

“The King’s Wrath” - Psalm 2

- Along with Psalm 1, Psalm 2 serves as an introductory Psalm for the *whole Psalter* (cf. Ps 1:1, 2:12 – as if one literary unit!). It is an *explicitly* Messianic Psalm, where the crowned Messiah Himself speaks as well as God the Father. It is also frequently quoted by the NT (Acts 4:24-27, 13:33, Heb 1:5, 5:5, Rev 1:5, 2:27), helping us to understand its meaning beyond the Davidic kings of Israel.
- 1-3 – The nations may rage and plot with impressive/vast human agreement and power against the LORD’s Messiah, but their counsel and plans will come to nothing (Ps 33:10, Lk 23:12).
 - As the great “I AM” (Ex 3:14) the LORD is eternal and the one who spoke all things into being. It is utterly foolish for the creature to think he overthrow the Creator or frustrate His will (Dan 4:35, Isa 14:12-15, 14:27, Rom 1:20-25, 11:33-36, Rev 12:7-12).
 - App: The world thinks freedom is breaking the bonds of God’s “restrictive” law (v3, cf. Gen 3:1), but slavery/freedom is related to our design and purpose (Rom 6:16-23, 2 Pet 2:19). Jesus as the Anointed of God is our prophet/priest/king and knows exactly what freedom as a human being is all about (Ps 23:1, Jn 8:34-38, 10:9, Gal 5:1).
- 4-6 – He who sits reigning in heaven laughs at such futile attempts... After laughing, the Father will speak (v5) His word of judgment is that it is *too late*: His King is already installed, on Zion’s hill, which was a reminder of His reign not only over that hill/nation but over the whole cosmos.
 - App: The carefully executed plans of very powerful people and the reign of God are no match. Trust in the eternal God and seek Him in prayer and you will be *safe* (Ps 46, 83). The way of the righteous and the way of the wicked are exemplified in Moses and Pharaoh (Ex 15), Isaiah and Sennacherib (Isa 36-37)? Jesus reigns *now* (Mt 28:18-20, Rev 11:15).
- 7-9 – The LORD’s King is “begotten” in the sense of Col 1:18/Rev 1:5 the preeminent ruler of all kings (1 Tim 6:15, Rev 17:14, 19:16), not in the sense of having a day of creaturely birth. To the contrary, Psalm 2 is cited in the NT to show the very deity of Christ, His resurrection and ultimate judgment at the last day (Acts 4:25-27, 13:33, Jn 5:22, Heb 1:5, 5:5, Rev 19:15).
 - Note in v7, the Son Himself speaks w/the authority of the Father. Language is also similar to the voice from heaven at Christ’s baptism and transfiguration (Mt 3:17, Mk 1:11, Lk 3:22, Mt 17:5, Mk 9:7, Lk 9:35). The nations will not always rage but will be given to Him (judgment/salvation – cf. Ps 33:12 w/Ps 117, cf. Ps 37:11 w/Mt 5:5, Gal 3:29).
- 10-13 – The warning to all: bow the knee to the Messiah or face judgment for your sins that remain credited to your account (v9, cf. w/Rom 2:5-6, 2:12-16, 4:4-8, Phil 2:9-11).
 - App: Does God judge people for *merely* not accepting Christ as Messiah? God’s Law = His just standard, reflecting His perfect moral character – only Christ as Advocate can save from the same Christ as judge (Ps 98:7-9, 1 Thess 1:9-10, 1 Jn 1:5-2:2)! Do not delay; trust while the day of salvation is at hand (2 Cor 6:2). Be warned, God is an impartial judge and will be glorified in His wrath (Rom 12:19, 1 Pet 2:23). Take refuge in Him and be *blessed* indeed on the way of faith, serving the One true way, Jesus (Ps 1:1, Mt 7:24-27, Jn 14:6).