

## Royal Psalms, pt.ii

**A brief examination of Psalm 2 – God Establishes His Kingdom Reign through His Anointed.**

**vv. 1-3: The United Nations of Corruption Plot against the Lord and His Anointed**

<sup>1</sup> Why do the nations rage and the peoples plot in vain? <sup>2</sup> The kings of the earth set themselves, and the rulers take counsel the LORD and against his Anointed, saying, <sup>3</sup> "Let us burst their bonds apart and cast away their cords from us."

*Anointed* links us with the Davidic covenant and king. Psalm 89 explicitly refers to David as God's anointed one: "I have found David, my servant; with my holy oil I have anointed him," v. 20. See also Ps 45:7, a royal psalm predicting the relationship of Jesus Christ with his bride, the church, "... your God, has anointed you with the oil of gladness beyond your companions; " Is the reference in Ps 2 solely to the kings of the Davidic line? Certainly not for, apart from David, all of these monarchs were unfaithful to God. There is a hint here to a different, later and greater King.

**vv. 4 -6: Yahweh Mocks the Feebleness and Futility of the Nations' Schemes**

<sup>4</sup> He who sits in the heavens laughs; the Lord holds them in derision. <sup>5</sup> Then he will speak to them in his wrath, and terrify them in his fury, saying, <sup>6</sup> "As for me, I have set my King on Zion, my holy hill."

God promises to judge the sinful nations by conquering them with his King whom he has irreversibly installed on his holy Hill. Zion is synonymous with Jerusalem, both historically, Isa 2:3, "For out of Zion shall go the law, and the word of the LORD from Jerusalem," as well as eschatologically, Heb 12:22, "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, ..." Peter refers to Zion as God's hill on which God establishes Christ as his chief cornerstone, "chosen and precious", who will save those that are faithful, 1 Pe 2:5-6 .

**vv. 7-9: The Son Affirms His Relationship with the Lord in the Language of the Davidic Covenant – cf. 2 Sam 7:14**

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

Here the LORD promises his Son's firm and sovereign rule over the rebellious nations. See Rev 12:5 and 19:15, both of which describe Christ as fulfilling this prophecy. Also, the writer to the Hebrews cites v. 7 as a direct reference to the Person of Jesus Christ, "For to which of the angels did God ever say, "You are my Son, today I have begotten you"? ..", 1:5, and later uses it to refer to Christ's High Priestly appointment, 5:5. Lastly, Peter instructs his hearers that Ps 2:7 is fulfilled by God's resurrection of Jesus Christ from the dead, Acts 13:32-34.

**vv. 10-12: Yahweh Warns the Nations to Act Wisely by Submitting to the Rule of His Anointed King**

<sup>10</sup> Now therefore, O kings, be wise; be warned, O rulers of the earth. <sup>11</sup> Serve the LORD with fear, and rejoice with trembling. <sup>12</sup> 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.

In the ANE, such kissing was a sign of submissiveness. Essentially, Yahweh is summoning the nations to surrender to his Son lest the Son breaks out against them in eternal judgment. This statement evokes memories of Phi 2:9-11 in which the apostle Paul declares the inevitable, unchallengeable and universal rule of the exalted Jesus Christ.

Thus, Psalm 2, a Royal Psalm, while having immediate and partial fulfillment in the Davidic King, has its consummate expression in the Messianic Person and work of the Lord Jesus Christ, God's unique Son and King through whom the LORD reigns over his kingdom both now and forever more.