

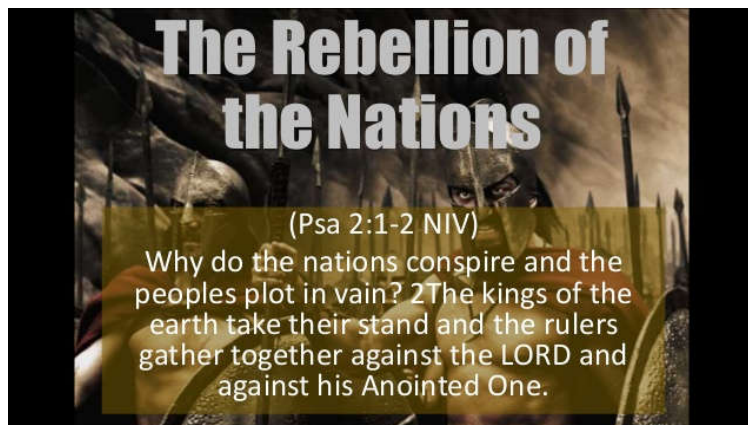
*Bible Study Series:*

*The Nations in the World Tomorrow Part 6*

# **“Kiss the son before he becomes angry, and you die where you stand”: The Messiah and the Nations**

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**Bible study articles in this series:**

- *Bible Study: The Second Exodus and the Last Trump (part 1)*
- *What will Israel be doing in the World Tomorrow? (part 2)*
- *When do the Armies of Ezekiel 38 and 39 Invade Israel? (part 3)*
- *The Judging of the Nations (part 4)*
- *Status of the Nations in the World Tomorrow (part 5)*

The above should be read in conjunction with the book *In Search of ... the Origin of Nations* in order to understand the modern identities of the ancient nations listed in the mysterious Table of Nations. Once that is established, the prophecies may be understood.

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## **Abstract**

Aspects of Millennial prophecy are over-looked by today's Christendom. This includes the absolute determination of God and His Messiah to bring all nations to heel during His reign.

Severe wrath and punishment is in store for any nation or leader that resists His reign. There is so much revealed on this in the Scriptures that it is almost bewildering why this aspect of the Millennium is overlooked. For a lot is mentioned about the judgment upon the nations – many are even mentioned by name. God does not merely judge individuals, but entire Church groups and even nations collectively. Why is this overlooked?

In the Biblical sense, judgment may mean a judicial determination to punish; to assess; to settle disputes; or to rule with justice or sternly. Its meaning is dependent on context. For the Messiah is coming to forcefully reign over and judge the nations!

## **Introductory Comments**

Psalm 2 stands as one of my favourites alongside Psalms 23, 51, 55, 110.

This particular Psalm grips me because of its intensity, throws light on the Messiah's reign and is easily cross-referenced with other Scriptures to expand our understanding of what really will be going on during His Millennial reign. Much of this is already covered in the study *The Judging of the Nations*.

In the first instance, let the reader be advised that this is not a lengthy commentary, an article style or a technical, in-depth study. Rather it is a short Bible study cross-referencing with other Scriptures on the Messiah's rule to assist with understanding that rule.

Nor will I be covering the various interpretations of this chapter whether it be multi-layered, dual, historical, referring to David only or David as a type of Christ or prophetic of the Millennium. These may be touched upon, but the focus will be on this Psalm informing us of one aspect of the Messiah's reign.

This study provides a simple reading of the pertinent Scriptures, their cross-references and various comments. Let the Bible interpret and speak for itself. It forms part six in the series *The Nations in the World Tomorrow*.

This series focuses on the fact that although the prophecies have much to say about the Millennial reign of the Messiah including the 1,000 year period of peace and prosperity which preachers and writers emphasise, they generally do not focus on the many prophecies concerning how He will reign Or the actions He will take to enforce his rule; punishments upon nations; the role of Israel; the length of time it will take for Him to conquer the entire world; the New Covenant with Israel; the Temple of Ezekiel and such like.

The oracles against the nations are virtually ignored or glanced over. While many or most of the oracles are historical, they foreshadow or type future end-time events including the Day of the Lord; others are clearly Millennial. As we read the prophecies it becomes clear that God wants to have a relationship with all the peoples and nations of mankind – but only after they are broken and turn to Him. They will need to repent, serve Him and live in peace with each other. Then, and only then, will the Millennial blessings be provided to the nations.

So much is overlooked about His method of rulership over the nations, curses upon them for rebellion and punishments. The Millennium will not be a proverbial ‘bed of roses’ and world conquest will take some time. Gradually the nations will be brought to heel and national sins will decline over many decades, it would seem. After a few decades we will have relative peace as more and more nations surrender to the Messiah and put down their weapons and learn the way of outgoing love toward others.

For God is not only interested in personal relationships and repentance, but also national relationships and repentance.

The gap in understanding of the Millennium, I hope, is filled to some degree by the following studies. These are straight-forward Bible studies containing cross-references to other pertinent or parallel Scriptures, comments and references to assist. They are not exhaustive studies, scholarly works, study papers, or articles as such. They are elementary and uncomplicated studies that are easy to follow and read.

