

The Enthronement & Reign of the Messiah or Christ Psalm 2:1-12

This passage is without any doubt whatever a reference to Almighty God the Father and his Son the Messiah. The idea here is: that it was the purpose of Lord and his Anointed Son the Messiah to establish a Kingdom to rule over the hearts of men, and that it was equally the purpose of ordinary people, kings and rulers throughout history to be in rebellion that it should not be done.

It is ridiculous that some scholars actually apply this Psalm to David; but no one in his right mind can understand that the references here to his reigning to the uttermost parts of the earth could have any application whatever to the Jewish King David. Our New Testament part of this lesson will makes it clear who is spoken of in this chapter.

David was only a type. 4 times in the New Testament we are told this Psalm is about Jesus, 4 more times it is alluded to or paraphrased as being about Jesus ... never in the N.T. are we told it is about David.

An example of another type:

Manna was a Type of Christ. The Children of Israel ate it and lived thereby. This should prepare us for Christ is our spiritual food cf:

John 6:48-51 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

This Psalm is Remarkable for its eloquent change of persons. It is like a heavenly stage play with many different speakers, the prophet speaks, the many enemies speak, God speaks, the Messiah speaks and the prophet speaks again ... all looking from 4 different directions.

The first 3 verses are from God's perspective as He looks down from Heaven at the plots of wicked collusion of mankind against His Son who is the Anointed Christ the King.

How do you see the things happening in this world?

Do you understand there is a great war?

The governments, even ours are controlled by Satan and there is war. A War between the kingdoms of Satan & the Kingdom of Jesus Christ.

The Spirit is upon the prophet and in these first two verses the Prophet Speaks and foretells of the coming Messiah or Christ and the rebellion of almost all people against Christ and His government.

Luke 19:14 But his citizens hated him, and sent a message after him, saying, We will not have this [man] to reign over us.

Psalm 2:1 Why do the heathen rage, and the people imagine a vain thing?

The picture that surfaces here is one of universal rebellion and hatred against God's anointed, who can be none other than the Messiah, the Lord Jesus Christ.

An alternative reading on the first line as, "Why do the nations tumultuously assemble?" and several translations render the 2nd line, as "And the peoples imagine a vain thing?"

This is dramatically opposite to the erroneous impression held by many to the effect that, "The reign of Christ on earth will be a time of universal peace, prosperity, and righteousness." This Psalm teaches It will be no such thing.

The picture of rebellion and hatred against God's Christ depicted in this prophecy is exactly the same as that which emerges throughout the New Testament. "He shall reign until he has put all enemies under his feet" 1 Corinthians 15:25 & Hebrews 10:13, indicating that the reign of Christ will take place during the ages when his enemies

actively oppose him, and that His reign shall end when that opposition ceases.

Psalm 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

This passage is without any doubt whatever a reference to Almighty God the Father and his Son the Messiah.

The idea here is that it was the purpose of the LORD and his Anointed to establish a Kingdom and have the Messiah rule over men, and that it was equally the purpose of the kings and rulers here referred to that it should not be done.

Preacher, how do you know this is a prophecy of Jesus Christ the Son of God?

An inspired Apostle tells me I am tracking this Psalm correctly, cf:

Acts 4:24-28 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done.

Now the Enemies Speak:

Psalm 2:1-3 Why do the heathen rage, and the people imagine a vain thing? 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 break their bands asunder, and cast away their cords from us.

The Prophet Answers the Enemies and warns them of the result of their actions:

Psalm 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

***Derision* is mocking ridicule.**

The alternate reading for "vex" in our version is "trouble." Has this come to pass? Indeed it has! Every nation and Kingdom throughout history has fallen. In my lifetime, a mighty nation, the Union of Socialist Soviet Republics, the U.S.S.R., in effect declared war upon God and his Anointed; but God has indeed spoken unto that nation in His wrath! ... Yet nations and kingdoms come and go ...

Psalm 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

When did God speak to the Jews in His wrath? When Jesus came in judgment in the 70 AD destruction of the Jewish nation, the Temple, and the city of Jerusalem, is when He spoke to them in His wrath. Isaiah wrote a prophecy of the coming Messiah and God's wrath for the persecution of the Son of God cf:

Luke 21:20-22 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into. 22 For these be the days of vengeance, that all things which are written may be fulfilled.

