

PSALM 2 AND THE REIGN OF THE MESSIAH

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Introduction

Few passages of Scripture could be considered more significant for the study of the Messiah's reign than Psalm 2. Gauged statistically on the basis of New Testament quotations, allusions and verbal parallels, Psalm 2 is one of the most frequently referred to of all the Psalms.¹ This Psalm is quoted, either directly or indirectly, seven times in the New Testament (Matthew 3:17 [= Mark 1:11; Luke 3:22]; 17:5 [= Mark 9:7; Luke 9:35]; Acts 4:25–26; 13:33; Hebrews 1:5; 5:5; Revelation 2:27) and clearly alluded to at least another five times (John 1:49; Hebrews 1:2; Revelation 12:5; 19:15, 19).² Since the Psalm clearly refers to the kingly rule of the Messiah (Psalm 2:6), these New Testament references have led progressive dispensational scholars (along with amillennial scholars) to the conclusion that Messiah's kingly rule began at His first coming. Historic Dispensationalism, on the other hand, has always maintained that the Davidic rule of Messiah awaits His second coming. The aim of this paper will be to demonstrate that Psalm 2 does not depict a coronation at the First Coming, but rather compels us to see the coronation of Messiah at some later date.

Representative of Progressive Dispensational thought, Craig Blaising has written:

¹ According to the indices of quotes, allusions and verbal parallels found in the back of Kurt Aland, Matthew Black, Carlo M. Martini, et al, edd. *The Greek New Testament*, 4th rev. ed. (Stuttgart: United Bible Societies, 1983), the top seven most frequently referred to Psalms are: 110 (28x), 22 (24x), 2 (18x), 118 (15x), 16 (6x) and 95 (5x). When taking only the direct quotations as statistics, the order is: 110 (14x), 118 (11x), 69 (6x), 2(4x), 16 (4x), 22 (4x), 95 (4x). When taking only the allusions and verbal parallels, the order is: 22 (20x), 2 (14x), 69 (14x), 110 (14x), 118 (4x), 16 (2x), 95 (1x).

² The art of recognizing quotes and allusions is far from a pure science; hence some discrepancies exist among the sources reporting such references. Those references listed here will form the basis for much of the research in this paper.

Ephesians 1:20-22 has Him seated at the right hand of God with “all things in subjection under His feet.” This recalls the promise of an established kingdom in the language of Psalms 2 and 110.³

Similarly, Darrell Bock appeals to Revelation 2:27 for support of this view:

Another text that confirms the idea of total, bestowed authority to Jesus is Revelation 2:27. This text addresses those who overcome the false teaching in Thyatira. In verse 26 John promises future power over the nations as a reward for faithfulness. Jesus notes that such a reward will allow them to shepherd the nations with a rod of iron, a figure for ruling, judging authority. The power that the disciples will yield is like that Jesus *has already received* (ὡς κἀγὼ εἴληφα) from the Father. This language recalls Revelation 1:5-6, Matthew 28:18, and Luke 10:22. The allusion to the power that can shatter earthen vessels recalls Psalm 2:9, a psalm about regal authority in the Davidic, messianic line.⁴

If this Progressive Dispensational view is correct, and Christ is now ruling with “regal Davidic authority,” then the dispensational understanding of theology and ministry may be fundamentally flawed in the following areas: the nature of the church, approach to Christian ministry, and even the content of the gospel message. On the other hand, if Christ’s Davidic rule did not begin at the First Coming, then how does one explain these New Testament references to Psalm 2? The most crucial verses in the interpretation of this Psalm in this respect are verses 6-8.

The method followed in this paper will be first, to attempt to understand Psalm 2 in its original historical setting (authorial intent); second, to seek an explanation of the New Testament references and allusions that harmonize with this understanding of the authorial intent; and finally, to provide a reply to assertions made by Progressive Dispensational scholars.

³ Craig Blaising, “Dispensations in Biblical Theology” in *Progressive Dispensationalism* (Wheaton: BridgePoint, 1993), 125.

⁴ Darrell Bock, “The Reign of the Lord Christ” in Darrell Bock and Craig Blaising, ed., *Dispensationalism, Israel and the Church* (Grand Rapids: Zondervan, 1992), 62, emphasis his. Bock makes reference to the Greek in order to highlight the perfect tense. In a footnote, he writes, “Note the perfect tense here. The authority already exists” (fn. 35).

Psalm 2:1-12

- 1 לָמָּה רָגַשׁוּ גוֹיִם וְלְאֻמִּים יְהַגּוּ-רִיק:
- 2 יִתְיַצְּבוּ מַלְכֵי-אֲרָץ וְרוֹזְנִים נוֹסְדוּ-יַחַד עַל-יְהוָה וְעַל-מְשִׁיחוֹ:
- 3 נִבְּתְקָה אֶת-מוֹסְרוֹתֵימוֹ וְנִשְׁלִיכָה מִמֶּנּוּ עַבְדֵימוֹ:
- 4 יוֹשֵׁב בְּשָׁמַיִם יִשְׁחַק אֲדֹנָי יִלְעַג-לָמוֹ:
- 5 אֵז יְדַבֵּר אֱלִימוֹ בְּאִפוֹ וּבַחֲרוֹנוֹ יִבְהַלְמוֹ:
- 6 וְאֲנִי נֹסַכְתִּי מִלְכֵי עַל-צִיּוֹן הַר-קֹדֶשׁ:
- 7 אֲסַפְּרָה אֵל חַק יְהוָה אָמַר אֱלֹהֵי בְנֵי אֲתָהּ אֲנִי הַיּוֹם יִלְדְּתִיהָ:
- 8 שָׂאֵל מִמֶּנִּי וְאֶתְנֶנָּה גוֹיִם נִחַלְתָּהּ וְאַחֲזַתָּהּ אֶפְסֵי-אֲרָץ:
- 9 תִּרְעַם בְּשֹׁבֶט בְּרִזָּל כְּכֹלֵי יוֹצֵר תִּנְפְּצֵם:
- 10 וְעַתָּה מְלָכִים הַשְׁכִּילוּ הַנֹּסְרוּ שְׁפֹטֵי אֲרָץ:
- 11 עֲבָדוּ אֶת-יְהוָה בְּיִרְאָה וּגְיִילוֹ בְּרַעְדָּה:
- 12 נִשְׁקוּ-בַר פֶּן-יֵאָנַף וְתֹאבְדוּ דָרָךְ כִּי-יִבְעַר כְּמַעַט אִפוֹ
- אֲשֶׁרֵי כָל-חֹסֵי בוֹ:

Translation

1 Why are the nations restless?

And the peoples contemplate vanity.

2 The kings of the earth take their stand;

And the dignitaries conspire together against Yahweh and against His Anointed.

3 Let us tear their fetters to pieces;

And let us cast away their bonds from us.

4 He who sits in heaven will laugh;

The Lord scoffs at them

5 Then He will speak to them in his wrath,

And in his anger he will terrify them.

6 And I myself will pour out my King on Zion, the Mt. of my holiness;

7 Let me tell about the decree of Yahweh;

He said, You are a son to me,

I myself have begotten you this day.

8 Ask from me, and I will give the nations [for] your inheritance,

And your property, the ends of the earth.

9 You will shatter them with an iron scepter;

Like a vessel of one who forms it [i.e., a potter's vessel] you will smash them.

10 And now, O kings, understand;

Be instructed, O judges of the earth;

11 Serve Yahweh with fear;

And rejoice with trembling.

12 Kiss the son,

Lest he is angry and you are destroyed [in] the way.

Because his anger will burn quickly.

Blessed are all who take refuge in him.

Chapter 1

Verse-by-Verse Commentary

1. General Issues

a. Who is the author of the Psalm?

Though the Psalm is technically anonymous, it is accorded Davidic authorship in Acts 4:25. The speakers in Acts 4:25 are members of the early Hebrew-Christian congregation in Jerusalem. There is no textual indication that they were speaking prophetically when they attributed this Psalm to Davidic authorship, so one must be careful in using this as a proof text for such authorship of the Psalm. Indeed, whether or not the Psalm is of Davidic authorship has little bearing on the interpretation of the Psalm. Nevertheless, Dr. VanGemeran has noted, "... the language, style, and theology fit an early monarchic date."⁵ Thus, it is reasonable to suppose that, with most of the Psalms in Book One of Psalms, the second Psalm is of Davidic Authorship. This paper will proceed with that basic presumption.

b. Is the Psalm "Messianic"?

Until the time of Rashi⁶ (AD 1040-1105) Psalm 2 was universally held by both Jewish and Christian scholars to be "Messianic."⁷ Rashi, while still holding to an eschatological

⁵ Willem A. VanGemeran, "Psalms" in *The Expositor's Bible Commentary* (Winona Lake: BMH Books, 1991), 64.

⁶ The name "Rashi" is actually an acronym for the esteemed medieval rabbinic scholar Rabbi Shlomo Itzhaki. Rashi, of Troyes, France, contributed extensive exegetical works on Books of the Tanak, as well as on the Talmud. He became the standard for later Jewish exegetes.

⁷ M. A. Signer, "King/Messiah: Rashi's Exegesis of Psalm 2" in *Prooftexts*, 3/3 (Haifa, Israel: 1983), 274. Apparently the Qumran community also considered Psalm 2 to be Messianic; note "the combination of Psalm 2 and 2 Samuel 7 in 4Q174 [4QFlor]." (Gert J. Steyn, "Psalm 2 in Hebrews," a paper read at a conference on the "Old Testament in the New" in Pietermaritzburg, South Africa, on April 25-26, 2003. Accessed on April 4, 2011 <<http://www.axbe40.dsl.pipex.com/archive/372/372sample-steyn.pdf>>, p. 262). For other references to intertestamental Jewish understanding of Ps 2 as Messianic see Psalms of Solomon 17 and *b. Sukkah 52a*.

application, sought to understand the background of the Psalm in terms of the historical setting of King David and his early conflict with the Philistines.⁸ Since the time of Rashi, many scholars, both Jewish and Christian have sought to understand the Psalm in terms of some historic Davidic king, or even a Hasmonean ruler,⁹ rather than as strictly a prophecy of a future Messiah. However, attempts by such scholars to identify the specific ruler being described in the Psalm have not met with widespread agreement. Indeed, VanGemeren admits,

There is no general agreement on the historical context of this psalm. Although dates range from the time of David to that of the Maccabees, the language, style, and theology fit an early monarchic date. Any attempt to link the psalm with an actual coronation of a Judean king ... finds little support in the text.... It is preferable to read the psalm in the light of Nathan's prophecy of God's covenant with David (2 Sam 7:5-16).¹⁰

Messianic Psalms fall into two categories: (1) There are those that are typical of the Messiah. Such Psalms refer directly to the experience of the Psalmist occurring in a historical setting that can be traced to some period during the Old Testament era, but these experiences meet their antitype in the person or work of Yesu'a. (2) There are other Psalms, however, that "can be primarily applied only to Christ. Psalm 16:10 ... cannot fit the life of David whose body saw corruption."¹¹ Psalm 2 fits this second category chiefly for two reasons: (1) No historic king of Judah or Israel had nations rebel against him that had previously been in submission before his crowning (vv.1-3); (2) No historic king of Judah or Israel can definitely be said to have been anointed or crowned on Mt. Zion (v. 6). Steyn concludes, "There is no clarity as to when exactly

⁸ Signer, 274.

⁹ E.g., Marco Treves, "Two Acrostic Psalms" in *Vetus Testamentum*, Vol. 15, Fasc 1, Jan. 1965 who remarkably finds an acronym in Ps 2 spelling out the name of Alexander Jannaeus!

¹⁰ VanGemeren, 64.

¹¹ Paul Lee Tan, *The Interpretation of Prophecy* (Winona Lake: BMH Books, Inc, 1974), 173. Tan, in a footnote adds, "Other examples are Psalms 2 and 45." See also, Raju D. Kunjummen, "The Single Intent of Scripture — Critical Examination of a Theological Construct," *Grace Theological Journal Volume 7*. (Winona, IN: Grace Seminary, 1986), 105-106.

the messianic interpretation of this Psalm started, but it ‘...received a messianic interpretation very early on in its history of interpretation, in the Targum and, very prominently, in the New Testament’ (Schaper 1995, 72). At the time of the early Christian church this hermeneutical bridge was already built....”¹²

c. What occasioned the writing of the Psalm?