The first study in the series is ***Bible Study: The Second Exodus and the Last Trump***. The Last Trump proclaims the Second Exodus for the Houses of Israel and Judah, commencing, it would seem, around the same time as that of the resurrection of the saints.

This Bible study teases out all Scriptures that details Israel’s rescue from the jaws of national death during the Tribulation; the means of their transportation to the Holy Land; the purging out of the last rebels in the wilderness; and their entry into the Holy Land to be part of the first stages in the Messiah’s global reign.

Israel and Judah will be re-united, the New Covenant made and the world’s central Temple built and inaugurated (Ezekiel 40-48).

Part 2 in the series is titled ***What will Israel be doing in the World Tomorrow?*** What is the Millennial role for Israel? Will it be just another nation or will she have the primacy? Does the Church replace Israel or will she rule through and with Israel?

This Bible study explores in detail the role that Israel will play in ruling the world under the Messiah.

It concentrates on an issue which has been neglected or forgotten due to a number of reasons, not least political correctness.

This is followed by ***When do the Armies of Ezekiel 38 and 39 Invade Israel?***

In this study I set out to prove that the various peoples (mainly Japhetic and Hamitic) listed in Ezekiel chapters 38 and 39 constitute the remnants of the 200 million horde that warred with German-led Europe during the years just prior to the Messiah's return. This remnant will still be extant after the Messiah's return and are brought to heel by Him some years into His reign.

From the context, it is clear that this famous 'Gog & Magog' war will occur after Israel's arrival in the Holy Land but prior to or at the time of the building of the Temple (Ezekiel 40-48).

Part 4 concerns ***The Judging of the Nations***. The purpose of this study is to attempt to find clarity concerning Christ dealing with the ingathering of the nations during His reign on earth.

Many or most Christians totally overlook the fact that God does not only work with individuals and families – but also with nations. In other words He deals with societies or families that have grown big into nations – as one unit.

The interpretation of the word *judging* is determined by the context: it can be to sternly deal with; reign over with justice; settle disputes etc. A lot is said about His judging of the nations that it would behoove us to study this topic.

***Status of the Nations in the World Tomorrow*** represents part 5 and discusses what will the nations be doing in the World Tomorrow? What will be their role? How will they relate to the House of Israel?

An elementary collation of the Millennial prophecies of the nations under the Messiah's reign will provide us with some information and insights into a topic seldom or never addressed.

In this short, straight forward Bible study, all the various Scriptures concerning particular nations that are mentioned in Millennial prophecies are sought out and assembled in order of their names.

The nations as found in the Millennial prophecies are listed and where appropriate cross-referenced or commented upon.

Sometimes we are so focused on the overall peace and prosperity of the Millennium that we seem not to notice a number of verses that attach His fierce wrath toward rebellious gentile nations during that period. Or that He will not just be putting down nations upon His arrival at the end of the Day of the Lord – rather this will continue, on a diminishing scale through the Millennium until all nations coming under His rule through Israel. Although, in some prophecies it can be difficult to determine whether they are referring to one of the following:

- a generic prophecy reinforcing the Messiah's domination and rule over the nations
- a reference to specific rebellions during His reign
- the Gog & Magog invasion and destruction detailed in Ezekiel chapters 38 & 39.

There can be no doubt that the Messiah's rule *gradually* extends across the world – it does not occur over night; that Israel will rule the world under Him; or that peace will come. But peace will not come without a fight and His demonstration of immense power and authority to bring the nations to heel.

"Come, observe the mighty works of the LORD, who causes desolation in the earth.

He causes wars to cease all over the earth, he causes the bow to break, the spear to snap, the chariots to ignite and burn.

Be in awe and know that I am God. **I will be exalted among the nations.** I will be exalted throughout the earth." (Ps 46:8-10)

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it,

And many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go the law, and the word of the LORD from Jerusalem.

**He shall judge between the nations, and shall decide disputes for many peoples;** and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." (Is 4:1-4)

"Then violence will no longer be heard in your land, nor devastation or destruction within your borders; but you'll call your walls 'Salvation', and your gates 'Praise'." (Is 60:18. Cp Ezek 38:8, 11; Mic 4:1-3)

"Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth,

and **to overthrow the throne of kingdoms. I am about to destroy the strength of the kingdoms of the nations**, and overthrow the chariots and their riders. And the horses and their riders shall go down, every one by the sword of his brother." (Hag 2:21-22)

Finally, a few scholarly works are referenced at the rear. In **Appendix One** lengthy quotes are employed from Keil & Delitzsch's *Commentary on the Old Testament*; Bullinger's *Companion Bible Notes on Psalm 2*; and *Treasury of Scripture Knowledge*. The information provided in these throw additional light on this Psalm and are helpful to our understanding.

**Appendix Two** lists the many prophecies and typology concerning Zion demonstrating God's great love for the mount and all it represents and typifies.



## Psalm 2 as a Prophecy

Let us read through Psalm 2 in the first instance and acquaint ourselves with what it says.

"Why are the nations in an uproar, and their people involved in a vain plot?

As the kings of the earth take their stand and the rulers conspire together against the LORD and his anointed one, they say,

"Let us tear off their shackles from us, and cast off their chains."

He who sits in the heavens laughs; the Lord scoffs at them.