Now God Speaks. Remember first the Prophet spoke in V:1-2, then the Enemies spoke In V:3, then the Prophet answers the Enemies in V:4-5 and now God speaks in V:6

Psalm 2:6 Yet have I set my king upon my holy hill of Zion.

The exact meaning of the Hebrew verb here translated in the clause: “I have set” has caused much discussion since the first century. The rabbinic text Midrash Tehillim of the book of Psalms has several meanings for the verb we translate “set”: “I have set my King, I have anointed Him as in Daniel 10:3; I made Him firm or literally cast Him cf: Exodus 32:4; or I raised Him up literally exalted Him or made Him great as in: Micah 5:4 or Ezekiel 32:30.

Psalm 2:6 Yet have I set my king upon my holy hill of Zion.

“... My holy hill of Zion.” Of course, this is a reference to Jerusalem, referred to here as holy, meaning not that the city or Jerusalem's citizens were holy, but that God had recorded his name there and that, in time, the Anointed would appear on her streets, that there he would be crucified, buried, and rise from the dead, and that there: “The word of the Lord should go forth from Jerusalem, ... cf: Acts 1:8

No matter what the Jews and the Romans do to the Messiah, God will overcome them by anointing Him, raising Him up, casting or making Him firm as His Anointed King and sitting Him upon God’s Holy hill of Zion. cf:

In order to understand this next verse notice that God describes His people, the Church or Congregations of Christ as a city ... “the heavenly Jerusalem”.

Hebrews 12:22-23 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Revelation 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

Revelation 21:1-2 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Revelation 21:16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

12,000 furlongs is 1,377 miles, a figurative not literal, number.

The Messiah Speaks

Psalm 2:7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

"The Messianic King now speaks, quoting the promise given to David, the father of the dynasty, through Nathan the prophet. II Samuel 7:4-17. "...I will be His Father and He shall be my Son" ..." Israel's King David was indeed an Old Testament type of God's only begotten Son, as indicated in the very first verse of the New Testament; "Jesus Christ the son of David the son of Abraham." One of the favorite pre-Christian names of the Messiah was "The Son of David," but the Divine reference was never to some earthly man as successor to the Davidic throne, but to the Lord Jesus Christ.

“I will declare the decree” The decree is that God promised King David that David’s son, his descendant, seed, or child will be the Messiah and in some miraculous way God would also be the Messiah’s Father cf:

II Samuel 7:12-16 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom forever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever.

The writers of the Dead Sea Scrolls expected the Messiah to be “begotten” Yaw-lad’ (to bear child) they got the idea from Psalm 2:7 The Messianic Rule (of the Congregation) 1QSa (or 1Q28a) 2:11-12, 17, 21-22

“... when God begets the Messiah.

. . . And [when] they shall gather for the common table, to eat and to drink new wine. . . . Hereafter shall the Messiah of Israel extend his hand over the bread and all the congregation of the Community [shall utter a] blessing . . .”

The concept of the Messiah being Divine, being the “Son of God” His “healing the sick and raising the dead” (cf: Isaiah 61, Luke 4 & Psalm 146) are not foreign to pre and first century Judaism. It was only after the Jews rejected Jesus as their Messiah did they adopt their one God strictness ... in the Dead Sea Scrolls God is seen as a compound unity as we view Him today.

Jesus finished the work God gave Him to accomplish and declared the decree of God.

John 17:1-4 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: **2** As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. **3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. **4** I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John 17:26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

Psalm 2:7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

When did God declare: *Thou art My Son?* Before He was born, at His Baptism, at His Transfiguration and when He raised Him from the dead and set Him at His own right hand.

Luke 1:30-33 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. **31** And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. **32** He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: **33** And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Matthew 3:13-17 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. **14** But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? **15** And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. **16** And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God

descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

II Peter 1:15-21 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Romans 1:3-4 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Hebrews 1:1-5 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness

of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Hebrews 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.

When did all these Glorious things happen? Speaking of King David prophecy of Christ's resurrection cf:

Acts 2:30-31 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

When has God sworn that He himself would set on David's throne?

Psalm 132:11 The LORD hath sworn [*in*] truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

God Answers the Messiah

Psalm 2:8 Ask of me, and shall give [*thee*] the heathen [*for*] thine inheritance, and the uttermost parts of the earth [*for*] thy possession.

