

Ponderings in the Psalms

The following is a Messianic Study on

Psalm 2

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The *Pondering* studies were published in the Brit Chadashah Newsletter. Brit Chadashah (*New Covenant*) is a Messianic Fellowship in Sydney. Led by Paul Cohen a Jewish believer in Messiah Yeshua (Jesus). We meet together fortnightly for Bible studies from a Messianic Jewish Perspective. We are a unique fellowship made up of Jewish and Gentile people who are believers in Yeshua as the promised Messiah of Israel.

If you don't know Yeshua as your Messiah, we encourage you to search out the Scriptures for yourself. God promised in the book of Jeremiah, "*You will seek Me and find Me when you search for Me with all your heart*" (Jeremiah 29:13). And we hope you will make contact with us so that we can share more about the Messiah, His life and ministry.

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Pondering Psalm 2

1 Why do the nations rage and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, 3 “Let us burst their bonds apart and cast away their cords from us.”

4 He who sits in the heavens laughs; the Lord holds them in derision. 5 Then He will speak to them in His wrath, and terrify them in His fury, saying, 6 “As for me, I have set my King on Zion, my holy hill.”

7 I will tell of the decree: The LORD said to Me, “You are my Son; today I have begotten you. 8 Ask of Me, and I will make the nations your heritage, and the ends of the earth your possession. 9 You shall break them with a rod of iron and dash them in pieces like a potter's vessel.”

10 Now therefore, O kings, be wise; be warned, O rulers of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest He be angry, and you perish in the way, for His wrath is quickly kindled. Blessed are all who take refuge in Him.

Psalm 2 reads like a play with four scenes.

Scene 1: on the earth, verses 1-3, the nations speak and form a conspiracy

Scene 2: in the heavens, verses 4-6, the LORD speaks and declares His response.

Scene 3: on the earth, verses 7-9, The LORD's promise to His Son the Messiah the King.

Scene 4: in the heavens, verses 10-12, the LORD counsels submission to His Son.

In this “second psalm” (Acts 13:33), one of the most frequently quoted in the New Testament, the LORD through David (Acts 4:25) exhorted the nations (heathens) to forsake their efforts in opposing the Lord and His Anointed king. And He urges them to submit to the authority of the Son whom God has ordained to rule them. This is based on the Davidic Covenant (2 Samuel 7).

Scene 1: on the earth, Psalm 2:1-3, the nations speak and form a conspiracy.

David speaking as a prophet expressed amazement that the Gentile nations would try to overthrow the Lord and the king He had placed on the throne.

The nations; KJV the heathen or the Gentiles, the Hebrew: "גוים" - "Goyim"), usually this word denotes the non-Jewish nation sometimes in antagonism to the LORD himself or his people. As is the case here; they are in opposition to the LORD and His Anointed, so these are the heathens.)

These nations “meditate a vain thing” more literally they murmur an empty or a worthless thing. The contrast to Psalm 1 should not be missed. For the Happy Men and these kings and rulers stand in sharp opposition to each other. The godly meditate on God's words (Psalm 1:1), but these wicked rulers meditated on rebellion (Psalm 2:1).

2:2 The nations opposed God and His Anointed (the term “Anointed” is “מָשִׁיחַ” “Messiah”). There have been many anointed ones (prophets, priests and kings), but in this Psalm, we are talking not

about AN Anointed one, but The Anointed One. He is declared to be the Son of the LORD, we know this is none other than Yeshua the Messiah. (see Luke 2:26 & 3:22; Matthew 3:17, Acts 13:33...).

2:3 The nations, the people and kings of the earth, say with one voice, we do not want to submit to the rule of God's Anointed. And want to remove themselves from the "bonds" and "cords". This is language that indicates the nations want to break the laws, ordinances of God and cast of God's truth.

Scene: 2 in the heavens, Psalm 2:4-6, the LORD speaks and declares His response.

2:4 David envisioned the LORD as King over all the Earth, sitting on His royal throne in the heavens. He is not worried about the plan of the nations but is laughing at their futility. He then has them in derision, i.e. He is mocking them.

2:5 But the scene continues and after this God speaks to the nations in anger because they refuse to submit to the authority of His king. Finally, He becomes vexed with them in His sore displeasure. Note the progression: 1) He smiles (laughs), 2) He Mocks, 3) Anger and finally 4) the LORD is vexed. Indicating that He trembles with rage, the word vex can mean shake, and indeed He will shake the heavens and earth (Haggai 2:6).

2:6 The LORD declares what He has done, namely He installed His king (past tense) on the throne in Zion. Many kings were anointed in and around Jerusalem but No king was ever anointed on mount Zion the Holy Hill. This is where according to Psalm 9:11 the LORD Himself sat enthroned. How can an earthly king be sitting in the place of God? Because this Anointed One is the Lord of lords and King of Kings (Revelation 17:14).

Scene 3: on the earth, Psalm 2:7-9, The LORD's Promise to His Son the Messianic King.

2:7 The LORD talks about the decree, this is a reference to the Covenant with David (2 Samuel 7 & Palm. 89:34-37), in which the LORD promised that a son of David would reign forever, and David makes a reference to his greater son, the Anointed one would be both the Son of God (Matthew 26:63-64; 27:43; Mark 1:1; Luke 1:35; John 1:49; Acts 9:20, etc.).

And the Son of David (Matthew 1:1; 9:27; 20:30; 21:9 etc.)!

2:8 God the Father requested from His Son that He asks for His inheritance. The gift is all the nations of the earth. This was not promised to David or Solomon, but David's Son will someday reign over all the earth (Zechariah 14:9).

2:9 And when He reigns, He will putt down the nations that will still rebel against Him even though as the Good Shepherd he will extend His "rod" and the "sceptre of uprightness" (Psalm 45:6) overall humankind. Wanting them to be the sheep of His pastures walking in His ways.

The final scene 4: in heavens, Psalm 2:10-12, the LORD counsels submission to His Son.

2:10 In my view this is where we hear the voice of the Holy Spirit calling for the nations to submit before they anger the great King. He tells them to make an intelligent decision "be wise" and bow in submission to Yeshua the Anointed King.

2:11 The Holy Spirit calls the nations to walk in His ways with reverential fear of Him, not just because of His coming judgment, but because the fear of the LORD is the beginning of knowledge,

(Proverbs 1:7). They are to serve Him, this word can be taken as worship (Psalm 97:7) and how do we worship the LORD by both rejoicing, and trembling before Him.

2:12 This is the most controversial verse in this Psalm “Kiss the son” is an act of submissive homage to the king (1 Kings 19:20; Hosea 13:2). Just as human submitted to kings so God asks the kings of the earth to submit to the Son. It is only by taking refuge in His anointed, rather than rebelling against him, that they could avoid the wrath of God.

“Kiss the Son” could also be translated as “Do homage in purity”, this very different translation is based on one word (בר - bar) which means in Aramaic Son and in Hebrew Purity. Perhaps rather than one or the other we ought to see it as both. We need to do homage in purity and Kiss the Son, i.e. submitting to Him in Holiness. So that we can say “Happy are all they that take refuge in Him”.

What did we learn from Psalm 2

- **Messiah is the Son of God.**
- **Messiah will be crowned King on Zion the Holy Hill.**
- **Messiah will rule over all the earth.**

Selah

Shalom in Messiah

Paul & Sue