In his anger he rebukes them, and in his wrath he terrifies them:

"I have set my king on Zion, my holy mountain."

Let me announce the decree of the LORD that he told me: "You are my son, today I have become your father.

Ask of me, and I will give you the nations as your inheritance, the ends of the earth as your possession.

You will break them with an iron rod, you will shatter them like pottery."

Therefore, kings, act wisely! Earthly rulers, be warned!

Serve the LORD with fear, and rejoice with trembling.

**Kiss the son before he becomes angry, and you die where you stand.** Indeed, his wrath can flare up quickly. How blessed are those who take refuge in him." (Ps 2:1-12 *ISV*)

Dwell deeply upon this Psalm and notice its intensity, fierceness, Godly justice. In particular dwell upon its Millennial setting. That period will not be a proverbial 'bed of roses' will it?

Writing about this Psalm and the ignorance often displayed by many in understanding it, Steven Mittwede laments

"Sadly, even many seminary-trained clergy seem unable or unwilling to look at the Old Testament as anything other than a collection of moralistic stories, or as a stockpile of character studies that provide fodder for sermon series focusing on good and bad examples of faith, courage, wisdom and the like ...

we want our students to appreciate the unity of Scripture—that it reveals, beginning to end, the promise-plan of God, and that the unifying element in that plan is the Messiah. Only this interpretive approach properly comprehends the coherency and cogency of the biblical message." ("Will you rage with the Nations, or Will you kiss the Son?," *Old Roads*, May 2014: 13-15)

Unfortunately, this pathetic watering-down has reached through to those whom should know so much better than mainstream Christianity.

Therefore it is up to us to study all of God's Word and not just limit ourselves to only portions of it, honoring Him thereby and growing in grace and knowledge. ALL of it is inspired of God (2Tim 3:16).

This chapter demonstrates an aspect of the Messiah's reign – severity for any disobedience. It also links in with the true Gospel message of the Wonderful World Tomorrow, a period ruled by the Messiah, Whom it was prophesied, would be a blessing to the world.

Without drifting off into another study, we find this mentioned in Genesis 12:3

"Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.

And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.

I will bless those who bless you, and him who dishonors you I will curse, and **in you all the families of the earth shall be blessed.**"  
(Gen 12:1-3)

This families or nations that would be blessed are mentioned and listed just two chapters previously in Genesis 10. So what this shows is that these different nations will be preserved or still be extant to approximate their original type per Genesis 10. Through the massive worldwide destruction of the Great Tribulation and Day of the Lord these various peoples will survive and be rescued from utter destruction (Matt 24:22).

So, God having developed all these different nations, wants to preserve them for His honour and glory – to demonstrate His creative capacity – the different gifts and talents He has granted to all peoples.

Thus true nationalism/patriotism is of God – not extreme nationalism nor globalization on the other hand.

From these prophecies we read in this Bible study plus the study on *The Judging of the Nations* which sets out to prove that the Millennial rule of the Messiah will be a time that He tests and tries the various nations listed in Genesis 10. It is not just individuals love He is seeking – but the nations.

Although individuals, families, clans, tribes and sub-nations constitute nations, it is the collective that He is addressing and working with (in addition to individuals). In other words all individuals have a national or collective or 'corporate' responsibility for righteous acts.

It is clear that He is coming to judge the nations. Any negative attributes must be eschewed collectively; any good attributes must be maintained and enhanced. Everyone within a nation has a responsibility to work toward that outcome. This starts with the individual and gravitates through families, clans, tribes, sub-nations until a national collective behaviour and attitude is expressed.

Similarly with the Church of God. Revelation 2 & 3 shows corporate or collective responsibility as does IPet 4:17. God wants an entire people or in this case, church, to show the right attributes.

Walter Kaiser explains:

"the scope of the seventy nations listed in Genesis 10, when taken with the promise of Gen 12:3 that in Abraham's seed "all the nations of the earth [viz, those just listed in Genesis 10] shall be blessed," constitutes the original missionary mandate itself. The redemptive plan of God from the beginning, then, was to provide a salvation as universal in scope as was the number of the families on the earth.

... This promise spoke of one people—a "people of God," a "people for his possession." It also spoke of a single purpose—the "blessing" of God for the "kingdom of God." **The "seed" of God was always collective, never plural; yet it embraced a physical and spiritual seed for Abraham under the one seed, Christ himself.** Likewise, its program was one—a veritable "charter for humanity"

... "Edom" along with the other nations would be brought under that reign of the Davidic King who is to come—the Messiah. This "remnant" must also share in the covenant promise to David.

... Isaiah's contemporary, Amos, had briefly but comprehensively referred to the same prospect: nations being called or owned by the name of the Lord. This was to dramatically increase "in that day," a characteristic phrase used of the messianic era—i. e., of both the first coming (e.g., cf. Heb 1:1 and Acts 2:17) and the second coming." (Walter Kaiser in "The Davidic Promise And The Inclusion Of The Gentiles") [emphasis mine]

Kaiser's entire article explains that from the earliest times, God had a plan to incorporate the Gentiles. His plan is staged and gradual in its expansion (Matt 13:31) so that it becomes a blessing for all nations.