Even assuming that Psalm 2 is of Davidic authorship (Acts 4:25), the specific historical event, if any, that prompted the writing of this psalm cannot be determined with any certainty. Contrary to the Rashi’s interpretation,¹³ at no time did David personally face rebellion from Gentile foes which once had been subject to him (vv. 1–3). Furthermore, David was anointed at Bethlehem and crowned at Hebron, not Mt. Zion (v. 6). David here is speaking strictly as a prophet.¹⁴

d. Structural Notes:

There is interplay between heaven and earth in this Psalm:

- vv.1-3, The scene is on earth: The people in turmoil, their leaders plotting in vain
- vv.4-6a The scene shifts to heaven: Yahweh laughs scornfully at the nations and makes known His plans for the rebels and the earth they currently occupy.
- v.6b forms a transition from heaven to earth: God pours out (קִטַּף) His king (from heaven) onto Zion.
- vv.7-12 The scene returns to earth: First, Messiah speaks (vv.7-9), then the discourse shifts (הִתְקַדְּשׁוּ) and earth’s rulers and people are addressed.

¹² Steyn, 266.

¹³ See supra.

¹⁴ James E. Smith, *The Wisdom Literature and Psalms* (Joplin, Mo.: College Press Pub. Co., 1996), Ps 2.

Verses 1-2 display a chiasmic construction of verb aspect:

In *poetry*, the finite conjugations are usually “non-sequential”, and their use often reflects artistic concerns, so that their poetic role is as important as their form. For example, the grammatical chiasm in *ψ* 2:1–2b (*qatal-yiqtol-yiqtol-qatal*) reinforces each verse’s parallel syntactic chiasm (verb-subject//subject-verb). This grammatical and syntactic patterning in turn emphasizes 2c, which stands outside the pattern.

לְמָה רָגִישׁוּ גוֹיִם	Why <i>are</i> the nations <i>in an uproar</i> [<i>qatal</i>]
וּלְאַמִּים יְהַגִּי־רִיק:	and the rulers <i>plotting</i> in vain? [<i>yiqtol</i>]
יִתְיַצְּבוּ מְלֻכֵי־אֲרָץ	The kings of the earth <i>station</i>
וְרוֹזְנִים בּוֹסְדוּ־יַחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ:	themselves, [<i>yiqtol</i>]
	and the chiefs <i>take counsel</i> together
	[<i>qatal</i>] against YHWH and his anointed. ¹⁵

Another interesting observation of the parallelism in these verses is seen in the order of subject and verb:

- 1a verb → subject
- 1b subject → verb
- 2a verb → subject
- 2b subject → verb

¹⁵ Frederic Clarke Putnam, *Hebrew Bible Insert: A Student's Guide to the Syntax of Biblical Hebrew* (Quakertown, PA: Stylus Publishing, 2002), 28.

VanGemeren's chiastic analysis of the Psalm is as follows:

- A. The Rebellious Nations (vv. 1-3)
- B. God's Rule in Heaven (vv. 4-6)
- B'. God's Decree (vv. 7-9)
- A'. The Rule of the Messiah on Earth (vv. 10-12)¹⁶

2. Verse by verse comments

v.1a לָמָּה רָגְשׁוּ גוֹיִם Why are the nations restless?

- רָגְשׁוּ Qal Perf 3cpl from רָגַשׁ a *hapax legomenon*, an Aramaic loanword. Cognates include:

- רָגְשׁוּ used of the noisy, jostling crowd who thronged into the house of the Lord for worship, Psalm 55:14 (v.15 Hebrew). Also a *hapax legomenon*. Though used in Psalm 55 of worshippers, in the broader context, Psalm 55 is describing David's enemy who, though once a friend, has now turned against him.
- רָגְשׁוּ used in Psalm 64:2 (v.3 Hebrew), רָגְשׁוּ פְּעֻלֵי the counsel of the wicked, or perhaps the tumultuous meeting of the wicked. But it is parallel to סוּד מְרָעִים the scheming of the wicked. This term is also a *hapax legomenon*.

Thus, this term seems to connote in Psalm 2 a disorderly agitation of hostile, but likely disorganized, crowds.

v.1b וְלֹא־מִיִּם יִהְיֶה־רִיק And the peoples contemplate vanity.

¹⁶ VanGemeren, 64.

- לְאָם people; possibly related to Greek λαοί; cf. also Ugaritic *lim*; Akkadian *li'mu*, *līmu* “thousand,” “family.” Found in parallel with עַמִּים, מְלָכִים (Psalm 148:11), אֲדָמוֹת, אֲיִים, עַם, גּוֹי, אֶרֶץ, תְּבִיל.
- הִגָּה when used of humans¹⁷, appears to be used primarily either of indistinct sounds (muttering, mumbling, meditating) or that which is spoken in undertones. Used several times of plotting evil deeds against another (Psalm 38:12; Proverbs 24:2; Isaiah 59:3), but also used positively of meditating on God’s word or God’s thoughts (Psalm 1:2; 63:6; 77:12; 143:5). It may have reference here to counsels held in secret with lowered voices so as not to be heard by others.
- רִיק void, empty, vain. Literally of an empty vessel, but often as an adverbial accusative with verbs like אָהַב, הִגָּה. When combined with הִגָּה, as here, the idea is that these disorganized, disaffected, agitated masses are gathering together, voicing their complaints to one another in undertones, and coming up with ill-defined plots that are unlikely to succeed.

v. 2a יִתְיַצְּבוּ מְלָכֵי־אֶרֶץ The kings of the earth take their stand.

Verse 2 progresses beyond verse one. From a consideration of the disorganized, disaffected and agitated masses, the psalmist now considers the more organized and powerful political leaders of the world.

- יִתְיַצְּבוּ Hith impf. of יָצַב occurring in Tanak 48 times, only in the Hithpa‘el stem, “to take one’s stand,” “to present oneself.” Possibly related to the Arabic *waṣaba* to be firm. The

¹⁷ Elsewhere in Scripture, used of animal noises, the cooing of a pigeon Is 38:14; 59:11; Nah 2:8 [Engl. v.7] or the growling of a lion Is 31:4.

term is used, for example, in the description of Goliath's defiant stand, 1Samuel 17:16, "The Philistine came forward morning and evening for forty days and took his stand." In Psalm 2:2 it describes a firm military opposition to Yahweh and His Messiah.

- מְלִכֵי-אָרֶץ "kings of the earth" This expression also occurs in Psalm 138:4; 148:11; Jeremiah 25:20; Lamentations 4:12; Ezek 27:33; cf. New Testament οἱ βασιλεῖς τῆς γῆς, Matthew 17:25; Acts 4:26; Revelation 6:15; 17:2; 18:3, 9; 21:24. Especially interesting is this concentration of references in Revelation referring to those who are opposed to God's rule. It is likely that these references in Revelation are an allusion to Psalm 2:1. Much of this Psalm, therefore, appears to have an eschatological fulfillment in the Tribulation Period.

v. 2b וְרוֹזְנִים נוֹסְדוּ-יַחַד עַל-יְהוָה וְעַל-מְשִׁיחוֹ: And the dignitaries conspire together against Yahweh and against His Anointed.

- רוֹזְנִים Q ptcpl of רוֹזַן, The verb occurs only in the plural participial form in the Tanak (6x). The verb root may be related to the Arabic *razuna* to be weighty, firm; to be reliable in judgment.¹⁸ As a substantive the participle refers to "dignitaries," "rulers." This term is always found in the Tanak in parallel with either מְלֶךְ or שֹׁפֵט, usually with "kings of the earth." See Judges 5:3 Isaiah 40:23 (|| judges of the earth) Habakkuk 1:10 Psalm 2:2 Proverbs 8:15 31:4.
- נוֹסְדוּ Niph perf 3mpl יסד "get together," "conspire," see also Psalm 31:14. This term is an alternate form of סוד "to chatter, consult, have intimate contact with," possibly related

¹⁸ Ludwig Koehler, Walter Baumgartner, M.E.J Richardson and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, (Leiden; New York: E.J. Brill, 1999), 1210.

to Arabic *swd* to speak secretly. See comments above on הגה. Here it suggests the idea of these political rulers meeting in secret council to plot their military strategy.

- יחד “uniting, in community, together.” This suggests a unification of earthly rulers in a grand conspiracy against God. Nations that might otherwise consider each other to be their enemies will often unite against what they perceive as a common threat. In this case, they perceive Yahweh and His Messiah to be a threat to their rule and power; see Zechariah 12:3; Revelation 13:7; 16:12-16.

v.3a אֶת־מוֹסְרוֹתַיִםוּ נִנְתְּקָהּ Let us tear their fetters to pieces

- נִנְתְּקָהּ Pi cohortative 1cpl. נתק In the Qal stem, “to wrench off,” “lure away”; in the Pi‘el, “to tear to pieces,” to tear out.” The term is used of Samson’s tearing apart Delilah’s binding cords (Judges 16:9, 12). In Psalm 2:3 its use shows the feeling of extreme resentment and willingness to resort to violent means on the part of these political rulers.
- מוֹסְרוֹתַיִםוּ pl cnstr. with 3mpl poss. suffix from מוֹסֵר “fetter, bond.” From the root סר, to advise, instruct (cf. מוֹסֵר instruction, frequently in Proverbs), but in the Pi‘el “to chastise, rebuke.” The specific “bonds” in view here may in fact be God’s instruction (מוֹסֵר), that is, His moral law, especially as expressed in the writings of Scripture.

- This is the first occurrence in Psalm 2 in a sequence using this old 3mpl possessive suffix ים. See also: v. 3b עֲבֹתַיִםוּ; v. 4 לָמוּ; v.5 אֵלֵינוּ, בְּהֵלָמוּ

This concentration of an archaic ending in one location is unusual and may reflect an intensified depth of feeling.¹⁹

¹⁹ Delitzsch refers to it as a “*pathetic suffix*,” Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, Vol. 5 (Peabody, MA: Hendrickson, 2002), 54.

The termination מוּ (also with the *dual*, e.g. *ψ* 58⁷, 59¹³), like מוּ and מוּ, occurs with the noun (as with the verb, §58g) almost exclusively in the later poets [viz. with a substantive in the singular, *ψ* 21¹¹, 17^{10.10}, 58⁷, 59¹³, 89¹⁸; with a dual or plural, Dt 32^{27.32.37.38}, 33²⁹, *ψ* 2^{3.3}, 11⁷, 35¹⁶, 49¹², 58⁷, 59¹⁴, 73^{5.7}, 83^{12.12}, 140^{4.10}, Jb 27²³; after prepositions, see §103 *f, o*, notes], and cannot, therefore, by itself be taken as an indication of archaic language. On the other hand there can be no doubt that these are revivals of really old forms. That they are consciously and artificially used is shown by the evidently intentional accumulation of them, e.g. in Ex 15^{5.7.9}, *ψ* 2^{3.5}, and 140^{4.10}, and also by the fact observed by Diehl (see the heading of this section) that in Ex 15 they occur *only* as verbal suffixes, in Dt 32 *only* as noun suffixes.²⁰

v.3b וְנִשְׁלִיכָהּ מִמֶּנּוּ עֲבֹתֵימּוֹ and let us cast away their bonds from us

- וְנִשְׁלִיכָהּ Hiph cohort. 1cpl נִשְׁלַךְ occurring only in the Hiph‘il and Hoph‘al in the Tanak, “to throw, throw away, cast away, dispose of.”
- עֲבֹתֵימּוֹ Pl cnstr with 3mpl possessive suffix עֲבַת “rope, cord.” The term is used here metaphorically in parallel with מוֹסְרֵי תִימּוֹ in the first half of the verse. God’s moral laws (מוֹסֵר), though designed for man’s good, are perceived only as binding, enslaving cords that must be cast away.

v.4a יוֹשֵׁב בַּשָּׁמַיִם יִשְׁחַק He who sits in heaven will laugh

With this verse, the scene shifts from earth to heaven and provides us with heaven’s response both to the confused, agitated and disorganized masses, and to the more well-defined, powerful and organized plots of the political rulers.

- יוֹשֵׁב Qal act ptcp יָשַׁב “to sit.” Here used substantively as the subject of יִשְׁחַק. This verb when used of Yahweh does not normally refer to His dwelling immanently with men on the earth (יָשַׁב) but either to His being enthroned in heaven (Psalm 2:4; 9:7 [Hebrew v. 8]; 29:10; 55:20; 102:13; Lamentations 5:19) or to his dwelling amidst the cherubim over the

²⁰ E. Kautzsch and A. E. Cowley, *Gesenius’ Hebrew Grammar* Second English Edition (Oxford: At The Clarendon Press, 1910), §91 *l*, p. 258.

ark of the covenant (I Samuel 4:4; II Samuel 6:2 = I Chronicles 13:6; II Kings 19:15; Psalm 99: 1).²¹

- שָׁמַיִם Preposition בְּ with article + שָׁמַיִם “heaven”
- שָׂחַק Q Impf 3ms שָׂחַק “to laugh.” This verb is considered to be a by-form of צָחַק.