These words forever remove the possibility that this prophecy is a reference to King David, except in the limited sense that he was indeed a Biblical type of our Lord.

Zechariah 9:9-10 also indicated the universal reign of Messiah.

Of course, it is not a literal earthly Kingship of Jesus Christ over worldly nations that is indicated here. Christ emphatically repudiated that kind of kingship during his earthly ministry; and those who expect him yet to be that kind of king are simply grossly mistaken. Christ's universal reign on earth is achieved in the truth that all over the world throughout the ages there are devout and faithful souls who love and serve him, who have become members of his "kingdom that cannot be shaken" and who alone shall stand redeemed in that day when God shall settle accounts with the wicked and cast evil out of his universe.

Psalm 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. cf:

Revelation 2:26 And he that over cometh, and keepeth my works unto the end, to him will I give power over the nations:

Power, the Greek word *exousian* (ex-oo-SEE-an) or authority same word found in Matt.28:18-20 "all power is given unto me in heaven and in earth" Nations, Greek *ETH-non*, ethnic people or the Gentile nations.

Psalm 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. cf:

These verses refer to the ultimate end of Adam's rebellious race, which is on a collision course with disaster, which will eventually occur when God terminates our ungodly kingdoms forever.

Even the philosophers have warned us that Adam's race has no possibility of an endless continuation upon earth.

A species in rebellion against the Creator is foredoomed to eventual annihilation in a cataclysmic disaster which only the Redeemed in Christ's Kingdom shall survive.

Revelation 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

The rod is the means by which stubborn, rebellious men would be broken.

It is a rod of iron because it, itself is unbreakable cf

John 10:35 ... the scripture cannot be broken;

The rod is a shepherd staff for the protection of the sheep. To rule comes from the Greek word *poi-man-e-I*, (poy-main-ee-I). Dash them in pieces is a figure of speech showing that the old nature of the rebellious man will be completely destroyed.

Revelation 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. cf:

Isaiah 66:7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

Isaiah 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

When did a “a nation be born at once”? Christ’s rule over His people called the “Church” is pictured as a government and a nation in the bible. We are the Kingdom of God in the world but not of this worldly system.

Isaiah 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of [*his*] government and peace

[*there shall be*] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Christ conquers with His word; Which is pictured as a sharp two edged sword or the word of His mouth and the breath of His lips

Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Strike is from the Greek word *pat-axe*, (PAT-axe) which means strike gently using a weapon of love. Christ will strike the enemy Gentile nations by making them friends.

The figure of speech a sharp two-edged sword means the word of God will go forth from His mouth such as a sower going forth to sow the word of God cf: Matt. 13:1ff and conquer the world with the Gospel cf:

Isaiah 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Effortlessly shall the Christ conquer with the word of His mouth.

II Thessalonians 2:8-9 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 [*Even him*], whose coming is after the working of Satan with all power and signs and lying wonders,

Hebrews 4:12 For the word of God *is* quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. 4:13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

Isaiah 49:1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

Isaiah 49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

The rod is the means by which stubborn, rebellious men would be broken.

It is a rod of iron because it, itself is unbreakable cf:

John 10:35 ... the scripture cannot be broken;

Now the prophet advises the enemies to submit to God and His Messiah cf:

Psalm 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

The kings, rulers, Presidents, Prime Ministers, senators, congressmen and judges of mankind should indeed be the spiritual leaders of the people, fearing God and showing by their example that allegiance and service which all men owe to their Creator ... Not to Sodom, Wall Street & Hollywood However, as this Psalm indicates, it is precisely this class of men who all too often have led the rebellion against God and His Christ's rule in the hearts of men.

Psalm 2:11 Serve the LORD with fear, and rejoice with trembling.

Psalm 2:12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

"Kiss the son." This was an accepted act of adoration, submission, and homage, paid to ancient kings and rulers.

"And ye perish in the way." Sinful, mortal, fallible men indeed "perish in the way," because they are, "Here today and gone tomorrow" However, there is another, a more terrible "perishing" which awaits all of the wicked in the judgment of the Last Day.

Hebrews 6:18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Sources: KJV, word.com, jim Davis, Coffman & Clark commentaries