Abraham's seed which is used for this great blessing is as follows:

- Christ as Messiah offering eternal life to all
- Christ as Messiah rescuing the world from oblivion when He returns to the earth
- During His reign on earth He brings salvation to all the gentile nations

- The “seed’ includes both physical and spiritual Israel – the two go together and one does not replace the other. During the millennium their work will become manifest as salvation is offered to all.

With Genesis 12:3 in mind, let us now explore this Psalm verse-by-verse.

**“Why are the nations in an uproar, and their people involved in a vain plot?” (v 1 ISV. Cp Rev 11:18)**

Answer:

“Righteousness exalts a nation, but sin is a reproach to any people.”  
(Prov 14:34 *ESV*)

The following verse does not refer to the smashing of nations at Christ’s coming (Rev 17-19; Dan 7) but to attempts at overthrowing His rule during the Millennium, rather than trying to prevent His rule from being established (Dan 7:24-25; 11:36; Rev 19:19).

**“As the kings of the earth take their stand and the rulers conspire together against the LORD and his anointed one, they say,” (v 2 ISV)**

Their conspiracy against the world Ruler is unearthed and must be dealt with swiftly, lest the insurrection spreads.

### **What of the “anointed one”?**

The practice of anointing kings is revealed in Judges 9:8; ISam 1:10; 9:16; 10:1; 16:12-15. Priests are also anointed into their office according to Lev 8:12; Num 3:3. Cp Ps 83:6.

**““Let us tear off their shackles from us, and cast off their chains.””  
(v 3 ISV)**

Some time prior to the Tribulation, Israel was similarly in rebellion against God:

“I will go to the great and will speak to them, for they know the way of the LORD, the justice of their God.” But they all alike had broken the yoke; they had burst the bonds.” (Jer 5:5)

Adam Clarke’s *Commentary* explains:

"These have altogether broken the yoke - **These have cast aside all restraint, have acted above law, and have trampled all moral obligations under their feet**, and into their vortex the lower classes of the people have been swept away. Solon said, "The laws are like cobwebs; they entangle the small fry, but the great ones go through them, and carry all away with them."

Psalm 149 provides a further information on the punishment of the nation's leaders:

"Let the high praises of God be in their throats and two-edged swords in their hands,

**to execute vengeance on the nations and punishments on the peoples,**

**to bind their kings with chains and their nobles with fetters of iron.**

**to execute on them the judgment written!** This is honor for all his godly ones. Praise the LORD!" (Ps 149:6-9 *ESV*; Cp Is 24:21-13; 45:14)

So it is for the saints to carry out the judgment upon the nations on behalf of and under the Messiah – for He rules through them and Israel.

"I beheld, and the same horn made war with the saints, and prevailed against them;

Until the Ancient of days came, and judgment was given to the saints of the most High; and **the time came that the saints possessed the kingdom.**

**And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High**, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him." (Dan 7:21-22, 27)

Keil and Delitzsch explain

"The glance is here directed to the future. The people of the present have again, in their God, attained to a lofty self-consciousness, the consciousness of their destiny, viz., **to subjugate the whole world of nations to the God of Israel**. In the presence of the re-exaltation which they have experienced their throat is full of words and songs exalting Jahve (רומות, plural of רומ, or, according to another reading, רומ, Psalm 56:1-13:17), and as servants of this God, the rightful Lord of all the heathen (Psalm 82:8), they hold in their hand a many-mouthed, i.e., many edged sword (*vid.*, *supra*, p. 580), in order to take the field on behalf of the true religion, as the Maccabees actually did, not long after: ταῖς μὲν χερσὶν ἀγωνιζόμενοι ταῖς δὲ καρδίας πρὸς τὸν Θεόν εὐχόμενοι (2 Macc. 15:27). ... **all kingdoms shall become God's and His Christ's. Subjugation (and certainly not**

without bloodshed) is the scriptural מִשְׁפָּט for the execution of which Jahve makes use of His own nation. Because the God who thus vindicates Himself is Israel's God, this subjugation of the world is הדר, splendour and glory, to all who are in love devoted to Him. **The glorifying of Jahve is also the glorifying of Israel.**" (Vol.5, pp.856-57). [emphasis mine]

A similar Scripture is found in Isaiah 63:

"I have trodden the winepress alone, and **from the peoples no one was with me; I trod them in my anger** and trampled them in my wrath; their lifeblood spattered on my garments, and stained all my apparel. [cp Rev 19:11-16]

For the day of vengeance was in my heart, and my year of redemption had come.

I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me salvation, and my wrath upheld me.

**I trampled down the peoples in my anger;** I made them drunk in my wrath, and I poured out their lifeblood on the earth." (Is 63:3-6)

Whether this Scripture refers to the Day of the Lord or a time shortly thereafter is debateable; however, it has similar undertones as the various Psalms and demonstrates that regardless of its timing, God will shatter rather brutally, all national uprisings. Unfortunately blood is shed.