However שָׂחַק appears to be the better suited term to connote the kind of sarcastic reaction indicated here. Koehler and Baumgartner suggest the following as within the semantic domain of this term: “to amuse,” “to entertain with jokes,” “to serve as a joker,” “to laugh at,” “to mock,” “to ridicule,” “to be merry,” “to provide amusement,” “to play,” “to dance,” “to make fun of,” and “to jest about.”²²

v.4b יִלְעַגְלֵמוּ אֲדֹנָי The Lord scoffs at them

- יִלְעַג Q Impf 3ms לַעַג “to mock, scoff, deride, scorn.”

v.5a אֲזַיִן דְּבַר אֱלֹהֵימוֹ בְּאַפּוֹ Then He will speak to them in his wrath. The derisive mirth of the preceding verse gives way to a holy indignation. Here, the LXX employs ὀργή, in the next line it is θυμός. Both of these terms are used of the divine wrath in the Tribulation period (ὀργή, Luke 21:23; Revelation 11:18; θυμός, Revelation 14:10, 19; 15:1, 7; 16:1, 19; 19:15).

v.5b יִבְהַלֵּמוּ בְּחַרוֹנוֹ and in his anger he will terrify them.

- יִבְהַלֵּמוּ Preposition בְּ + חַרוֹן “anger,” “burning anger,” used in the Tanak (41x) only of God’s anger. From חָרָה to become hot.
- יִבְהַלֵּמוּ Pi perf 3mpl with 3mpl possessive suffix, בְּהֵל (pi‘el) “to terrify, make haste.”

²¹ Robert Laird Harris, Gleason Leonard Archer and Bruce K. Waltke. *Theological Wordbook of the Old Testament*. (Chicago: Moody Press, 1999), 411-12. Some exceptions to this generality are noted in TWOT.

²² Koehler and Baumgartner, 1316.

v.6 וַאֲנִי נִסְכָּתִי מִלְכֵי עַל־צִיּוֹן הַר־קֹדֶשׁ וְאֵין הַר־קֹדֶשׁ וְאֵין הַר־קֹדֶשׁ וְאֵין הַר־קֹדֶשׁ
 And I myself will pour out my King on Zion, the mountain
 of my holiness

- אֲנִי The personal pronoun is intensive.²³ While the combined powers of earth (kings of the earth, princes, etc.) are attempting to install their own king,²⁴ it is God Himself who will succeed in placing His own King on David’s throne.
- נִסְכָּתִי Qal perfect 1cs נִסַּךְ “to pour out,” “to pour [i.e. make a cast statue],” cf. Ugaritic *nisk* to pour out, melt, cast;²⁵ in the Niph‘al stem this verb is said to mean “to be consecrated, be made a leader (with a libation)”;²⁶ although נִסַּךְ is found in the niph‘al stem only once in the Tanak, at Proverbs 8:23. Some scholars have conjectured that Psalm 2:6 should be pointed נִסְכָּתִי (niph‘al) like Proverbs 8:23 (see below) and that in the niph‘al stem the meaning of “anoint” should be understood.²⁶ The LXX translates this as κατεστάθην, from καθίστημι which can mean “to appoint, authorize, put in charge.” Whether this was interpretation or translation, one cannot tell, but there is little reason to believe that the Hebrew נִסַּךְ can mean “to appoint, authorize, put in charge.” Such a meaning would be helpful to covenant amillennialists and postmillennialists who would like to interpret Christ’s present session in heaven as the fulfillment of this verse (making

²³ VanGemeren, 68.

²⁴ Assuming the reference here to be Tribulational, there is contrast between man’s king (i.e. antichrist) and God’s King (Christ). Though this may be reading back New Testament revelation into the Old Testament, yet the Psalm itself does suggest such a contrast. The political plotting of these rulers is answered by Yahweh’s sending of His King.

²⁵ Zech 12:10 “I will pour out My Spirit” is a different verb, יָפַשׁ, used largely of the pouring out of blood, as opposed to נִסַּךְ which generally refers to the libation or drink offering.

²⁶ Mitchell Dahood, “Psalms I: 1-50” in *The Anchor Bible*, Vol. 16 (Garden City, NY: Doubleday & Company, Inc., 1965), 10.

“Zion” = heaven²⁷); however, if he is “poured out” from heaven to Zion, it would seem best to understand Zion as an earthly Zion, and the fulfillment to be millennial.

²⁷ E.g., Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text* (Grand Rapids, Mich.; Carlisle, England: W.B. Eerdmans; Paternoster Press, 1993), 112.

The 26 occurrences of this verb are as follows:

- pour out (a drink offering) - 20x

Genesis 35:14; Exodus 25:29; 30:9; 37:16; Numbers 28:7; 2 Samuel 23:16; 2 Kings 16:13; Isaiah 30:1; Jeremiah 7:18; 19:13; 32:29; 44:17, 18, 19(2x), 25; Ezekiel 20:28; Hosea 9:4; Psalm 16:4; 1 Chronicles 11:18

- cast (an idol) - 2x

Isaiah 40:19; 44:10

- other- 4x:

Isaiah 25:7 (הַנִּסְטִיָּה Q pass ptcl fem sing. w/article) refers to a veil "stretched out" upon all the nations. This is probably a reference to the millennial kingdom, when God will remove this "veil" that has been "stretched out" ("poured out"?) over all the nations. It is a veil that kept them in spiritual darkness and from the knowledge of the Lord. Thus, it still appears to be a sort of metaphorical "pouring out," i.e., this spiritual veil had been poured out over the nations.

Isaiah 29:10 (נִסְתָּרָה Q perf 3ms) The Lord has "poured out" a spirit of deep sleep upon you. Here is a depiction of the spiritual dullness of Jerusalem's prophets and wise men.

Psalm 2:6 The verse under consideration.

Proverbs 8:23 (נִסְתָּרָה) "I [viz. wisdom] was established" from eternity. This is the only reference (besides poss. Psalm 2:6) where נִסְתָּרָה might mean something other than "pour out," "stretch out." Yet, wisdom could be seen here in the sense of being "poured out" in one of two possible senses: (1) poured out from God; i.e.,

dispensed among His creatures; (2) “formed” in the same sense that an idol is “poured out” i.e., “cast” by pouring into a mold.

Conclusion: A number of times, נסך has the sense of God dispensing something either for blessing (Proverbs 8:23) or for judgment (Isaiah 25:7, 10). This sense seems to fit Psalm 2:6 quite well. This meaning corresponds best with a premillennial view of Psalm 2 which takes “Zion” to be a reference to earthly Jerusalem.

- מלכי־ארץ as opposed to the מִלְכֵי.
- עַל־צִיּוֹן הַר־קֹדֶשׁ If this is written before Solomon builds the temple, would this be a reference to Mt. Moriah?²⁸ If so, it might be a reference to the king being installed in a priestly function, rather than a kingly function. See the king’s desire to establish the place of Yahweh’s worship in Psalm 132 (cf. Deuteronomy 12:14, 18; 14:23; 15:20). The following verse (Psalm 2:7) may refer to Messiah’s anointing to His priestly ministry; see comments there. More likely, however, the present verse (v.6) refers to the lower city of Jerusalem where the Davidic palace stood (see Psalm 48:1-2). It was only late in David’s reign that Moriah was purchased from Araunah the Jebusite as a place for the temple (2 Samuel 24:15-25; 2 Chronicles 3:1). Thus, while verse 7 may refer to Messiah’s priestly ministry, verse 6 more likely refers to His kingly ministry and His coronation at the Second Coming.

v. 7a אֲסַפֶּרָה אֵל תֵּק יְהוָה Let me tell about the decree of Yahweh

²⁸ Allen P. Ross, “Psalms” in John F. Walvoord, Roy B. Zuck, ed., *The Bible Knowledge Commentary: An Exposition of the Scriptures*, Vol. 1 (Wheaton, IL: Victor Books, 1983), 791. Though this fine commentary notes, “**Holy hill** is a synonym for the temple mount (cf. Pss. 3:4; 15:1; 24:3; 78:54; Dan. 9:16, 20; Obad. 16; Zeph. 3:11),” this can only be true for later references.

With this verse, the third main section of the Psalm begins.

- **סָפַר** Pi Impf 1cs cohort. “count, recount, tell, make known.” This verb, with its change from third person to first person, suggests a discourse shift. In verse 7 the scene shifts from the millennial coronation of Messiah to a previous time that prepares the way for his future coronation.
- **אֶל** Prep “to,” “into” After verbs of speaking, it can mean “in consideration of,” “concerning,” “about.” “אֶל אֲמַר concerning Gn 20², הַשְּׂמוּעָה אֵל הַיְשׁוּעָה the news about 1S 419.”²⁹
- **חֹק** “law,” “regulation,” “prescription,” “rule,” “statute,” “decree.” See comments below on “I myself have begotten you this day.”

v.7b **אָמַר אֵלַי בְּנִי אֶתָּה** He said, You are a son to me.

v.7c **אֲנִי הַיּוֹם יִלְדֶתיךָ** I myself have begotten you this day.

The vast majority of commentators today understand this as a coronation formula.³⁰ The idea was first propounded by Gerhard von Rad who, in 1947, “argued that the Judean enthronement ritual was heavily dependent on the corresponding Egyptian ritual,” and that “the **חֹק** of Ps 2:7” was “the Judean counterpart of the Egyptian *nḥb.t*, the royal protocol that the deity writes and presents to the new king along with the crown at the time of the latter's coronation.”³¹ Von Rad’s teacher, Albrecht Alt, later, in 1950, expanded on this thesis and suggested that the speaker was

²⁹ Koehler and Baumgartner, 51.

³⁰ E.g., Ross, 792; Victor Harold Matthews, Mark W. Chavalas and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, (Downers Grove, IL: InterVarsity Press, 2000), Ps 2:7; I. Howard Marshall, “Acts.” in G. K. Beale, and D. A. Carson, ed., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academics, 2007), 584-85.

³¹ J.J.M. Roberts *The Bible and the Ancient Near East*, (Winona Lake: Eisenbrauns, 2002), 143.

not the deity, but heralds sent out by the royal court to announce the coronation of the new king.³² Dr. J.J.M. Roberts, in a chapter entitled “Whose Child Is This? Reflections on the Speaking Voice in Isaiah 9:5,”³³ has demonstrated quite convincingly that von Rad’s view is highly untenable. Roberts undertakes an extensive review of Ancient Near Eastern literature relevant to coronation ceremonies, and shows conclusively that the adoption rituals whereby the deity adopts the new king as his “son” never use the language of “begetting” in connection with such rituals, making it extremely unlikely that these coronation rituals of the Ancient Near East form the background to such texts as Psalm 2:7 and Isaiah 9:5 (Engl. 9:6). Despite the fact that nearly every commentary written since 1950 has viewed Psalm 2:7 as a coronation ritual, we must now reject that view and take another look at just what this “decree” (קִרְיָה) really was. That it is connected with the Davidic kingship is certain, but this is based, not on Ancient Near Eastern custom, but on the statement of 2 Samuel 7:14, “I will be his Father, and he shall be My son.” In relation to a descendent of David it must be asked, at what point is the Davidic descendant announced to be Yahweh’s son? In the case of Solomon, Rehoboam and most Judean kings, it may be assumed that the king’s anointing coincided with his coronation, and that therefore the day of his anointing/coronation is the same as the day on which he was considered to have become Yahweh’s son. That would be normal. However, this was not the case for David. In David’s case, his anointing occurred in Bethlehem years before his coronation in Hebron. It was at his anointing, not his coronation, that David was already considered to be God’s king. Note Yahweh’s words to Samuel in 1 Samuel 16:1, “I have seen among his [i.e. Jesse’s] sons *my*

³² Ibid.

