, blessed is the man who trusts in You.** Isa. 26:3–4: **You will keep him in perfect peace, whose mind is stayed on You; because he trusts in You. Trust in Jehovah forever; for in the LORD JEHOVAH is everlasting strength.** Rom. 10:11: **For the Scripture says, "Everyone believing on Him shall not be put to shame."** See also Psalm 40:4 146:3-5 Prov. 16:20 Isa. 30:18 Jer. 17:7 Rom. 9:33 Eph. 1:12 1Peter 1:21 2:6.

Matthew Henry summarizes<sup>46</sup> these final couple verses. He summarizes what the psalmist exhorts us to do.

### What Psalm 2:10–12 Exhorts Us to Do (Matthew Henry)

I. To reverence God and to stand in awe of him (Psalm 2:11). God is great, and infinitely above us, just and holy, and provoked against us, and therefore we ought to fear him and tremble before him; yet he is our Lord and Master, and we are bound to serve him, our friend and benefactor, and we have reason to rejoice in him; and these are very well consistent with each other, for...

1. We must serve God in all ordinances of worship, and all instances of a godly conversation, but with a holy fear, a jealousy over ourselves, and a reverence of him. Even kings themselves, whom others serve and fear, must serve and fear God; there is the same indefinite distance between them and God that there is between the meanest of their subjects and him.

2. We must rejoice in God, and, in subordination to him, we may rejoice in other things, but still with a holy trembling, as those that know what a glorious and jealous God he is, whose eye is always upon us. Our salvation must be wrought out with fear and trembling (Philip. 2:12).

II. To welcome Jesus Christ and to submit to him (Psalm 2:12). This is the great duty of the Christian religion; it is that which is required of all, even kings and judges, and it is our wisdom and interest to do it. Observe here,...

1. The command given to this purport: Kiss the Son. Christ is called the Son because so he was declared [as God's Son in] Psalm 2:7: **You are my Son.** He is the Son of God by eternal generation, and, upon that account, he is to be adored by us. He is the Son of man (that is, the Mediator—John 5:27), and, upon that account, to be received and submitted to. Our duty to Christ is here expressed figuratively: **Kiss the Son**, not with a betraying kiss, as Judas kissed him, and as all hypocrites, who pretend to honour him, but really affront him; but with a believing kiss.

(1) With a kiss of agreement and reconciliation. Kiss, and be friends, as Jacob and Esau; let the quarrel between us and God terminate; let the acts of hostility cease, and let us be at peace with God in Christ, Who is our peace.

(2) With a kiss of adoration and religious worship. Those that worshipped idols kissed them

<sup>44</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 2:10–12.

<sup>45</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 2:12.

<sup>46</sup> Edited from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 2:10–12.

## What Psalm 2:10–12 Exhorts Us to Do (Matthew Henry)

(1Kings 19:18 Hosea 13:2).

(3) With a kiss of affection, [as when the woman kissed the feet of Jesus in] Luke7:38.

(4) With a kiss of allegiance and loyalty, as Samuel kissed Saul (1Sam. 10:1). Submit to his government, take his yoke upon you, and give up yourselves to be governed by his laws, disposed of by his providence, and entirely devoted to his interest.

2. The reasons to enforce this command; and they are taken from our own interest, which God, in his gospel, shows a concern for. Consider,...

(1) The certain ruin we run upon if we refuse and reject Christ: Kiss the Son; for it is at your peril if you do not.

i. "It will be a great provocation to him. Do it, lest he be angry." The Father is angry [with us] already; the Son is the Mediator that undertakes to make peace; if we slight him, the Father's wrath abides upon us (John 3:36), and not only so, but there is an addition of the Son's wrath too, to Whom nothing is more displeasing than to have the offers of his grace slighted and the designs of it frustrated. The Son can be angry, though a Lamb; he is the lion of the tribe of Judah, and the wrath of this king, this King of kings, will be as the roaring of a lion, and will drive even mighty men and chief captains to seek in vain for shelter in rocks and mountains (Rev. 6:16).

ii. It will be utter destruction to yourselves: Lest you perish from the way, or in the way so some, in the way of your sins, and from the way of your vain hopes; lest your way perish (as Psalm 1:6), lest you prove to have missed the way to happiness. Christ is the way; take heed lest you be cut off from him as your way to God.