"Anointed—Hebrew, *Messiah*, for which the Greek is *Christ*, (see note Matthew 1:1,) here referring historically to the Hebrew king whom God had anointed with holy oil, (1 Samuel 16:13,) but prophetically to Christ, the royal Son of David, to whom it is directly applied Acts 4:24-27, and who was consecrated, not with oil, but by the fulness of the Holy Ghost at his baptism. Matthew 3:13-17"

3. Their bands ... their cords—The plural suffix *their* refers to Jehovah and his Messiah. **The result of these hostile deliberations is the mutual exhortation to break asunder and cast away the bands of Messiah's government. "Bands" and "cords" are the restraints and authority of law, and its moral rebuke of sin. The enemies will neither submit to law and obligation nor accept pardon through Christ. Their language implies that they already felt the restraining and reproving power of the Law and Gospel, and were partly under that power, but were bent on freedom in sin and hostility to God.** This was the course of the Pharisees and rulers against Christ. (*Whedon's Commentary*)" [emphasis mine]

This *Commentary* seems to be correct in its interpretation: evidently this event is not the time of the conquest of nations at the Messiah's return; nor the Gog & Magog attack outlined in Ezekiel 38 & 39; nor that referred to in Isaiah 45:14. Rather, it appears to be a rebellion against His government some

time into the Millennium, rather than reference to literal shackles and chains that they wish to throw off.

His government is regarded as shackles to them. Why? Because the rebels want to practice a different way of life to His revelation. The way of GET versus the way of GIVE.

**"He who sits in the heavens laughs; the Lord scoffs at them." (v 4 ISV)**

Notice similar Scriptures about God laughing at the plans of puny men:

"The wicked plots against the righteous and gnashes his teeth at him, **but the Lord laughs at the wicked**, for he sees that his day is coming." (Ps 37:12-13 *ESV*. Cp 2Thess 1:5-6)

"You, Lord God of hosts, are God of Israel. **Rouse Yourself to punish all the nations; spare none of those who treacherously plot evil.** Selah [cp 60:12]

Each evening they come back, howling like dogs and prowling about the city.

There they are, bellowing with their mouths with swords in their lips— for "Who," they think, "will hear us?"

**But you, O Lord, laugh at them; you hold all the nations in derision.**" (Ps 59:5-8 *ESV*)

"The Call of Wisdom

Wisdom cries aloud in the street, in the markets she raises her voice; at the head of the noisy streets she cries out; at the entrance of the city gates she speaks:

**How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?**

If you turn at my reproof, behold, I will pour out my spirit to you; I will make my words known to you.

Because I have called and you refused to listen, have stretched out my hand and no one has heeded,

**because you have ignored all my counsel and would have none of my reproof,**

**I also will laugh at your calamity;** I will mock when terror strikes you, when terror strikes you like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you." (Prov 1:20-27 *ESV*)

We can see that there are a number of times that God laughs at the plans of nations or individuals – for He can easily bring them undone.

**"In his anger he rebukes them, and in his wrath he terrifies them" (v 5 ISV)**

Now notice what other Scriptures reveal about God dealing with rebellions:

**"For the nation and kingdom that will not serve you shall perish; those nations shall be utterly laid waste." (Is 60:12 ESV) [cp Ps 59:5]**

**"Behold, the nations are like a drop from a bucket, and are accounted as the dust on the scales; behold, he takes up the coastlands like fine dust.**

**All the nations are as nothing before him, they are accounted by him as less than nothing and emptiness." (Is 40:15, 17 ESV)**

**"He shall judge between many peoples, and shall decide for strong nations far away; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Micah 4:3-ESV)**

### **How long will it take to unlearn war?**

No doubt, it will take some nations longer than others.

**"O house of Israel, can I not do with you as this potter has done? declares the LORD. Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel.**

**If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it,**

**and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it.**

**And if at any time I declare concerning a nation or a kingdom that I will build and plant it,**

**and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it." (Jer 18:6-10 ESV. Cp Ps 33:12; 47:7-9)**

**"Therefore wait for me," declares the LORD, "for the day when I rise up to seize the prey. For my decision is to gather nations, to assemble kingdoms, to pour out upon them my indignation, all my**



burning anger; for in the fire of my jealousy all the earth shall be consumed."

"For at that time I will change the speech of the peoples to a pure speech, that all of them may call upon the name of the LORD and serve him with one accord." (Zeph 3:8-9 *ESV*)

"Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the LORD of hosts, and to keep the Feast of Booths.

And if any of the families of the earth do not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them.

And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which the LORD afflicts the nations that do not go up to keep the Feast of Booths.

**This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths."** (Zech 14:16-19 *ESV*)

From the above it seems the putting down of nations will not be just at the time of Christ's return (Day of the Lord) – that would be merely the first stage. A little later the Gog & Magog invasion will be dealt with and as Israel gradually extends the rule of the Messiah across the earth, other nations will be encountered and many will be forcefully brought to heel. Some will repent quickly; others will take time to repent; while there would no doubt be nations that would repent and then decide God's way was not for them – these must be taught a lesson they will never forget – for it is for their own good.

In turn some individuals within rebellious nations will probably remain faithful to the Messiah; contrariwise there would likely be individual rebels within a submissive nation. All will be dealt with to ensure that the Messiah's mission to bring peace to the entire world succeeds.

One wonders how far into the Millennium these rebellions will extend.

There can be no doubt about God's resolve – all nations will bow down to Him and obey Him. They WILL have to learn the way of peace and outgoing concern for others. They will HAVE to obey His Laws, learn to inculcate the beatitudes, fruit of the spirit and aspects of His character to be acceptable to Him.