³³ Ibid., ch. 13.

king (לִי מֶלֶךְ).”³⁴ It appears, then, that designation as God’s king is associated with the anointing, rather than with the coronation. In most cases, this is an irrelevant nuance; however, in the case of Yeshu‘a, there is a parallel to David, in that Yeshu‘a’s anointing precedes His coronation by many years. The “decree” (הֵקֵן), therefore, appears to point to the prophetic announcement made at the time of Messiah’s anointing, thus designating Him as the divine appointee to kingship.³⁵

- יִלְדֶנִי Q Perf 1cs w/2ms obj. suff. יִלֵּד “give birth, beget” metaph. “bring forth”

That the “day” referred to here is the day of anointing, not of coronation, seems borne out by the comment in Keil and Delitzsch:

The verb יִלְדֶנִי ... unites in itself, like γεννᾶν, the ideas of begetting and bearing (LXX γεγέννηκα, Aq. ἔτεκον); what is intended is an operation of divine power exalted above both, and indeed, since it refers to a setting up (נָסַד) in the kingship, the begetting into a royal existence, which takes place in and by the act of anointing (מָשַׁח). Whether it be David, or a son of David, or the other David, that is intended, in any case 2 Sam. 7 is to be accounted as the first and oldest proclamation of this decree; for there David, with reference to his own anointing, and at the same time with the promise of everlasting dominion, receives the witness of the eternal sonship to which Jahve has appointed the seed of David in relation to Himself as Father, so that David and his seed can say to Jahve: אָבִי אַתָּה, Thou art my Father, 89:27, as Jahve can to him: בְּנִי אַתָּה, Thou art My son. From this sonship of the Anointed one to Jahve, the Creator and Possessor of the world, flows His claim to and expectation of the dominion of the world.³⁶

The perfect tenses of verse 7 make a marked contrast with the imperfect of verse

8. אָמַר, יִלְדֶנִי, “He said, I have begotten you” (v. 7). אֶתְּנֶנָּה “I will give” (v. 8). The declaration of Sonship precedes the exercise of regal authority. Though not required by these verb tenses, certainly Psalm 2 allows for seeing an extended period of time between

³⁴ In this light, it is intriguing to consider the prospect that David and Samuel may even have met together prior to Saul’s death to discuss the future administration of his kingdom. Such a notion is perhaps suggested by 1 Chronicles 9:22, though most commentators reject such an interpretation.

³⁵ See further comments under the treatment of Mt 3:17, *infra*.

³⁶ Keil and Delitzsch, 56-57.

the Messiah's anointing and His coronation, parallel to what occurred historically in the life of David. Thus with Yeshu'a, His public anointing at the baptism, precedes His exercise of regal authority to be realized at the Second Coming.

v.8a שְׁאַל מִמֶּנִּי וְאֶתְּנָה לְגוֹיִם נַחֲלָתָהּ Ask from me, and I will give the nations [for] your inheritance

- שְׁאַל Q Impv masc sing שאל “to ask”
- אֶתְּנָה Q Impf 1cs cohort. נתן “to give.” The cohortative expresses a “Declaration of intent.”³⁷
- גוֹיִם The very ones who were in rebellion against Yahweh and His anointed in v.1! When Messiah inherits them, there is a fundamental change in the order of the nations of the world.
- נַחֲלָתָהּ fem. noun + 2ms poss. suff. נָחַלָה “hereditary property,” double accusative. This noun signifies “in the case of conquest, hereditary division of the property between an individual or the family as their share of the booty, consisting of lands.”³⁸

v.8b וְאַחֲזֵתֶּךָ אֶפְסֵי-אָרֶץ and your property, the ends of the earth

- אֶחָזֵתֶּךָ fem. noun + 2ms poss. suff. אָחַזָה “property” (esp. landed property)
- אֶפְסֵי “extremity,” “end.” In Akkadian and Sumerian *apsū* signifies the sea of fresh water surrounding the world.³⁹ The same expression אֶפְסֵי-אָרֶץ occurs in 1 Samuel 2:10 in Hannah's song of thanksgiving, in a verse remarkably similar to Psalm 2 in many ways.

³⁷ Van der Merwe, Christo, Jackie Naudé, Jan Kroeze et al. *A Biblical Hebrew Reference Grammar*. Electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997), 152, §19.4.3.3.

³⁸ Koehler and Baumgartner, 687.

³⁹ Koehler and Baumgartner, 79.

Those who contend with the LORD will be shattered; Against them He will thunder in the heavens, The LORD will judge the ends of the earth; And He will give strength to His king, And will exalt the horn of His anointed.

Other references where this phrase occurs with probably millennial significance include Isaiah 45:22; 52:10; Jeremiah 16:19; Micah 5:3; Zechariah 9:10; Psalm 22:28; 59:14; 67:8; 72:8; 98:3. LXX τὰ πέρατα τῆς γῆς is different from Matthew 28:20 τῆς συντελείας τοῦ αἰῶνος and Acts 1:8 ἕως ἐσχάτου τῆς γῆς. The reference in Psalm 2:8 is regional, while the references in the Gospels appear to be more temporal. The Great Commission is not given in such a way as to recall the Messiah's rule as described in Psalm 2:8, as Postmillennialism and Amillennialism would have it. The giving of the Gentile nations to the Messiah as envisioned in Psalm 2 finds a better New Testament parallel in Matthew 25:31-34,

But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. Then the King will say to those on His right, "Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

v.9a **תִּרְעַם בְּשֵׁבֶט בַּרְזֶלֶל** You will shatter them with an iron scepter

- **תִּרְעַם** Q Impf 2ms + 3mpl obj. suff. רעע "to smash," "to shatter." The LXX differs from the Masoretic text at this point: "The LXX (Syr., Jer.), which renders ποιμανεῖς αὐτούς ἐν ῥάβδῳ (as 1 Cor. 4:21) σιδηρᾷ, points it **תִּרְעַם** from רַעָה."⁴⁰ But the Masoretic text is to be preferred. Dr. Ross explains, "LXX's **rule** is similar to 'break,' but 'rule' does not do

⁴⁰ Keil and Delitzsch, 57.

justice to ‘shatter’ or to the context. The verse describes the beginning of the rule, putting down rebellion.”⁴¹

- **לְשֵׁבֶט** Prep. **בְּ** + **לְשֵׁבֶט** masc. sing. noun “stick,” “rod,” “scepter,” “tribe” In a context like this, the noun refers to the rod of ruling authority, rather than the tribe that is ruled. Koehler and Baumgartner comment on the relationship between these two ideas: “It should be noted that in General Semitic the basic meaning of **לְשֵׁבֶט** is stick, staff, sceptre The sbst. then develops in meaning from ‘the sceptre of authority’ ... to signify a group of people under the command of ‘the one who holds the scepter.’”⁴²

In Isaiah 11:4, the Messiah strikes the wicked with the “rod of his mouth” (**לְשֵׁבֶט פִּי**). In Micah 7:14 and Psalm 23:4 the Messiah will lead His people with a shepherd’s rod. **לְשֵׁבֶט** refers to a sovereign’s scepter with reference to the Messiah in Genesis 49:10.⁴³

- **בְּרִזְזָל** “iron.” An “iron scepter.” Israel was late coming into the Iron Age. Even in the time of Saul and Jonathan an iron implement was a rarity among Israelites (see 1 Samuel 13:19-22). For David, reference to an “iron” scepter would doubtless have signified both the latest in technology and a symbol of invincible authority.

v.9b **כְּכֵלֵי יוֹצֵר הַנְּפִצָּם** like a vessel of one who forms it [i.e., a potter’s vessel] you will smash them.

- **כְּכֵלֵי** – **כְּ** “as,” “like” + **כֵּלֵי** masc sing noun “vessel.” This should be understood as being in construct with the following noun – “a vessel of one who forms [it]” (i.e. a vessel that

⁴¹ Ross, 792.

⁴² Koehler and Baumgartner, 1388.

⁴³ The sovereign’s scepter used of men in Jdg 5:14; Is 9:3; 14:5; Ezk 19:11; Am 1:5, 8.

belongs to the potter himself). One who purchases a vessel would be foolish to smash it, but a potter who formed a vessel, and was then displeased with the way it turned out, might easily be expected to smash it to pieces. The figure in this Psalm is of the Lord who formed the nations, but who has become displeased with the way they have turned out. In their rebellion against him, he smashes them to pieces. The New Testament parallel might well be seen in the Gentile “goat” nations of Matthew 25:41-46.

- יִצַּר Q act ptcpl masc sing “to form, fashion, create.”
- תִּנְפְצֵם Pi Impf 2ms + 3mpl obj suff. נִפֵּץ both Qal and Pi‘el, “to smash to pieces.” On shattering nations like a vessel, compare Jeremiah 50:21-23.

v.10a וְעַתָּה מְלָכִים הַשְׁכִּילוּ And now, O kings, understand

Note here in v. 10 the subject-verb/verb-subject parallelism again, as in vv.1-2. In this closing section of the Psalm the discourse shifts from Yahweh’s speaking to the Messiah, to His addressing of the Gentile rulers. These rulers are exhorted to forsake their foolish conspiracy and follow the wise road of submission to Yahweh and His Messiah.

- עַתָּה adverb “now.”
- מְלָכִים As the גֹּיִם of v. 8 parallel the גֹּיִם of v. 1, so here the מְלָכִים parallel the מְלָכֵי־אֲרָץ of v.2, although the modifying אֲרָץ will be used with the following שְׁפִטִי.
- הַשְׁכִּילוּ High Impv masc pl. שָׁכַל (Qal “to have success”). In the hiph‘il stem, this verb means “to understand, comprehend, have insight, be successful.”

v. 10b הִנְסִיחוּ שְׁפִטִי אֲרָץ Be instructed, O judges of the earth

- הִנְסִיחוּ Niph Impv masc pl יָסַר (Qal “to instruct”) Niph “to be instructed.”
- שְׁפִטִי אֲרָץ instead of מְלָכֵי־אֲרָץ v.2.

v. 11a **אֶת־יְהוָה בְּיִרְאָה עֲבָדוּ** Serve Yahweh with fear

- **עֲבָדוּ** Q Impv masc pl **עבד** “to serve, toil, work”
- **בְּיִרְאָה** prep. **בְּ** “in” “with” + **יִרְאָה** noun fem sing “fear.”

v.11b **וְיִגִּילוּ בְרַעְדָּה** and rejoice with trembling

- **יִגִּילוּ** Q impv masc pl **גיל** “to shout in exultation, rejoice.”
- **בְּרַעְדָּה** prep **בְּ** “in” “with” + **רַעְדָּה** noun fem sing “quaking” “trembling.”

v.12a **נִשְׁקוּ־בֵר** kiss the son

- **נִשְׁקוּ** Pi impv masc pl **נשק** (both Q and Pi) “to kiss”
- **בֵר** Aramaic loanword “son” (occurs 25x in the Hebrew portions of the Tanak). The reason for the use of this Aramaic term has been debated by the commentators and exegetes. In verse 7, the Hebrew form **בֶּן** occurs.

Aramaic was used widely in Syria-Palestine from at least the ninth century BCE. Moreover, the context here presents foreign nations and their kings (Aramaic speaking?) as the ones whom the psalmist is addressing. God speaking to his chosen king uses the word **בֶּן** (“son”) in v. 7. As Craigie suggests, ‘the poet deliberately uses a foreign word (loan-word) to dramatize his poetic intent at this point’ in v. 12.⁴⁴

The use of the Aramaic, rather than the Hebrew, also avoids the assonance of **בֶּן בֶּן** that would have occurred had the Hebrew word been used.⁴⁵ As to the possibility of **בֵר** being from a Hebrew root meaning “pure” (as in Psalm 19:9; 24:4; 73:1), Dr. Ross comments:

⁴⁴ Duane Christensen, “Psalm 2:1–12 Translation, Logoprosodic Analysis, and Observations A Royal Psalm Composed for a Coronation,” <http://www.bibal.net/04/proso/psalms-ii/pdf/dlc_ps002-001-j.pdf>, accessed Jan. 30, 2011.

⁴⁵ See Keil & Delitzsch.

Unusual in the verse is the apparent use of *bar*, an Aramaic word for son. Therefore the versions translate it differently. Jerome rendered it, “Give pure (*bar* is a Heb. word for pure) worship,” or “Worship in purity,” rather than translating the word as “son.” However, in an address to the nations an Aramaic term was not out of place. Moreover, “kiss” pictures homage (cf. 1 Kings 19:18; Hosea 13:2).⁴⁶

v.12b פִּן־יִאַנֶּף וְתֵאבְדוּ דְרָךְ lest he is angry and you be destroyed [in] the way

- יִאַנֶּף Q impf 3ms אָנַף “to be angry”
- תֵּאבְדוּ Q impf 2mpl אָבַד “to become lost,” “go astray,” “perish,” “be destroyed,” “be carried off.”
- דְרָךְ Most translations insert a preposition “in” at this point. Keil and Delitzsch explain: “This דְרָךְ is the *accus.* of more exact definition. If the way of any one perish. 1:6, he himself is lost with regard to the way, since this leads him into the abyss.”⁴⁷

v.12c כִּי־יִבְעַר כְּמַעַט אָפוּ because his anger will burn quickly

- יִבְעַר Q impf 3ms בָּעַר “to burn, scorch, blaze up, consume.”
- כְּמַעַט “quickly” (כֶּ + מָעַט “a little,” but the compound form is used adverbially to mean “quickly”)

v.12d אֲשֶׁר־יִפְלֹחֻסִי בּוֹ Blessed are all who take refuge in him.

