

In the opening Psalm we saw two distinct paths on which men may walk—the path of one who will be blessed by God (1:1-3), and the path of one who will be judged by God (1:4-5). Any person, who chooses to walk on the path of blessing, will be one who receives the abundant blessings of God. However, one who is on this path will also discover there will be much opposition from those who are not on the same path.

**Psalm 1 is a Psalm that describes the blessed man who walks in the ways of God and Psalm 2 is a Psalm that describes the rebellions man who needs to submit to God and one day will be shattered by God.** As Dr. Thomas Constable said, in the first part of Psalm 1, people delight in the Law and in the first part of Psalm 2 people defy the Law (*Psalms*, p. 13).

The blessed man is destined to run straight into the rebellious man. **This particular Psalm is one of the most frequently quoted Psalms in the New Testament and even though the author is not named here, we may assume from Acts 4:25, that the author was David.**

There are eleven Psalms classified as royal King Psalms (2, 18, 20, 21, 45, 72, 89, 101, 110, 132 and 144). There are four of these Psalms which are quoted in the New Testament: **Psalm 2** is quoted 18 times, **Psalm 18** is quoted 1 time, **Psalm 45** is quoted 1 time and **Psalm 110** is quoted 7 times.

**Psalm 2 is classified as a royal Psalm or messianic Psalm because it is a Psalm that predicts that there will come a day when God's King will one day reign on this earth, specifically in Jerusalem. Furthermore, it is specifically stated in this Psalm that God's King will be God's Son.** Frankly, I am not sure how Israel overlooked this fact and I am not sure how Gentile nations have missed it either. Now just before the King reigns there will be a federation of nations that will hate God.

David was completely flabbergasted by the idea that nations of the world imagined that they could overthrow God. He saw the world in a state of outright rebellion against God. He had been given his authority by God and was totally dumbfounded that people could actually think they could turn away from God and turn away from God's anointed and expect to win. What David discovered is that not everybody liked him or the fact that he had been appointed by God. In fact, nations hated him. It prompted him to write Psalm 2. What this Psalm teaches is this:

**IN VIEW OF THE FACT THAT GOD WILL POUR OUT HIS FEROCIOUS JUDGMENT AGAINST THE GOD-MOCKING NATIONS OF THE WORLD AND INSTALL HIS SON/KING, BLESSED PEOPLE WILL SEEK TO GET INTO A PROPER RELATIONSHIP WITH GOD BY TAKING REFUGE IN HIM AND WILL WORSHIP AND REVERENCE HIM.**

There are at least four ways we may view Psalm 2:

**(Way #1)** - It gives us a glimpse as to how most responded to David .

**(Way #2)** - It gives us a glimpse as to how most will respond to God-appointed leadership .

**(Way #3)** - It gives us a glimpse as to how most will respond to faithful Christians .

**(Way #4)** - It gives us a glimpse as to how most will respond to Jesus Christ .

This Psalm gives us an accurate description and mindset of the world in its relationship to God. It shows that the world is in proud rebellion against God and His authority and it also shows that God is not intimidated one bit by this mindset and He is moving everything toward His ferocious judgment. Psalm 2 does not present some lovey-dovey God; it presents a God who will one day pour out His ferocious judgment on a God-mocking world.

Now this Psalm breaks down into four stanzas or strophes:

**STROPHE #1** – The rebellion of the world against God. **2:1-3**

**Verse 1** describes an entire world that is against God. The word “nations” is one that refers to the Gentiles and the word “the peoples” is one that may refer to Israel. The Psalm begins with the entire world, both Jews and Gentiles, in an uproar, devising some empty plan against God.

**Verse 2** describes the attitude of leadership in the world as it relates to God’s Anointed Messiah. The “kings” of the earth refer to political leadership and the “rulers” refer to religious leadership. The “kings” are the politicians and the “rulers” are the religious clergy. They both are against God and His Anointed Son Jesus Christ. **Most political and religious leaders of the world do not love Jesus Christ; they are against Jesus Christ.**

In the context of David’s life, the world and religious leaders were against him because he had been chosen by God to be king. They did not want to submit to him or his authority. He was hated by the Philistines and he was hated by Saul. David’s appointment did not sit well with most and the political and religious world was against him.