(2) The happiness we are sure of if we yield ourselves to Christ. Those that trust in Him, and so kiss Him, are truly happy; but they will especially appear to be so when the wrath of Christ is kindled against others. Blessed will those be in the day of wrath, who, by trusting in Christ, have made Him their refuge and patron; Now we see that blessed are all those, and those only, that trust in him.

I realize that there is a great deal of overlap here; but my intention is to provide a correct perspective from many different writers.

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Dr. A. Bayly comments: *This Psalm is remarkable, not only for its subject - the future kingdom of the Messiah, its rise, opposition, and gradual extent, but also for the elegant change of person. In the first verse the prophet [or psalmist] speaks; in the third, the adversaries; in the fourth and fifth, the prophet answers, in the sixth, Jehovah speaks; in the seventh, the Messiah; in the eighth and ninth, Jehovah answers, and in the tenth to the twelfth, the prophet [or Psalmist] exhorts the opponents to submission and obedience.*<sup>47</sup>

Generally speaking, a psalmist in those days did not simply rhyme things until he got to the end or got hungry for a sandwich and quit. They actually developed a well-designed structure, which is often lost if simply read or simply exegeted. So, now that we have examined this psalm, I want you to notice just how carefully crafted it is. Psalm 2 is broken down into four parallel stanzas of three verses each. There is a direct correspondence between the first verse of all four stanzas; and of the second verse of all four stanzas; and or the third verse of all four stanzas.

<sup>47</sup> Taken from Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 2:10–12.

The Structure of Psalm 2			
1 <sup>st</sup> Stanza (vv. 1–3)	2 <sup>nd</sup> Stanza (vv. 4–6)	3 <sup>rd</sup> Stanza (vv. 7–9)	4 <sup>th</sup> Stanza (vv. 10–12)
Why do the Gentiles [or, <i>nations</i> ] rage and [why do] the people [or, <i>Gentiles</i> ] celebrate emptiness?	Sitting in the heavens, He laughs; My Adonai ridicules them.	Ask of Me and let Me give You the Gentile nations [for] Your inheritance as well as the ends of the earth [for] Your possession.	Therefore, be prudent, O kings; and be admonished, O rulers of the earth:
The inhabitants of the earth, those in opposition to God, rage and party. God scorns them, and has given them to His Son as a possession. For that reason, they should be forewarned.			
The kings of the earth take a stand and rulers take counsel together against Y <sup>e</sup> howah and His Anointed One.	Then He speaks against them in His anger and He overwhelms [or, <i>terrifies</i> ] them with His wrath.	Let me declare the degree of Y <sup>e</sup> howah: He said unto Me, "You [are] My Son; Today, I have given birth to You.	Serve Y <sup>e</sup> howah with fear and rejoice with trembling.
These godless rulers take a stand against God so He responds to them in anger as well. However, to His Son, He says, "Today, I have given birth to You." Therefore, these rulers should serve God, and the rejoicing should be tempered with the realization of God's power.			
Let us tear off their bonds [or, <i>bands</i> ] and let us cast off their ropes.	And I, [even] I have anointed my King over Zion, My holy mountain.	You shepherd [or, <i>shatter</i> ] them with an iron rod; You smash them [into pieces] like a potter's vessel.	Kiss the Son so that He will not be angry and you perish [in] the way, for His wrath burns suddenly. Happiness [is to] all those who take refuge in Him.
These Gentiles desire to throw off the bonds of their existence, but Jesus Christ is their King, Who will rule from Mount Zion. For those who remain in rebellion, they will be destroyed, smashed like pottery. Therefore, these ruler are admonished to make their amends with the Son, so that His wrath is not suddenly turned against them. Finally, they are promised happiness if they take refuge in Him.			