- יִפְלֹחֻסִי Q act ptcl חָסָה “to take refuge” compare Akkadian *hesū* (AHw. 342) and Eth. *hasawa* to cover, hide, orig. meaning to hide oneself.⁴⁸

⁴⁶ Ross, 792.

⁴⁷ Keil and Delitzsch, 58.

⁴⁸ Koehler and Baumgartner, 337.

Chapter 2

New Testament References

Acts 4:25–26

... who by the Holy Spirit, *through* the mouth of our father David Your servant, said, ‘Why did the Gentiles rage, and the peoples devise futile things? The kings of the earth took their stand, and the rulers were gathered together Against the Lord and against His Christ.’

Following the healing of a lame man by Peter, both Peter and John were arrested and brought before Caiaphas, the priests and the ruling authorities. Upon their release and return to the congregated believers, the believers cited Psalm 2:1-2 as a description of these ruling authorities’ collaboration with the Gentiles in crucifying Yeshu‘a. Since this is a spontaneous response of the believers to developing circumstances, it cannot be assumed that this carries the same weight as apostolic teaching. It seems clear from such passages as Acts 1:6 and 15:15-16, that the early church expected the return of Yeshu‘a and the subsequent establishment of the kingdom during their lifetimes. It is likely that the disciples in Acts 4 thought that their persecution as followers of Yeshu‘a was a fulfillment of Psalm 2:1. However, this is not sufficient Biblical authority to assert that Psalm 2:1 was in fact being fulfilled at that time. We cannot accept the “suggestion of Dibelius that in Acts 4:23–31, Luke reworks an early Christian exegesis of Psalm 2.”⁴⁹

⁴⁹ Beverly Roberts Gaventa, “To Speak Thy Word With All Boldness Acts 4:23–31” in *Faith and Mission Volume 3*, 2 (Wake Forest, NC: Southeastern Baptist Theological Seminary, 1985), 77.

One attempt to explain the reference to Psalm 2:1 in this passage while avoiding the conclusion that this is a specific fulfillment of the Psalm is to make Psalm 2:1 a “generic rather than a specific prediction.” For example, Bruce Baker has written,

... the introductory statement found in Acts 2:25 lends itself to a generic rather than a specific prediction. The formula “You spoke by the Holy Spirit through the mouth of your servant, our father David” actually says little about the quotation itself except for its authenticity as Scripture. It is not called a prediction, neither is there any language of fulfillment. Rather it seems to say that this is a statement that, while uttered in the past, is always true. The fact is that the rulers and powers of this world have always been in rebellion against God. Their on-going rebellion against His Anointed One through their persecution of the Church is merely a continuation of that rebellious activity.⁵⁰

However, this requires seeing Psalm 2 as something less than a genuine prediction about Yeshu‘a. To be sure, there are Psalms that are “Messianic” only in the sense that, while speaking specifically of the author’s (e.g., David’s) experience, they may also be considered as speaking generically about God’s chosen servants, and ultimately about the Messiah. On the other hand, there are other Psalms that are “Messianic” as specific predictions about Yeshu‘a. For example, the prophecy of Christ’s resurrection in Psalm 16:10 could not have been fulfilled by David; thus, it is a specific prediction of Yeshu‘a’s resurrection.⁵¹ Psalm 2 falls in the same class of prophecy as does Psalm 16. David, for example, was neither anointed nor crowned on Mt. Zion, as the Messiah will be.⁵² Psalm 2 is not a general description of any OT Davidic king; it is a specific prediction that can be fulfilled only in the Messiah.

⁵⁰ Bruce A. Baker, “Luke’s Use of the Old Testament, Part 3” in *Conservative Theological Journal Volume 8*, 23 (Fort Worth, TX: Tyndale Theological Seminary, 2004), 30-31.

⁵¹ See an excellent discussion of this in Raju D. Kunjummen, “The Single Intent of Scripture — Critical Examination of a Theological Construct,” *Grace Theological Journal Volume 7*. (Winona, IN: Grace Seminary, 1986), 105-106.

⁵² In fact, if Solomon’s coronation established a precedent in Israel, then the normal place of coronation would be at Gihon Spring (1Ki 1:33, 34, 38), a considerable distance from Mt. Zion.

Revelation 19:19

And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army.

This vision given to the apostle John assigns the fulfillment of Psalm 2:1-2 to a future assembling of Gentile armies under the leadership of the antichrist. One might even venture to say that this reference corrects the misconception of the congregation in Acts 4:25-26.

Matthew 3:17 (Mark 1:11; Luke 3:22)

... and behold, a voice out of the heavens said, “This is My beloved Son, in whom I am well-pleased.”

At the baptism of Yeshu‘a God’s voice from heaven makes this affirmation about the identity of Yeshu‘a. The words are a combination of Psalm 2:7 and Isaiah 42:1.⁵³ It is assumed by many commentators that these words “form a kind of ‘coronation formula’ for Jesus.”⁵⁴ However, one must ask the question whether this was truly his “coronation.” If the Messiah’s career parallels in some respects the career of David, it must be remembered that David’s anointing preceded his coronation by many years. Similarly, Yeshu‘a’s baptism appears to be an anointing unto kingship without an actual beginning of kingly rule. Comments earlier in this paper under the verse-by-verse commentary on Psalm 2 have shown that Psalm 2:7 is likely a reference to the prophetic announcement of the Messiah’s anointing, rather than to the more commonly accepted idea that reference there is to His coronation. The decree declares Him to be the Son. The baptism anoints the Son to be king. The Second Coming will crown the Son as

⁵³ David J. MacLeod, “The Baptism of Christ, or: The Anointing of the King,” *Emmaus Journal* Volume 9, 2 (Dubuque, IA: Emmaus Bible College, 2000), 148; Rick E. Watts, “Mark” in G. K. Beale, and D. A. Carson, edd., *Commentary on the New Testament Use of the Old Testament*. (Grand Rapids: Baker Academics, 2007), 122 .

⁵⁴ MacLeod, 148.

Davidic king. MacLeod speaks to the distinction between the anointing of Christ and the assumption of his kingly office.

Memorable are God's words to Samuel about David, "*Anoint him, for this is he.*" The thought is that Jesus is publicly anointed. "Dear world," God says, "this is it, here He is!" In a sermon on this text, Luther says that everything promised in the Old Testament points in some way to Jesus' baptism.... This installation takes place at the resurrection of our Lord (cf. Rom. 1:4; Heb. 1:4–5).... The reference [at Jesus' baptism] could be to Messianic Sonship for two reasons: (1) The allusion to Psalm 2, and (2) the fact that the baptism of Jesus is His anointing to the Messianic office. Jesus does not, of course, assume the Messianic office of "Son of God" until His resurrection (Rom. 1:4; Heb. 1:4–5). His baptism is His anointing for office; His resurrection marks His installation into the office.⁵⁵

Matthew 17:5 (Mark 9:7; Luke 9:35)

While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen to Him!"

Similar to the words spoken at Yeshu'a's baptism, these words are heard on the Mt. of Transfiguration. This event fulfills Yeshu'a's prediction that some of his disciples would not taste of death until they had seen "the Son of Man coming in His kingdom" (Matthew 16:28). This declaration of the Messiah's Sonship is similar to that which occurred at His baptism. It is not a coronation, but a declaration of the One who is destined one day to be crowned as Davidic king. The divine declaration here adds to that at the baptism the words, "listen to Him." This addition apparently focuses on the Messiah's prophetic ministry, reflecting the promise of Deuteronomy 18:15 and the coming of a prophet like Moses. It is this One, above all other prophets, who must be heeded; hence, the departure of both Moses and Elijah from the scene. Dr. Stuart Weber comments, "The command to the disciples was 'Listen to him,' elevating the word

⁵⁵ MacLeod, 146. The position taken in this paper differs with MacLeod's view of how Christ's resurrection relates to His installation to the kingly office (see comments *infra* on Acts 13:33). Still, his comments on the distinction between anointing and installation are *apropos*.

of Jesus above the words of Moses and Elijah. Indeed, Moses himself commanded God's people to heed the prophet 'like me' who would come (Deut. 18:15)."⁵⁶

John 1:49

Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."

This linking of "Son of God" with "King of Israel" appears to be an allusion to Psalm 2:6-7. Nathaniel's confession reveals the generally accepted view of first century messianic expectation; namely, that the arrival of the Messiah must coincide with His kingly rule. The fact that Nathaniel believed this does not necessarily affirm that it is correct. "Nathanael's evaluation of Jesus was hardly yet all encompassing."⁵⁷ Furthermore, to identify Yeshu'a as the king is not quite the same as saying that He has been crowned or that He is yet exercising regal authority. For example, when the wise men came to worship "the one born king of the Jews (Matthew 2:2) they did not believe He was yet reigning as king, even though it was still appropriate to identify Him as the king.

Acts 13:33

... that God has fulfilled this *promise* to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.'

The English translation appears to tie the words of Psalm 2:7 with the resurrection. However, the Greek text does not make this connection unambiguously. The words "in that He raised up Jesus" translate a circumstantial participial phrase (ἀναστήσας Ἰησοῦν). The comparative clause likely refers, not to this participial phrase, but to the main clause, "God has

⁵⁶ Stuart K. Weber, *Matthew*, Holman New Testament Commentary; Holman Reference, Vol. 1, (Nashville, TN: Broadman & Holman Publishers, 2000), 270; Watts, 186-87.

⁵⁷ Gerald L. Borchert, *John 1-11*, The New American Commentary, Vol. 25A (Nashville: Broadman & Holman Publishers, 2001), 148.

fulfilled” (θεὸς ἐκπεπλήρωκεν). In other words, the identification of Yeshu‘a as the anointed one of Psalm 2:7 affirms that He is indeed the Savior. This identification of Yeshu‘a as Savior was made at His baptism (and affirmed at the transfiguration). The resurrection serves as further proof. But it is not necessary to tie Psalm 2:7 directly to the resurrection.

Hebrews 1:5

For to which of the angels did He ever say, “You are My Son, Today I have begotten You”? And again, “I will be a Father to Him And He shall be a Son to Me”?

The author of Hebrews here combines citations from Psalm 2:7 and 2 Samuel 7:14 as support for his assertion in verse 4 that the Son is “so much better” (τόσουτος κρείττων) than the angels. Steyn remarks on the structuring of these citations, “... the two quotations (Ps 2 and 2 Sam 7) ... form a chiasm (A B B' A'). The first and last lines concern sonship and frame the second and third lines, which speak of paternity.”⁵⁸ The citation of Psalm 2:7 in this verse says nothing about whether Yeshu‘a began to exercise His kingly office at the First Coming, only that He has a status declared to be higher than the angels. Dr. Zane Hodges remarks concerning the significance of the title “son” in this respect: “... the writer was thinking of the title **Son** in the sense of the Davidic Heir who is entitled to ask God for dominion over the whole earth (cf. Ps. 2:8). In this sense the title belongs uniquely to Jesus and not to the angels.”⁵⁹

Hebrews 5:5

So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU”;

⁵⁸ Steyn, 264. Also, Ellingworth, 112.

⁵⁹ Zane C. Hodges, “Hebrews” in John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, edd. *The Bible Knowledge Commentary: An Exposition of the Scriptures*, Vol. 2 (Wheaton, IL: Victor Books, 1983), 781.

This is the second time the author of Hebrews has cited Psalm 2:7, only this time it is in a very different connection. In Hebrews 5 the theme has shifted to a discussion of Christ's high priesthood, and Psalm 2:7 appears to be linked together with Psalm 110:4. The nature of this apparent link, however, has evoked considerable discussion among exegetes. Psalm 2 has virtually no connection to a priestly ministry in its original setting. So, in what sense should it be linked with Psalm 110? And, if it is legitimately tied to Psalm 110, is there a suggestion that the author of Hebrews saw the coronation of Messiah as being somehow fulfilled at the ascension? First, it should be noted, as has been stated earlier in this paper, that Psalm 2:7 does not refer to the Messiah's coronation, but to a declaration of His kingship, tied to an earlier anointing. Second, Psalm 110 identifies the Messiah as both an appointed king in waiting (verses 1-3), a present priest like Melchizedek (verses 4-5), and a future coming king in victory and power (verses 6-7).⁶⁰ So, while Psalm 2 does not directly relate to Messiah's priestly ministry, it does have a legitimate connection to Psalm 110. One explanation for the linking of these two Psalms is the possibility that Messiah's anointing was for both kingship and for priesthood.⁶¹ However, the grammar of Hebrews 5:5-9 suggests a different explanation. Verse 5b introduces the quotation of Psalm 2:7 with the nominative substantive ὁ λαλήσας. This nominative anticipates the completion of the clause by introduction of a finite verb in the third person singular of which the nominative should serve as the subject. However, before the predicate portion of the clause is introduced, the clause is interrupted by a long sequence of five subordinate clauses as follows:

- v. 5b, direct discourse clause: Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε
- v. 6a, comparative clause: καθὼς καὶ ἐν ἑτέρῳ λέγει

⁶⁰ George Gunn and Jerry Neuman, "Psalm 110 and Progressive Dispensationalism" <<http://www.shasta.edu/admin/userfiles/resourceDocuments/psalm110full.pdf>> accessed April 16, 2011, 5-7.