**"I have set my king on Zion, my holy mountain." (v 6 *ISV*. Cp Joel 3:16-17; Heb 12:18-24)**

You can read more about Mount Zion and its importance to God in Mic 4:1-2; Ps 78:68; 87:1-7 Ps 132:13 and **Appendix Two** provides a listing of relevant prophecies.

"And **the LORD will be king over all the earth.** On that day the LORD will be one and his name one." (Zech 14:9 *ESV*)

"**The LORD is high above all nations,** and his glory above the heavens!" (Ps 113:4 *ESV*)

**"Let me announce the decree of the LORD that he told me: "You are my son, today I have become your father.""** (v 7 *ISV*. Cp Ps 89:27; 110:2-3; Is 49:2-3)

Why is He called a 'son'? What does this mean? According to *Whedon's Commentary*:

"Thou art my Son—The "my" denotes the promulgator of the "decree;" the "Son" is he in whose favour the decree is proclaimed—David's royal descendant and yet David's Lord—the Christ. He is "Son," not by adoption, as are all the true Israel of God, but by being the "only begotten of the Father."

This day have I begotten thee—The expression, "this day," does not mark the origin of Christ's Sonship, but the period of the promulgation of this decree, be that when it might. The open manifestation of its fulfilment was, when "Christ was declared to be the Son of God with power by his resurrection from the dead."

*Albert Barnes' Notes on the Whole Bible* similarly explains:

"Have I begotten thee - That is, in the matter referred to, so that it would be proper to apply to him the phrase "my Son," and to constitute him "King" in Zion. The meaning is, that he had so constituted the relationship of Father and Son in the case, that it was proper that the appellation "Son" should be given him, and that he should be regarded and addressed as such. So Prof. Alexander: "The essential meaning of the phrase "I have begotten thee" is simply this, "I am thy Father." This is, of course, to be understood in accordance with the nature of God, and we are not to bring to the interpretation the ideas which enter into that human relationship. It means that in some proper sense - some sense appropriate to the Deity - such a relation was constituted as would justify this reference to the most tender and important of all human relationships. In what sense that is, is a fair subject of inquiry, but it is not proper to assume that it is in anything like a literal sense, or that there can be no other sense of the passage than that which is implied in the above-named doctrine, for it cannot be literal, and there are other ideas that may be conveyed by the phrase than that of "eternal generation." The word rendered "begotten" (טָוַי *yâlad*) determines nothing certainly as to the mode in which this relationship was formed. It means properly:

- (1) to bear, to bring forth as a mother, Genesis 4:1;
- (2) to beget, as a father, Genesis 4:18; and then

(3) as applied to God it is used in the sense of creating - or of so creating or forming as that the result would be that a relation would exist which might be compared with that of a father and a son.

... The result of the exposition of this passage may therefore be thus stated:

(a) The term "Son," as used here, is a special appellation of the Messiah - a term applicable to him in a sense in which it can be given to no other being.

(b) As used here, and as elsewhere used, it supposes his existence before the incarnation.

(c) Its use here, and the purpose formed, imply that he had an existence before this purpose was formed, so that he could be personally addressed, and so that a promise could be made to him.

(d) The term "Son" is not used here in reference to that anterior relation, and determines nothing as to the mode of his previous being - whether from eternity essentially in the nature of God; or whether in some mysterious sense begotten; or whether as an emanation of the Deity; or whether created.

(e) The term, as Calvin suggests, and as maintained by Prof. Alexander, refers here only to his being constituted King - to the act of coronation - whenever that occurred.

(f) This, in fact, occurred when he was raised from the dead, and when he was exalted to the right hand of God in heaven Acts 13:33, so that the application of the passage by Paul in the Acts accords with the result to which we are led by the fair interpretation of the passage.

(g) The passage, therefore, determines nothing, one way or the other, respecting the doctrine of eternal generation, and cannot, therefore, be used in proof of that doctrine."

Continuing in Psalm 2:

**"Ask of me, and I will give you the nations as your inheritance, the ends of the earth as your possession." (v8 ISV)**

What I find of interest is that Satan tempted Christ by offering him the nations which, it seems, he was entitled to do, given that he is "god of this world" (2Cor 4:4; Rev 12:9):

"Once more the devil took him to a very high mountain and showed him all the kingdoms of the world, along with their splendor.

He told Jesus, "I will give you all these things if you will bow down and worship me!"

Then Jesus told him, "Go away, Satan! Because it is written, 'You must worship the Lord your God and serve only him.'" (Matt 4:8-10)

Christ did not accept this offer as it would have made Him subject to Satan. He knew that the Father had already offered Him the entire world and that all nations will eventually come under His leadership in due time.

“For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities— all things were created through him and for him.

And he is before all things, and in him all things hold together.” (Col 1:16-17)

A number of other Scriptures demonstrate clearly that His rule will encompass the entire world. Cf Ps 22:27-31; 47:2,7; 67:1-7; 89:19-29; Dan 7:13-14, 18, 27; Zech 9:10; 14:1-9.