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Scofield,<sup>48</sup> a master of summarization, give us the following summary of this chapter...

### Scofield's Summary of Psalm 2

The second Psalm gives the order of the establishment of the kingdom. It is in six parts:

(1) The rage of the Gentiles, the vain imagination of "people" (Jews), and the antagonism of rulers against

<sup>48</sup> Taken from C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Psalm 2:6.

## Scofield's Summary of Psalm 2

Jehovah's anointed (Psalm 2:1–3). The inspired interpretation of this is in (Acts 4:25–28) which asserts its fulfillment in the crucifixion of Christ.

(2) The derision of Jehovah (Psalm 2:4) that men should suppose it possible to set aside His covenant (2Sa 7:8-17) and oath (Psalm 89:34-37).

(3) The vexation (Psalm 2:5) fulfilled, first in the destruction of Jerusalem, A.D. 70; and in the final dispersion of the Jews at that time; and to be fulfilled more completely in the tribulation (Mat 24:29) which immediately precedes the return of the King. (Matt. 24:30).

(4) The establishment of the rejected King upon Zion (Psalm 2:6).

(5) The subjection of the earth to the King's rule (Psalm 2:7-9) and

(6) the present appeal to the world powers. (Psalm 2:10-12). See Psalm 8, next in order of the Messianic Psalms. (Note: Psalms 2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 102, 110, and 118 are considered as Messianic; it is not questioned that many other Psalms also refer to Christ).

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McGee has a nice story to sum up the final reigning of Jesus Christ, which I think is appropriate.

### J. Vernon McGee at a Concert

When I first went to Nashville, Tennessee, as a pastor, some friends, thinking they were doing me a favor, called me and said, "We have tickets for the Philadelphia Symphony Orchestra (I think it was) that's coming to town, and we want to take you as our guest." Well, I love music, but I know nothing about it, and I can't sing it—I always help congregational singing by keeping quiet. Frankly, I can't think of anything more boring than a whole evening of symphony! But I had to go because they were polite and I wanted to be polite, so I accepted graciously and went along. I have never been to a thing like that before, and I was impressed by what I saw. We went in, took our seats, and in a few moments, there began to drift out and from the sides the musicians. They were in shirt sleeves for the most part, and each man went up to his instrument and started tuning it. The fellows with the fiddles too big to put under their chins sawed back and forth—oh, it sounded terrible. The fellows with the little ones they put under their chins squeaked up and down with those. The ones with the horns—oh my, nothing was in harmony. It was a medley that kind of disturbance, they all disappeared again—went out through the wings. Another five minutes went by, when all of a sudden the lights in the auditorium went off, the lights on the platform came on, and the musicians walked out. This time they had on their coats. My, they looked so nice. Each one came out and stood or sat at his instrument, then there was a hush in the auditorium, a spotlight was focused on the wings and the conductor stepped out. When he did, there was thunderous applause for him. He bowed. Then he came up to the podium and picked up a thin little stick. He turned around again to the audience and bowed, then turned his back to the audience, lifted that little stick—total silence came over that auditorium, you could have heard a pin drop—then he brought that little stick down. And, my friend, there were goose pimples all over me. I never heard such music in all my life. Oh, what harmony, what wonderful harmony there was!

Today I live in a world where every man is tooting his own little horn. Every little group wants to be heard. Everybody wants to tell you what they think. Everybody is playing his own little fiddle, and I want to tell you, it's a medley of discord. Everything is out of tune. But one of these days the spotlight is going on, and the Lord Jesus Christ will come. When He comes to this universe, He is going to lift His scepter, and everything that is

## **J. Vernon McGee at a Concert**

out of tune with Him is going to be removed. Then when He comes down with that scepter—oh, the harmony that will be in this universe! I'm thankful today that I do live in a universe when I can bow to Him, I can bring this little instrument of my body, my life, into tune with Him. I can bow to Him, I can acknowledge Him, I can make Him my savior and Lord.