Now we know from Acts 4:25-27 that these verses are specifically applied to Jesus Christ. So specifically the reason why the nations are in an uproar and why religious people are against God is because they do not like God’s plan of being right with Him, which is only found by faith in Jesus Christ. Political leaders and religious leaders want to devise their own plan to be right with God and they do not want God’s plan which features His Anointed. This will especially be evidenced during the Tribulation, just before Jesus Christ comes as King.

**Verse 3** gives us the epitome of rebellion—“no restraints.” As Dr. William VanGemeren said, the “goal of rebellion is lordship” (*Psalms*, p. 67). **People in rebellion against God hate any authority.** They do not want any restraints put on them whatsoever. It does not matter to them what God’s Word or will is, they will not be bound by either. When a person is in rebellion against God the cry is give us total freedom without any binding cords or fetters.

When we believe on Jesus Christ, we do put on Christ and we do put on His yoke. His yoke is easy and His load is light (Mt. 11:29-30), but it is a yoke. People in rebellion will not be ruled by Jesus Christ, His Word or His authority. People in rebellion want their own lordship.

**STROPHE #2** – The reaction of God to the rebellion of the world. **2:4-6**

God is not worried about the rebellion of the world. He is not threatened by people who “thumb their noses” at Him and His authority. In these verses we get a glimpse of four reactions of God to the rebellion of the world:

**Reaction #1** - God presently laughs at those in rebellion. **2:4**

When puny people unite together against God, God gets a good laugh at it because He is Almighty God and there is nothing people can do to hurt Him or stop Him.

The Hebrew words in this Psalm are interesting. The word “laughs” is one that means to smile and laugh because of jest or scorn. In other words, when God sees people taking stands against Him, He gets a good scornful smile and laugh out of it and eventually He will make every one of them dance to His music (William Gesenius, *Hebrew Lexicon*, pp. 787-788).

When God sees a proud, arrogant man take a stand against Him, a man who does not want to submit to His authority, He gets a good scornful smile on His face and a good laugh out of it. Think about it; some puny man, whom He has created, walking through life in arrogant defiance against God. That man is no threat to God. God is not intimidated by such a man. In fact, He gets a good laugh about that. If God laughs for this reason, it is serious business because what this means is that the person’s doom and demise is on the horizon.

**Reaction #2** - God futuristically will speak to those in rebellion. **2:5a**

Notice the tense of the verb “will speak” is future. The Piel stem of the Hebrew verb describes God as having an eager anticipation to bring His wrath on those who have defiantly rebelled against Him.

Right now it appears as though God is silent; however, we may be certain that in the future God will speak directly to those who laughed at Him and He will speak to them in all of His anger. He is just waiting with great anticipation for the moment He will pour out His judgment.

**Reaction #3** - God futuristically will terrify those in rebellion. **2:5b**

In Hebrew, the Piel stem of the verb “terrify” is one that indicates God has an eager anticipation to pour out his terrifying wrath against a God-mocking world. The word “terrify” means to be terrified to the point of trembling because one realizes one is about to suddenly perish (Ibid., p. 104).

God eagerly anticipates the moment when He will cause those in rebellion to literally shake because their time is up. In His ferocious anger and fury, God will bring sudden destruction on those who refused to submit to His authority.

The ultimate demonstration of His fury will be “The Great Tribulation” in which every human on earth who has been in rebellion against God will be terrified (Rev. 6:15-17).

**Reaction #4** - God futuristically will install His King. **2:6**

The Hebrew of this verse is very emphatic. God is emphatically stressing what He has decreed or ordained. The word “install” means God has anointed His King to serve Him at His chosen place, “Zion,” and He will see that He is installed.

In fact, the perfect tense of the verb indicates the action is complete. In other words, regardless of the rebellion of man against His appointed authority, God’s authority has already been appointed and it will stand.

God’s King will not be installed by a democratic election of the people. God will literally sovereignly install His King, Himself. I am convinced that our elections are a joke and laughing matter to God.

Politicians here are not elected because they fear and reverence God and His Word. Politicians here are not elected so they may turn the nation back to God. They are elected by a bunch of fickle people who believe and promote lies, trying to figure out which politician will do the most for them.