⁶¹ Hodges, p. 791.

- v. 6b, direct discourse clause: Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ
- v. 7, relative clause: ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σφάζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας
- v. 8 concessive clause: καίπερ ὢν υἱός, ἔμαθεν ἀφ’ ὧν ἔπαθεν τὴν ὑπακοήν

It is not until verse 9 that the author completes the main clause begun in verse 5; however, by this time, the original nominative has been lost sight of, and the main clause has been restructured in an instance of anacoluthon with a finite form of the verb γίνομαι: ἐγένετο ... αἴτιος σωτηρίας αἰωνίου (He became the cause of eternal salvation) where the subject is no longer the speaker of verse 5, but the Son who is being described. The main verb originally in the author’s mind is implied by the first clause of verse 5, Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα (Thus Christ also did not glorify himself to become a high priest), where the finite verb δοξάζω is completed by the infinitival form of γίνομαι. A likely reconstruction of the grammatical structure initially in the author’s mind would be: ἀλλ’ ὁ λαλήσας πρὸς αὐτόν, Ὑιὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε, ... αὐτὸν ἐδόξασεν γενηθῆναι αἴτιον σωτηρίας αἰωνίου (But He who said to him, “You are my Son, today I have begotten you,” ... has glorified him to become the cause of eternal salvation).

The reference to Psalm 2:7 is probably not intended to be linked with Psalm 110 as much as it is merely looking back to the earlier citation of Psalm 2:7 in Hebrews 1:5. The quote in Hebrews 5:5 begins with ὁ λαλήσας, which reminds the reader of the introduction to chapter 1, ὁ θεὸς λαλήσας (Hebrews 1:1), where Psalm 2:7 was initially quoted.⁶² In other words, the author of Hebrews is saying that the same One who exalted the Son above the angels (Hebrews 1:5) has also glorified Him to become high priest (Hebrews 5:1-9). This is essentially the conclusion to which Ellingworth comes: “... the same God who (as was already well known) had named Jesus

⁶² Steyn, 274.

as his Son had also appointed him high priest, and that the giving of both titles was attested in scripture.”⁶³

Hebrews 1:2

... in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

There may be an allusion to Psalm 2:8 here with its references to "inheritance" (κληρονομίαν), and "possession" (κατάσχεσιν) and the term "heir" (κληρονόμον) in Hebrews 1:2.⁶⁴ If so, the notion of “appointing” (τίθημι) may be significant to our understanding of how we should view the fulfillment of Psalm 2. When τίθημι is used in the sense of “appoint” it suggests the possibility of a future fulfillment. For example, in Romans 4:17, Paul cites Genesis 17:5, Πατέρα πολλῶν ἐθνῶν τέθεικά σε (I have appointed you a father of many nations). This meant that in the (distant) future, Abraham would be a father of many nations, but the nations were not yet in existence. Likewise, here in Hebrews 1:2, when it is said that God has “appointed” (ἔθηκεν) the Son to be heir of all things, this means that Yeshu‘a will one day inherit the Gentile nations. His actual coronation/enthronement has not yet taken place at the time of the writing of Hebrews but awaits a future day. Some exegetes counter that τίθημι has the sense of “make,” not “appoint” in Hebrews 1:2. “Τίθημι overlaps in meaning with κτίζω, used of wisdom in Pr. 8:22, and with ποιέω, used of Moses in Heb. 3:2.”⁶⁵ But this is an arbitrary

⁶³ Ellingworth, 282. Guthrie writes that the quote of Ps 2:7 here "plays more of a structural role than a theological role... Its primary function is to aid in introducing Ps. 110:4, which then becomes a focus of the author's discussion on Christ's appointment as a superior, Melchizedekian high priest," George H. Guthrie, "Hebrews" in G. K. Beale, and D. A. Carson, ed., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academics, 2007), 960.

⁶⁴ Steyn, 275-76.

⁶⁵ Ellingworth, 94.

decision. While τίθημι *might* mean “make,” it could equally well mean “appoint.” In this writer’s opinion, “appoint” suits the original context of Psalm 2 better.

Revelation 2:27

AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father;

In the closing lines to Yeshu‘a’s letter to Thyatira Psalm 2:9 is cited as part of God’s promise to those who overcome and keep Yeshu‘a’s works. As cited in Revelation 2:27, the main verb of Psalm 2:9 has undergone a change from second person to third person in order to apply the meaning to believers, rather than to Messiah himself. The LXX’s ποιμανεῖ⁶⁶ is used for the original מְרִעֵם. This should probably not be seen as an intentional change on the part of the author of the letter to Thyatira, but is merely using the available, recognized translation.⁶⁷ For this reason, one should not attribute specific meaning to “shepherding” as opposed to “ruling.”⁶⁸ See further comments above in the verse-by-verse commentary. Dr. Thomas’ comment is to the point: “The overcomer will join Christ in destroying the nations who oppose Him.”⁶⁹

Further comments on the relevancy of this verse appear below under the evaluation of Progressive Dispensationalism.

⁶⁶ LXX retains the second person ποιμανεῖς.

⁶⁷ It is also possible that the author of Rev 2:27 has made his own translation from the Hebrew, since ποιμαίνω “also [has] the meaning of ‘destroy’ or ‘devastate’ (cf. Mic. 5:5[6]; Jer. 6:3; 22:22....” G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text* (Grand Rapids, Mich.; Carlisle, Cumbria: W.B. Eerdmans; Paternoster Press, 1999), 267.

⁶⁸ Robert L. Thomas, *Revelation 1-7 An Exegetical Commentary* (Chicago: Moody Press, 1992), 233. Dr. Walvoord, in the Bible Knowledge Commentary, sees this shepherding as “indicating that they will not simply be administering justice but will also, like a shepherd using his rod, be dealing with his sheep and protecting them as well,” John F. Walvoord, “Revelation” in John F. Walvoord and Roy B. Zuck, ed., *Bible Knowledge Commentary*, Vol. 2 (Wheaton, IL: Victor Books, 1983), 938.

⁶⁹ Ibid. Also, Kendell H. Easley, Vol. 12, “Revelation” in *Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 1998), 42.

Revelation 12:5

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.

In this vision, the woman (Israel) gives birth to a male child (Yeshu‘a). The birth is clearly a reference to the First Coming of Christ. At the First Coming, His rule is said to be yet future (μέλλει + infinitive).⁷⁰ Of course, future to his birth could refer to the baptism, crucifixion, resurrection, ascension, or Second Coming. But the next clause, “and her child was caught up to God and to His throne,” since it refers to the ascension,⁷¹ pushes the fulfillment of his rule to some point in time future to the ascension. Thus, Revelation 12:5 affirms the view that Christ’s kingly rule as foretold in Psalm 2 is to be fulfilled at the Second Coming. Though it is a vast expanse of time to fit into one verse, such a feature is not foreign to prophetic Scripture. Beale notes, “That temporal telescoping is involved in v 4 is suggested by v 5. Now a snapshot of Christ’s entire life — his birth, his destiny of kingship, and his incipient fulfillment of that destiny in his ascent to God’s heavenly throne after his postresurrection ministry — is given in one line.”⁷²

⁷⁰ “to take place at a future point of time and so to be subsequent to another event,” BDAG, 627.

⁷¹ Walvoord, 958; Kendell, 209-210; Thomas, 126; Henry Barclay Swete, *The Apocalypse of St. John*, 2d. ed. (New York: The Macmillan company, 1907), 148. Beale’s insistence that this deliverance refers to Christ’s resurrection, rather than his ascension (Beale, 639) is surely mistaken. The verb ἀρπάζω, occurring also in 1Thess 4:17 of the rapture, followed in Rev 12:5 by the prepositional phrases πρὸς τὸν θεόν and πρὸς τὸν θρόνον αὐτοῦ surely can only refer to the ascension.

⁷² Beale, 639.

Revelation 19:15

From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.

This final New Testament reference to Psalm 2 sees the actual practice of Messiah's ruling authority as beginning with His Second Coming. A futurist interpretation of Revelation places this event at the end of the Tribulation Period. The ἵνα clause may be either purpose or result. In either case it describes action subsequent to Messiah's arrival with the sharp sword. The following future tense ποιμανεῖ further emphasizes the futuristic interpretation of this fulfillment of Psalm 2.

Chapter 3

Progressive Dispensationalism:

Progressive dispensationalists view Christ's present session in heaven as a fulfillment of Christ's ruling with authority over the kings of the earth. Two New Testament passages in particular are seen as being linked with Psalm 2 – Ephesians 1:20-22 and Revelation 2:26-28.

Ephesians 1:20-22

Dr. Craig Blaising wrote:

Ephesians 1:20-22 has Him seated at the right hand of God with “all things in subjection under His feet.” This recalls the promise of an established kingdom in the language of Psalms 2 and 110.⁷³

But surely this requires a very selective reading of Psalm 2. In what possible sense could Christ's present session be said to consist of dashing the nations to pieces like a potter's vessel? And, as the Gospel of grace goes out to all nations, in what sense could it be said that God is speaking to the nations “in His wrath and in His hot displeasure”?

In fact, Paul was not referring to Psalm 2 at all. Rather, the reference is to Psalm 8:6-8,

You make him to rule over the works of Your hands; You have put all things under his feet, all sheep and oxen, And also the beasts of the field, the birds of the heavens and the fish of the sea, whatever passes through the paths of the seas.⁷⁴

The view of the New Testament authors appears to be that, though Christ has been raised to the *position* of ruling authority, He has not yet begun to *exercise* that authority. Hebrews 2:8

expresses this view quite clearly:

⁷³ Blaising, 125.

⁷⁴ NASB.

“You subjected all things under His feet.” For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.

Verses 9-11 of Hebrews 2 go on to suggest that the interim period, before Christ’s exercise of His ruling authority, serves as a time for “bringing many sons to glory” (Hebrews 2:10). In this respect, Christ’s present exercise of authority is limited to the realm of spiritual redemption, not kingly rule. In other words, it is a *priestly* ministry (cf. Psalm 110) not a *kingly* one (as in Psalm 2).⁷⁵ This is reflected in the language of the Great Commission: “All authority (ἐξουσία) is given to me ... therefore, go and disciple all the nations...” (Mt 28:18-19).

Dr. Harold Hoehner comments:

There are some who think Ephesians is talking about a realized eschatology.... Hence, the destruction of the cosmic powers is not at the parousia but at the exaltation of Christ. Yet, in 6:12 Paul warns believers of the evil powers that presently war against them and urges them to put on the armor of God, which indicates that the cosmic powers are still active. In reality Christ is at the right hand of the Father and everything has been subjected under his feet, but the full exercise of that power will not be evident until his return.... At the present, the manifestation of this control is not always evident to us, for there are many inequities, injustices, disasters, unholy actions, and evidences of outright defiance against Christ and God.... Hence, he has the right to exercise his control but chooses not to fully exercise it immediately in every instance of violation against God’s holy character. Certainly, a basic and important illustration of his present use of authority is his current ability to rescue sinners from the most despicable powers of all, Satan and sin....⁷⁶

Similarly, 1 Corinthians 15:24-28 indicates that though God has subjected all things under Christ’s feet, Christ’s work of subjecting all things is yet future.⁷⁷ Blaising’s attempt to link Ephesians 1:22 and Psalm 2 creates too many interpretive problems and is at variance with the way both the Apostle and the author of Hebrews viewed Christ’s present authority.

⁷⁵ One is reminded of the career of David who was anointed as king many years before he began to exercise his kingly authority. One would never suggest that David’s kingdom actually began in any real sense until he was actually crowned in Hebron.

⁷⁶ Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 284.

