

Psalm 2:1-12
The Message of the Book of Psalms—God Reigns!

Introduction: This psalm is referred to in the NT in Acts 4:25-26; 13:33; and Hebrews 1:5; 5:5. It was already known as the second Psalm in Acts 13:33 by the early church. Early Christians also understood this anonymous psalm as being written by David (Acts 4:25).

Note some parallels with Psalm 1.

- Repetition of “blessed”—1:1; 2:12
- Repetition of “way” and “perish”—1:6; 2:12
- Repetition of *hagah*—“meditate” in 1:2; “plot” in 2:1

First, God exposes the irrational defiant attitude of the international conspiracy of sinners—2:1-3

- 1) Rhetorical questions—2:1
 - a) Political aspect—¹ *Why are the Gentiles (goyim) agitated,*
 - b) Ethnic aspect—*and the peoples (le'ummim) meditating on a vain thing?*
 - i) Instead of submissively meditating on God's Word (cf. 1:2)
- 2) Rebelliousness against the Father and the Son—2:2-3
 - a) Their resistance—2:2
 - i) ² *The kings of the earth position themselves,*
 - ii) *and the rulers conspire together against Yahweh and against His Messiah.*
 - b) Their defiance toward God's authority—2:3
 - i) ³ *“Let us tear apart their shackles*
 - ii) *and let us throw off their ropes from us.”*
 - c) They want freedom from God. They consider His rule restrictive.
- 3) Clear expressions of this attitude
 - a) Against Christ at the Cross—Acts 4:23-30
 - b) Against Christ in the future during the Tribulation—Matthew 25:31-46

Second, God the Father's mocking attitude toward sinners—2:4-6

- 1) The Father's rightful rule and His resulting derisive attitude—2:4
 - a) ⁴ *The One sitting enthroned in the heavens laughs;* (cf. Psalm 9:7; 22:3; 29:10; 47:8; 55:19; 99:1; 102:12; 113:5; 123:1)
 - b) *Adonai mocks them.*
- 2) The Father's righteous anger because of His determination—2:5-6
 - a) What will He do?—2:5
 - i) ⁵ *At that time He will speak to them in His anger*
 - ii) *and terrify them in His fierce anger.*
 - b) What will He say?—2:6
 - i) ⁶ *“And I Myself have installed My King upon Zion, My holy mountain.”*
 - (1) Regardless of what the rebels have done or threaten to do.
- 3) There is no negotiation or compromise with the rebels.

Third, God the Son details God the Father's decree—2:7-9

- 1) ⁷ *"I will tell of the decree of Yahweh.*
- 2) *He said to Me,*
 - a) The Father's coronation of the Son—2:7b
 - i) *'You are My Son,*
(1) In line with 2nd Samuel 7:14
 - ii) *today I have begotten You.*
 - b) The Father's willing promise to the Son—2:8 ⁸ *Ask of Me,*
 - i) *and I will give the Gentiles as Your inheritance,*
 - ii) *and the ends of the earth as Your possession.*
 - c) The Father's omniscience of the Son's rule over sinners—2:9
 - i) ⁹ *You will break them with an iron scepter,*
 - ii) *like a potter's vessel You will shatter them."*
 - iii) This indicates both the firmness of the Son's rule and the fragility of the seemingly great and powerful rebels.
- 3) The resistance of sinners is futile.

Fourth, God the Spirit invites sinners to repent and humble themselves before God the Son—2:10-12

- 1) The commands
 - a) ¹⁰ *So now, O kings, be prudent; accept chastening, O rulers of the earth.*
 - b) ¹¹ *Serve Yahweh with awe, and rejoice with trembling.*
 - i) Fear without joy is torment; joy without fear is presumption.
 - c) ¹² *Kiss the Son* (uses a foreign loan word, the Aramaic word for son bar instead of the Hebrew ben, because He is speaking to Gentiles?),
 - i) *lest He be angry, and you^{pl} come to nothing in the way,*
 - ii) *when His fierce anger is kindled suddenly.*
- 2) The important principle—*Blessed are all who take shelter in Him.*
 - a) Remember the blessings in Psalm 1:1.
 - i) Rebellion doesn't need to be final; God gives you an opportunity to be rescued from His righteous wrath. As in Psalm 1, there are 2 choices: reject Him and know God's anger, or trust Him and know His refuge. Repentance is the only antidote for rebellion against God.
 - b) Consider the example of the female sinner who lovingly kissed Jesus' feet in Luke 7:38, 45 and the forgiveness that was granted her by Jesus.

Take-home truth: Let us not take lightly what God takes seriously.