**“You will break them with an iron rod, you will shatter them like pottery.” (v 9 ISV)**

“He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God.

And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.

**From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron.** He will tread the winepress of the fury of the wrath of God the Almighty.

On his robe and on his thigh he has a name written, King of kings and Lord of lords.

Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God,

to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great." (Rev 19:13-18 *ESV*. Cp Rev 2:26-27; 12:5; Dan 2:44; Jer 19:11; Matt 21:43-44)

“Your hand will find out all your enemies; your right hand will find out those who hate you.

**You will make them as a blazing oven when you appear. The LORD will swallow them up in his wrath, and fire will consume them.**

**You will destroy their descendants from the earth, and their offspring from among the children of man.**

Though they plan evil against you, though they devise mischief, they will not succeed.

For you will put them to flight; you will aim at their faces with your bows.” (Ps 21:8-12 *ESV*. Cp Ps 89:20-23; 110:5-6)

**"Therefore, kings, act wisely! Earthly rulers, be warned!**

**Serve the LORD with fear, and rejoice with trembling." (vv 10-11  
ESV) [Cp Ps 34:9-10; 146:5]**

**"A king's wrath is a messenger of death, and a wise man will  
appease it.**

In the light of a king's face there is life, and his favor is like the clouds  
that bring the spring rain.

How much better to get wisdom than gold! To get understanding is  
to be chosen rather than silver.

The highway of the upright turns aside from evil; whoever guards his  
way preserves his life.

Pride goes before destruction, and a haughty spirit before a fall."  
(Prov 16:16-18 *ESV*)

**"For the day of the LORD is near upon all the nations.** As you have  
done [to Israel], it shall be done to you; your deeds shall return on  
your own head.

For as you have drunk on my holy mountain, so all the nations shall  
drink continually; they shall drink and swallow, and shall be as though  
they had never been." (Ob 1:15-16 *ESV*)

**"And his delight shall be in the fear of the LORD. He shall not judge by  
what his eyes see, or decide disputes by what his ears hear,**

but with righteousness he shall judge the poor, and decide with  
equity for the meek of the earth; **and he shall strike the earth with  
the rod of his mouth, and with the breath of his lips he shall kill the  
wicked."** (Is 11:3-4 *ESV*)

**"On that day the LORD will punish the host of heaven, in heaven  
[demons], and the kings of the earth, on the earth.**

**They will be gathered together as prisoners in a pit; they will be  
shut up in a prison, and after many days they will be punished.**

Then the moon will be confounded and the sun ashamed, for the  
LORD of hosts reigns on Mount Zion and in Jerusalem, and his glory  
will be before his elders." (Is 24:21-23 *ESV*)

But should the nations repent, they will be considered like Israel:

**"Blessed is the nation whose God is the LORD, the people whom he  
has chosen as his heritage!" (Ps 33:12 *ESV*. Cp Ps 47:7-9; Jer 18:6-10)**

**"All the ends of the earth shall remember and turn to the LORD, and  
all the families of the nations shall worship before you.**

For kingship belongs to the LORD, and he rules over the nations." (Ps 22:27-28)



## **'Kiss the Son' or else!**

Because of all of the aforementioned, the nations and their leaders better learn to 'kiss the Son' – and quickly. Make haste! For the ruler of the world is loving, kind and merciful. But also fierce and will not tolerate any opposition to His reign.

**"Kiss the son before he becomes angry, and you die where you stand.** Indeed, his wrath can flare up quickly. How blessed are those who take refuge in him." (v 12 *ISV*)

"The Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him." (John 5:22-23 *ESV*)

"But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me." (Luke 19:27 *ESV*. Cp Rev 19:11-16; Ps 110:4-6)

"I came to cast fire on the earth, and would that it were already kindled!

I have a baptism to be baptized with, and how great is my distress until it is accomplished!" (Luke 12:49-50)

The New Testament itself interprets Psalm 2 as a prophecy about Christ. Look up the following for proof: Acts 4:25–27; 13:33; Heb 1:5.

### **What Commentaries Reveal**

*The Psalms Translated and Explained* by Joseph Alexander assist in our understanding:

"A **SUBLIME** vision of the nations in revolt against Jehovah and his Anointed, with a declaration of the divine purpose to maintain his King's authority, and a warning to the world that it must bow to him or perish.

... The imagery of the scene presented is evidently borrowed from the warlike and eventful times of David. He cannot, however, be himself the subject of the composition, the terms of which are wholly inappropriate to any king but the Messiah, to whom they are applied by the oldest Jewish writers, and again and again in the New Testament.