⁷⁷ *Ibid.*

Revelation 2:26-28

Dr. Darrell Bock is more exegetical in his attempt to link Psalm 2 to Christ's first coming. He appeals to Revelation 2:27 for support:

Another text that confirms the idea of total, bestowed authority to Jesus is Revelation 2:27. This text addresses those who overcome the false teaching in Thyatira. In verse 26 John promises future power over the nations as a reward for faithfulness. Jesus notes that such a reward will allow them to shepherd the nations with a rod of iron, a figure for ruling, judging authority. The power that the disciples will yield is like that Jesus *has already received* (ὡς καὶ ἔλαβεν) from the Father. This language recalls Revelation 1:5-6, Matthew 28:18, and Luke 10:22. The allusion to the power that can shatter earthen vessels recalls Psalm 2:9, a psalm about regal authority in the Davidic, messianic line.⁷⁸

Bock is careful to limit Yeshu'a's present ruling authority in an "already ... not yet" paradigm:

... the visible demonstration of this power is yet to come, as Revelation 19:15 makes clear. Ruling authority is held *already* by Jesus, but it is *not yet* distributed to saints. That distribution awaits his return.⁷⁹

The tension between what Psalm 2 actually describes (dashing in pieces like a potter's vessel, wrath, hot displeasure, perishing in the way, etc.) and the actual situation in the world today (wicked nations prospering, the gospel of grace going out to all people, etc.) is not really resolved by the "already ... not yet" paradigm. As Bock has presented it, the future (i.e. "not yet") distribution of ruling authority to the saints should be commensurate with (comparative significance of ὡς) the present (i.e. "already") ruling authority held by Yeshu'a. But Yeshu'a is not presently speaking in wrath, smashing nations to pieces or ruling over the kings and judges of the earth. This approach to an "already ... not yet" paradigm actually solves nothing, but succeeds only in robbing the future ruling authority of the saints of any plausible meaning.

⁷⁸ Bock, 62, emphasis his. Bock makes reference to the Greek in order to highlight the perfect tense. In a footnote, he writes, "Note the perfect tense here. The authority already exists" (fn. 35).

⁷⁹ Ibid, emphasis his.

Though Bock's argument from Revelation 2:26-27 appears to be exegetically based, it relies on an unlikely analysis of the comparative clause, "as I have already received" (v. 28). Bock has taken this clause as related to "he will shepherd them with a rod of iron" (v. 27). However, this comparative clause is more likely related to the following, "I will give him the morning star" (v. 28), as the punctuation of the UBS and Nestle-Aland Greek texts indicate. Verses 27 and 28 contain two complex sentences, each with a main clause and a comparative clause. The clauses are arranged in chiastic order as follows:

Main Clause 1

Comparative Clause 1

Comparative Clause 2

Main Clause 2

ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ (He will shepherd/destroy them with an iron rod)

ὡς τὰ σκεῦη τὰ κεραμικὰ συντρίβεται, (as the potter's vessel is shattered)

ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρὸς μου, (as I myself have received from my Father)

καὶ δώσω αὐτῷ τὸν ἄστέρα τὸν πρωῖνόν. (I will also give him the morning star.)

Thus, it is not the future ruling authority of the believer that is related to something that Yeshu'a has already received. Rather, what Yeshu'a has already received is related to the believer's receiving "the morning star."

The referent of the "morning star" is not entirely clear. Based on the same figure appearing in Revelation 22:16 ("I am ... the bright and morning star") it seems beyond question

that it refers in some general sense to Christ. But what, specifically, about Christ does this figure portray? In Revelation 2:28 it does not refer directly to Christ Himself. As Dr. Robert Thomas has noted: “The very terms of the sentence itself make a separation between Christ and the gift of ‘the morning star’ He bestows.”⁸⁰ Indeed, some do make it refer to Christ’s sovereign ruling authority, based on the fact that “in Roman times this star was more specifically a symbol for victory and sovereignty (Beasley-Murray).”⁸¹ However, Dr. Thomas counters, “The proposal loses its probability ... in light of the strong disdain for heathen idolatry expressed earlier in the message. Christ would hardly draw His symbolism from heathen thought.”⁸² We must search for the significance of the morning star imagery from the Bible itself, not from Greco-Roman culture. Some expositors have identified the morning star figure with the authority of Davidic rule based on Revelation 22:16, “I am the root and the descendant of David, the bright morning star.” However, this identification assumes that the two phrases are appositional. This is not necessarily the case. Yeshu‘a may have used both expressions because one shows His relationship to Israel (“root and descendant of David”) while the other shows His relationship to the Church (“the bright morning star”).

More likely, the “morning star” imagery is intended to convey the glory that Christ has received as a result of His ascension and exaltation. As *He* has received glory, so shall the faithful believer receive glory?

A preferable understanding of the morning star is the promise that in the messianic kingdom, the righteous will shine as stars. Because the star of the morning was thought to be the brightest, the glory that will follow conquest over the Messiah’s enemies (v. 27) is

⁸⁰ Thomas, *Revelation 1-7*, 235.

⁸¹ Ibid.; Craig S. Keener, *The IVP Bible Background Commentary : New Testament* (Downers Grove, Ill.: InterVarsity Press, 1993), on Rev 2:28; Robert G. Bratcher and Howard Hatton, *A Handbook on the Revelation to John*, UBS handbook series; Helps for translators, (New York: United Bible Societies, 1993), 64.

⁸² Thomas, 235.

indirectly in view (Beckwith). Staunch adherence to the truth is similarly rewarded in Dan. 12:3 where the future privileges of the faithful are likened to the stars (cf. Esdr. 7:97; Enoch 104:2) (Moffatt; Beckwith). This conclusion also resembles the promise of Matt. 13:43 that “the righteous will shine as the sun in the kingdom of their Father” (Alford).⁸³

Thus, Dr. Walvoord states:

The Scriptures do not explain this expression, but it may refer to participation in the Rapture of the church before the dark hours preceding the dawn of the millennial kingdom.⁸⁴

Swete’s view is similar: “Thus the promise points to the Parousia.”⁸⁵ If this is indeed the case, as seems likely, then what Yeshu‘a has already received refers to His ascension, not His ruling authority.

⁸³ Ibid.

⁸⁴ Walvoord, 938.

⁸⁵ Swete, 47.

Conclusion

Yahweh's Messiah, the Lord Yeshu'a, will one day rule as Davidic King over all the nations of the earth. Psalm 2 is a prophetic prediction of that reign. This paper has sought to demonstrate that the language of Psalm 2 does not describe the activities of Christ that are being carried out during the Church Age, but rather describes a future rule to be initiated at the Second Coming. The language employed in its original context in the Psalter points to such a conclusion, and the New Testament references to Psalm 2 support this interpretation. On the other hand, Progressive Dispensational scholars, in agreement with Covenant Theologians, have sought to find a fulfillment of Psalm 2 connected with the First Coming. Progressive Dispensationalists have attempted to support their position by appealing to two New Testament passages: Ephesians 1:20-22 and Revelation 2:26-28. This paper has sought to identify the exegetical problems associated with Progressive Dispensational interpretations of these two passages and indicate how they are in harmony with a Second Coming fulfillment of Psalm 2.

If Psalm 2 were to find a fulfillment at the First Coming of Christ, then the Church must be conceived as some form of the Davidic Kingdom and should be functioning in the world as an expression of that kingdom. Many believers today, wittingly or unwittingly, identify with a kingdom motif for explaining the nature of the Church and its current ministry. However, if Christ has not yet been crowned as king, then the church should not currently be referring to ministry in this age as "kingdom work."⁸⁶

⁸⁶ The NT epistles use a king/kingdom metaphor for the church age only very sparingly (e.g., 1Co 4:8; 1Ti 1:17; 6:15). In a general sense, God is always King over His creation, and over His people, but this is quite distinct from the Davidic kingship of the Messiah.

Christ's present ministry is a priesthood ministry designed to reconcile men to God. His kingly ministry awaits His coming at the Second Advent. The ministry of believers in the present age is one of carrying out Christ's current function as our Great High Priest. Church ministry is not one of establishing a kingdom, but is a ministry of reconciliation, inviting sinners to find peace with God through our Lord Yeshu'a, the Messiah. When the kingly ministry of Christ is initiated, rather than inviting sinners to find peace and reconciliation, His focus among unbelievers in the world will be one of speaking in His wrath and hot displeasure and will consist of dashing to pieces like a potter smashing an unwanted vessel!

Ultimately, the Progressive Dispensational view, along with that of Covenant Theology, assigns to this age a kingdom characteristic that leads to the incorrect conclusions of what some have termed, "lordship salvation." Such a view stems from a failure properly to distinguish characteristics of different dispensations. Psalm 2 appropriately describes the submission of Gentile rulers to the sovereign authority of the Messiah in the millennial kingdom, but this does not necessarily serve as an appropriate paradigm for explaining the grace relationship of a believer to God through His Son Yeshu'a in this present Church age.

Appendix: Comparison of language with other Psalms:

In the course of researching this paper, the author considered the hypothesis that Psalm 2 is placed along with Psalm 1 at the beginning of the Psalter as an introduction. As such, Psalm 2 becomes a prototype of all the Messianic Psalms, and other Messianic Psalms utilize language from Psalm 2. If this hypothesis is true, then it should be possible to identify which Psalms should be considered as “Messianic” based on the degree of similarity they bear to Psalm 2. The following tables represent research related to the lexical stock of Psalm 2 and how it relates to the lexical stock of the rest of the Psalms. Some tentative conclusions are reached concerning the identification of which Psalms might legitimately be considered “Messianic.”

Psalm 2 text	Lexical Form	Found also in
לְמָה	לְמָה	2:1; 10:1; 22:2; 42:10; 43:2; 44:24, 25; 49:6; 68:17; 74:1, 11; 79:10; 80:13; 88:15; 115:2
רְגִשׁוּ	רְגִשׁ	hapax
גוֹיִם	גוֹי	too many reff. to be significant.
וּלְאֵמִים	לְאֵם	2:1; 7:8; 9:9; 44:3; 47:4; 65:8; 67:5; 105:44; 148:11
יְהִיגוּ	הִגָּה	1:2; 2:1; 35:28; 37:30; 38:13; 63:7; 71:24; 77:13; 115:7; 143:5
רִיק:	רִיק	2:1; 4:3; 73:13

יְתִיצְבוּ ²	יצב	2:2; 5:6; 36:5; 94:16
מְלִכֵי־אֶרֶץ		2:2; 138:4; 148:11
וְרוֹזְנִים	רזן	only once in Ps
נוֹסְדוּ־יַחַד	יסד (ni)	2:2; 31:14
עַל־יְהוָה		2:2; 18:42; 37:4, 5; 55:22; 146:5
מְשִׁיחוֹ:	מָשַׁח	2:2; 18:51; 20:7; 28:8; 84:10; 89:39, 52; 105:15; 132:10, 17
נִבְתָּקָה ³	נתק	2:3; 107:14
אֶת־מוֹסְרוֹתֵימוֹ	מוֹסְרָה	2:3; 107:14
וַיִּנְשְׁלִיכָהּ מִמְּנוֹ	נשלה (hi)	2:3; 50:17; 51:13; 55:23; 60:10; 71:9; 102:11; 108:10; 147:17
עֲבַתֵּימוֹ:	עָבַת	2:3; 129:4
יֹושֵׁב ⁴		2:4; 22:4
יִשְׁחָק	שחק	2:4; 37:13; 52:8; 59:9; 104:26
יִלְעַג־לְמוֹ:	לעג	2:4; 22:8; 59:9; 80:7

בָּאָפוּ ⁵	אָף	Too many reff. to be significant
וּבְחֶרְוֹנוֹ	חֶרוֹן	2:5; 58:10; 69:25; 78:49; 85:4; 88:17
יְבִהֵלְמוֹ:	בֵּהֶל	2:5; 6:3, 4, 11; 30:8; 48:6; 83:16, 18; 90:7; 104:29
וְנִסְכְּתֵי ⁶	נִסְךְ	2:6; 16:4
מִלְכֵי		(w/1cs poss. suff.) 2:6; 5:3; 44:5; 68:25; 74:12; 84:4; 110:4
עַל־צִיּוֹן	צִיּוֹן	Too many reff. to be significant
הַר־קִדְשֵׁי:		2:6; 3:5; 15:1; 43:2; 99:9
אֲסַפְרָה ⁷	סַפַּר	identical morphology 2:7; 9:2, 15; 22:23; 66:16; 73:15
חֶק יֵהוּה	חֶק	2:7; 50:16; 74:11; 81:5; 94:20; 99:7; 105:10, 45; 119(21x); 147:19; 148:6
בְּנֵי		2:7 is the only occurrence in Pss. of this form with the 1cs possessive suffix
אֲנִי הַיּוֹם יִלְדְתִיךָ:	יִלְד	2:7; 7:15; 22:32; 48:7; 78:6; 87:4, 5, 6; 90:2
שָׁאֵל מִמֶּנִּי וְאַתָּנָה ⁸		(both שָׁאֵל and נָתַן in the same verse) 2:8; 21:5