**STROPHE #3** – The wrath/ remuneration God’s King will give to the world. **2:7-9**

**Verses 7-8** are two of the most misunderstood and misinterpreted verses in the book of Psalms. **Verse 7** is a verse used by cults like Jehovah’s Witness to demean Christ, saying He is a created being, and **verse 8** is used by evangelicals as a key verse for mission conferences. But both miss the true meaning of what the verses are actually discussing.

**Verse 7** is a clear statement as to who will oversee the judgment of God. It will be the Son of God, whom God has begotten. Now this very verse is quoted by the Apostle Paul in Acts 13:33. In that verse Paul connects the identity of the One who has been anointed King to His resurrection. In other words, **the Son of God, who is God’s decreed Son and God’s installed King, is none other than the resurrected Jesus Christ**. Jesus Christ is God’s heir and even though most of the world rebels against this, the reality of it still stands.

**Verse 8** is not a verse for evangelicals to use at mission conferences; it is a prediction that the only begotten Son will eventually return to inherit the whole world and pour out God’s wrath (**v. 9**). In other words, God’s King, Jesus Christ, is going to return at a specific moment and will break the rebel nations with a rod of iron and shatter them like clay pots. Jesus Christ will come forcefully to conquer the world for this world of rebellion will not be conquered by any other means.

Let us suppose for a moment that Jesus Christ were to return and went to Washington D.C. to the White House and were to knock on the door of the President and say “I am Jesus Christ and I am here to take over the world right now.” Do you think that political authorities would say, “That is absolutely wonderful?” Suppose Jesus Christ were to go to Rome, or to the Kremlin, or to China or to Iran or Iraq and said “I am God’s anointed King, and I have come to take charge.” Do you believe that world powers would willingly submit to Him? Absolutely not. In order for Jesus Christ to take charge of this world, He will have to break them with a rod of iron and shatter them and crush them into submission. Now suppose Christ comes to the individual and says “I am here to take over your life and become Lord of your life.” Do you think that a sinful individual will say—“That is wonderful, please have at it?” I think not. Before Christ takes charge of us, He must shatter our pride and crush our rebellious nature. No one willingly seeks God and all of us have been a rebel against God’s King.

**STROPHE #4** – The repentance necessary to escape the wrath/remuneration. **2:10-12**

In view of the fact that God’s ferocious judgment will come, there are five responses God demands:

**Response #1** - Political leaders must show discernment . **2:10a**

The Hebrew words indicate that political leaders had better take a serious look at what God predicts He is going to do in His Word and had better turn their minds to understanding it (Gesenius, pp. 789-790). Wise political leadership will think very carefully about what God says He will do to nations that are in rebellion against Him.

**Response #2** - Religious leaders must take warning . **2:10b**

The “judges” are those who are in a position to make judgment calls based on God’s Word. Typically the judges were religious leaders. The meaning here is that the religious leaders had better receive this instruction and be disciplined and corrected by it (*Ibid.*, pp. 354-355).

Those who lead have serious responsibility to lead people in ways that are right and true before God and those who don’t do that will be condemned.

**Response #3** - People must worship the LORD with reverence . **2:11a**

Every religion claims to worship God and serve God, but notice the qualifying prepositional phrase “with reverence.” These words indicate that real worship demands that people fear God and reverence God for who He reveals Himself to be in His Word (*Ibid.*, pp. 364-365).

In the immediate context, God is to be feared because of His future ferocious judgment. Those who worship God do have a healthy fear and reverence of the fact that God is the Judge and God will judge.

**Response #4** - People must rejoice with trembling . **2:11b**

At first glimpse there would seem to be a great chasm between rejoicing and trembling. Typically when people are trembling, they are as far away from rejoicing as they can possibly be. However, it is not so with God. The key to rejoicing in life is to have a proper view of God, which includes fearing Him and even trembling, realizing that He will judge. When one is governing his life by these principles, one will have great cause for rejoicing because when God's judgment does come, he has nothing to fear.

**Response #5** - People must honor the Son . **2:12**

Some translations read "kiss the Son," which means honor the King and submit to Him. Here is the whole point of the Psalm. People are urged to get into an intimate and proper relationship with the Son in view of God's coming judgment and wrath. Those who believe in the Son and take refuge in Him are blessed. Notice "all" are blessed. It doesn't matter who the sinner or what the sin.

God will pour out His wrath on this world one day. He will destroy the nations and take charge of the world and He will use His Son to do it. Blessed are those who take refuge in Jesus Christ by faith.