גוֹיִם		As verse 1, too many reff. to be significant.
נִחַלְתָּךְ	נִחַלָּה	2:8; 16:6; 28:9; 33:12; 37:18; 47:5; 68:10; 74:2; 78:55, 62, 71; 79:1; 94:5, 14; 105:11; 106:5, 40; 111:6; 127:3; 135:12; 136:21, 22
וְאַחֲזַתְךָ	אַחֲזָה	Only occurrence in Psalms
אַפְסֵי־אָרֶץ:		2:8; 22:28; 67:8; 72:8; 98:3
רָעִים ⁹	רַעַע	2:9; 15:4; 22:17; 26:5; 27:2; 37:1, 8, 9; 44:3; 64:3; 74:3; 92:12; 94:16; 105:15; 106:32; 119:115
בְּשֶׁבֶט	שֶׁבֶט	2:9; 23:4; 45:7; 74:2; 78:55, 67, 68; 89:33; 105:37; 122:4; 125:3
בְּשֶׁבֶט בְּרִזָּל		Both שֶׁבֶט and בְּרִזָּל in the same verse: only in 2:9
יוֹצֵר	יֵצֵר	(Q ptcp m.s.) 2:9; 33:15; 94:9, 20
הַנּוֹפְצִים:	נִפְץ	2:9; 137:9
מְלָכִים ¹⁰		(pl.) 2:2, 10; 45:10; 48:5; 68:13, 15, 30; 72:10, 11; 76:13; 89:28; 102:16; 105:14, 30; 110:5; 119:46; 135:10; 136:17, 18; 138:4; 144:10; 148:11; 149:8

הַשְּׂכִילוֹ	שכל (hi)	2:10; 14:2; 32:8; 36:4; 41:2; 53:3; 64:10; 94:8; 101:2; 106:7; 119:99
הַיְסָרוֹ	יסר (ni)	2:10 is the only occurrence in Pss.
שִׁפְטֵי אֶרֶץ:		2:10; 148:11 (only other occurrence in Bible is Isa 40:23)
עֲבָדוּ אֶת־יְהוָה ¹¹	עבד	2:11; 18:44; 22:31; 72:11; 97:7; 100:2; 102:23; 106:36
בִּירְאָה	ירָאָה	2:11; 5:8; 19:10; 34:12; 55:6; 90:11; 111:10; 119:38
וְגִילוֹ	גִיל	2:11; 9:15; 13:5, 6; 14:7; 16:9; 21:2; 31:8; 32:11; 35:9; 48:12; 51:10; 53:7; 89:17; 96:11; 97:1, 8; 118:24; 149:2
בְּרַעְדָּה:	רַעְדָּה	2:11; 48:7
נִשְׁקוּ ¹²	נשק	2:12; 78:9; 85:11
בַּר	בַּר	2:12; 19:9; 24:4; 65:14; 72:16; 73:1
פְּוִי־יָאֲנֶף	אנף	2:12; 60:3; 79:5; 85:6
וְתֹאבְדוּ	אבד	1:6; 2:12; 5:7; 9:4, 6, 7, 19; 10:16; 21:11; 31:13; 37:20; 41:6; 49:11; 68:3; 73:27; 80:17; 83:18; 92:10; 102:27; 112:10; 119:92, 95,

		176; 142:5; 143:12; 146:4
דָּרָךְ	דָּרָךְ	1:1, 6; 2:12; 5:9; 10:5; 18:22, 31, 33; 25:4, 8, 9, 12; 27:11; 32:8; 35:6; 36:5; 37:5, 7, 14, 23, 34; 39:2; 49:14; 50:23; 51:15; 67:3; 77:14, 20; 80:13; 81:14; 85:14; 86:11; 89:42; 91:11; 95:10; 101:2, 6; 102:24; 103:7; 107:4, 7, 17, 40; 110:7; 119:1, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168; 128:1; 138:5; 139:3, 24; 143:8; 145:17; 146:9
כִּי־יִבְעַר כְּמַעַט	בֵּעַר	2:12; 18:9; 39:4; 79:5; 83:15; 89:47; 94:8; 106:18
אָפוּ	אָרַךְ	see 2:5
אֲשֶׁר־י כָּל־חוֹסֵי בוֹ:		

Psalm	Occurrences of phraseology from Psalm 2	Percentage of Psalm (based on no. of verses)
1	4	67%
3	1	13%
4	1	13%
5	5	42%
6	3	30%
7	2	12%
9	8	40%
10	3	17%
13	2	33%
14	2	29%
15	2	40%
16	3	27%
18	7	14%
19	2	14%
20	1	19%
21	3	23%
22	8	26%
23	1	17%
24	1	10%
25	4	18%
26	1	8%
27	2	14%
28	2	22%

30	1	8%
31	3	13%
32	3	27%
33	2	9%
34	1	5%
35	3	11%
36	3	25%
37	14	35%
38	1	5%
39	2	15%
41	2	15%
42	1	9%
43	2	40%
44	5	19%
45	2	12%
47	2	22%
48	5	36%
49	3	15%
50	3	13%
51	3	16%
52	1	11%
53	2	33%
55	3	13%
58	1	9%
59	2	12%

60	4	33%
63	1	9%
64	2	20%
65	2	15%
66	1	5%
67	3	43%
68	7	20%
69	1	3%
71	2	8%
72	5	25%
73	4	14%
74	7	30%
76	1	8%
77	3	15%
78	9	13%
79	3	23%
80	4	21%
81	2	13%
83	4	22%
84	2	17%
85	4	31%
86	1	6%
87	3	43%
88	2	11%
89	7	13%

90	3	18%
91	1	6%
92	2	13%
94	9	39%
95	1	9%
96	1	8%
97	3	25%
98	1	11%
99	2	22%
100	1	20%
101	3	38%
102	5	18%
103	1	5%
104	2	6%
105	9	20%
106	6	13%
107	6	14%
108	1	8%
110	3	43%
111	2	20%
112	1	10%
115	2	11%
118	1	3%
119	41	23%
122	1	11%

125	1	20%
127	1	20%
128	1	17%
129	1	13%
132	2	11%
135	2	10%
136	4	15%
137	1	11%
138	3	38%
139	2	8%
142	1	14%
143	3	25%
144	1	7%
145	1	5%
146	3	30%
147	2	10%
148	5	36%
149	2	22%

Psalm	Occurrences of phraseology from Psalm 2	Percentage of Psalm (based on no. of verses)
119	41	23%
37	14	35%
78	9	13%
94	9	39%
105	9	20%
9	8	40%
22	8	26%
18	7	14%
68	7	20%
74	7	30%
89	7	13%
106	6	13%
107	6	14%
5	5	42%
44	5	19%
48	5	36%
72	5	25%
102	5	18%
148	5	36%
1	4	67%
25	4	18%
60	4	33%
73	4	14%

80	4	21%
83	4	22%
85	4	31%
136	4	15%
6	3	30%
10	3	17%
16	3	27%
21	3	23%
31	3	13%
32	3	27%
35	3	11%
36	3	25%
49	3	15%
50	3	13%
51	3	16%
55	3	13%
67	3	43%
77	3	15%
79	3	23%
87	3	43%
90	3	18%
97	3	25%
101	3	38%
110	3	43%
138	3	38%

143	3	25%
146	3	30%
7	2	12%
13	2	33%
14	2	29%
15	2	40%
19	2	14%
27	2	14%
28	2	22%
33	2	9%
39	2	15%
41	2	15%
43	2	40%
45	2	12%
47	2	22%
53	2	33%
59	2	12%
64	2	20%
65	2	15%
71	2	8%
81	2	13%
84	2	17%
88	2	11%
92	2	13%
99	2	22%

104	2	6%
111	2	20%
115	2	11%
132	2	11%
135	2	10%
139	2	8%
147	2	10%
149	2	22%
3	1	13%
4	1	13%
20	1	19%
23	1	17%
24	1	10%
26	1	8%
30	1	8%
34	1	5%
38	1	5%
42	1	9%
52	1	11%
58	1	9%
63	1	9%
66	1	5%
69	1	3%
76	1	8%
86	1	6%

91	1	6%
95	1	9%
96	1	8%
98	1	11%
100	1	20%
103	1	5%
108	1	8%
112	1	10%
118	1	3%
122	1	11%
125	1	20%
127	1	20%
128	1	17%
129	1	13%
137	1	11%
142	1	14%
144	1	7%
145	1	5%

Psalm	Occurrences of phraseology from Psalm 2	Percentage of Psalm (based on no. of verses)
1	4	67%
67	3	43%
87	3	43%
110	3	43%
5	5	42%
9	8	40%
15	2	40%
43	2	40%
94	9	39%
101	3	38%
138	3	38%
48	5	36%
148	5	36%
37	14	35%
60	4	33%
13	2	33%
53	2	33%
85	4	31%
74	7	30%
6	3	30%
146	3	30%
14	2	29%
16	3	27%

32	3	27%
22	8	26%
72	5	25%
36	3	25%
97	3	25%
143	3	25%
119	41	23%
21	3	23%
79	3	23%
83	4	22%
28	2	22%
47	2	22%
99	2	22%
149	2	22%
80	4	21%
105	9	20%
68	7	20%
64	2	20%
111	2	20%
100	1	20%
125	1	20%
127	1	20%
44	5	19%
20	1	19%
102	5	18%

25	4	18%
90	3	18%
10	3	17%
84	2	17%
23	1	17%
128	1	17%
51	3	16%
136	4	15%
49	3	15%
77	3	15%
39	2	15%
41	2	15%
65	2	15%
18	7	14%
107	6	14%
73	4	14%
19	2	14%
27	2	14%
142	1	14%
78	9	13%
89	7	13%
106	6	13%
31	3	13%
50	3	13%
55	3	13%

81	2	13%
92	2	13%
3	1	13%
4	1	13%
129	1	13%
7	2	12%
45	2	12%
59	2	12%
35	3	11%
88	2	11%
115	2	11%
132	2	11%
52	1	11%
98	1	11%
122	1	11%
137	1	11%
135	2	10%
147	2	10%
24	1	10%
112	1	10%
33	2	9%
42	1	9%
58	1	9%
63	1	9%
95	1	9%

71	2	8%
139	2	8%
26	1	8%
30	1	8%
76	1	8%
96	1	8%
108	1	8%
144	1	7%
104	2	6%
86	1	6%
91	1	6%
34	1	5%
38	1	5%
66	1	5%
103	1	5%
145	1	5%
69	1	3%
118	1	3%

4 & 25%:

Combining the data from the above tables, there are twelve Psalms that have 4 or more occurrences of phraseology from Psalm 2, and at least 25% of the Psalm affected:

1; 5; 9; 22; 37; 48; 60; 72; 74; 85; 94; 148

4& 20%:

Using 4 or more occurrences and at least 20% of the Psalm is affected, we obtain the following list of 17 Psalms:

1; 5; 9; 22; 37; 48; 60; 68; 72; 74; 80; 83; 85; 94; 105; 119; 148

*3& 25%: [This list seems to have the best match, since it contains both 16 and 110, without being so excessively large a list as the next one.]

Using 3 or more occurrences and at least 25% of the Psalm is affected, we obtain the following list of 24 Psalms:

1; 5; 6; 9; 16; 22; 32; 36; 37; 48; 60; 67; 72; 74; 85; 87; 94; 97; 101; 110; 138; 143; 146;
148

3 & 20%:

Using 3 or more occurrences and at least 20% of the Psalm is affected, we obtain the following list of 31 Psalms:

1; 5; 6; 9; 16; 21; 22; 32; 36; 37; 48; 60; 67; 68; 72; 74; 79; 80; 83; 85; 87; 94; 97; 101;
105; 110; 119; 138; 143; 146; 148

5 – Remarkably like Ps 22. One could easily imagine Christ praying this Psalm from the cross.

v.9 quoted in Rom 3:13; non-Messianic; proof of sinfulness of man

6 – Same as remarks on Ps 5.

v.3 may have been the backdrop to Christ's words in Gethsemane, Jn 12:27

v.8 may be the ref. for the *verbum Christi* in Mt 7:23 (=Lk 13:27)

9 – Appears to picture the millennial scene when all the nations are in submission to God.

No known New Testament citations

16 – Almost universally acknowledged as Messianic, based on Peter’s citation of v.10 as a ref. to Christ’s resurrection.

vv.8-11 cited as support for Christ’s resurrection in Ac 2:25-28

v.9 may be alluded to in Jn 20:9 referring to Christ’s resurrection.

22 – crucifixion depicted

v.1, Mt 27:46; Mk 15:34

v.7, Mt 27:39; Mk 15:29

vv.7-8, Mt 26:24; Lk 23:35-36

v.8, Mt 27:43

v.15, Jn 19:28

v.18, Mt 27:35; Mk 15:24; Lk 23:34; Jn 19:24

v.22, Heb 2:12

32 - ???

36; 37; 48; 60; 67; 72; 74; 85; 87; 94; 97; 101; 110; 138; 143; 146; 148

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