... 3. Having described the conduct of the disaffected nations and their chiefs, he now introduces them as speaking. In the preceding verse they were seen, as it were, at a distance, taking counsel. Here they are brought so near to us, or we to them, that we can overhear their consultations. **Let us break their bands, i. e. the bands of the Lord and his Anointed, the restraints imposed by their authority.**

... And we will cast, or let us cast away from us their cords, twisted ropes, a stronger term than bands. The verb, too, while it really implies the act of breaking, suggests the additional idea of contemptuous facility, as if they had said, Let us fling away from us with scorn these feeble bands by which we have been hitherto confined. The application of this passage to the revolt of the Ammonites and other conquered nations against David, or to any similar rebellion against any of the later Jewish kings, as the principal subject of this grand description, makes it quite ridiculous, if not profane, and cannot therefore be consistent with the principles of sound interpretation. **The utmost that can be conceded is that David borrowed the scenery of this dramatic exhibition** from the wars and insurrections of his own eventful reign. The language of the rebels in the verse before us is a genuine expression of the feelings entertained, not only in the hearts of individual sinners, but by the masses of mankind, so far as they have been brought into collision with the sovereignty of God and Christ, **not only at the time of his appearance upon earth, but in the ages both before and after that event, in which the prophecy**, as we have seen, attained its height, but was not finally exhausted or fulfilled, since the same rash and hopeless opposition to the Lord and his anointed still continues, and is likely to continue until the kingdoms of this world are become the kingdoms of our Lord and of his Christ (Rev. xi. 15), an expression borrowed from this very passage." [emphasis mine]

*Expositor's Bible. The Psalms*, vol. 1 similarly explains:

"The transition from the representative of Jehovah to Jehovah Himself, which takes place in the next clause, is in accordance with the close union between them which has marked the whole psalm. It is henceforth Jehovah only who appears till the close. But the anger which is destructive, and which may easily flash out like flames from a furnace mouth, is excited by opposition to Messiah's kingdom, and the exclusive mention of Jehovah in these closing clauses makes the picture of the anger the more terrible."

*Adam Clarke's Bible Commentary*

"*"Thou art my Son "* - Made man, born of a woman by the creative energy of the Holy Ghost, that thou mightest feel and suffer for man, and be the first-born of many brethren.

*"This day have I begotten thee. "* - **By thy resurrection thou art declared to be the Son of God, en dunamei, by miraculous power, being raised from the dead.** Thus by thy wondrous and supernatural



nativity, most extraordinary death, and miraculous resurrection, thou art declared to be the Son of God. And as in that Son dwelt all the fullness of the Godhead bodily, all the sufferings and the death of that human nature were stamped with an infinitely meritorious efficacy.. **We have St. Paul's authority for applying to the resurrection of our Lord these words, "Thou art my Son; this day have I begotten thee; " - see Acts xiii. 33; see also Heb. v. 6; - and the man must indeed be a bold interpreter of the Scriptures who would give a different gloss to that of the apostle.** It is well known that the words, "Thou art my Son; this day have I begotten thee," have been produced by many as a proof of the eternal generation of the Son of God.

Verse 12. "*Kiss the Son, lest he be angry*" - It is remarkable that the word son ( rb bar, a Chaldee word) is not found in any of the versions except the Syriac, nor indeed any thing equivalent to it.

The Chaldee, Vulgate, Septuagint, Arabic, and AETHiopic, have a term which signifies doctrine or discipline: "Embrace discipline, lest the Lord be angry with you," &c. This is a remarkable case, and especially that in so pure a piece of Hebrew as this poem is, a Chaldee word should have been found; rb bar, instead of b ben, which adds nothing to the strength of the expression or the elegance of the poetry. I know it is supposed that rb bar is also pure Hebrew, as well as Chaldee; but as it is taken in the former language in the sense of purifying, the versions probably understood it so here. Embrace that which is pure; namely, the doctrine of God." [emphasis mine]

#### *Calvin's Commentary:*

"The term kiss refers to the solemn token or sign of honor which subjects were wont to yield to their sovereigns. The sum is, that God is defrauded of his honor if he is not served in Christ. The Hebrew word בר Bar, signifies both a son and an elect person; but in whatever way you take it, the meaning will remain the same. Christ was truly chosen of the Father, who has given him all power, that he alone should stand pre-eminent above both men and angels. On which account also he is said to be "sealed" by God, (Joh 6:27) because a peculiar dignity was, conferred upon him, which removes him to a distance from all creatures. Some interpreters expound it, *kiss or embrace what is pure*, which is a strange and rather forced interpretation. For my part, I willingly retain the name of son, which answers well to a former sentence, where it was said, "Thou art my Son, this day have I begotten thee."

Albert Barnes' *Notes on the Whole Bible* explains the kiss referred to and the dual nature it presents (ie prophetic/political and spiritual):

"Kiss the Son - Him whom God hath declared to be his Son Psalm 2:7, and whom, as such, he has resolved to set as King on his holy hill Psalm 2:6. The word "kiss" here is used in accordance with

Oriental usages, for it was in this way that respect was indicated for one of superior rank. This was the ancient mode of doing homage or allegiance to a king, 1 Samuel 10:1. It was also the mode of rendering homage to an idol, 1 Kings 19:18; Hosea 13:2; Job 31:27. **The mode of rendering homage to a king by a kiss was sometimes to kiss his hand, or his dress, or his feet, as among the Persians.** DeWette. The practice of kissing the hand of a monarch is not uncommon in European courts as a token of allegiance. **The meaning here is that they should express their allegiance to the Son of God, or recognize him as the authorized King, with suitable expressions of submission and allegiance; that they should receive him as King, and submit to his reign. Applied to others, it means that they should embrace him as their Saviour."**



Other experts add to our knowledge:

"What was new was that Yahweh should now treat David's son in a manner clearly reminiscent of the patriarchal and Mosaic promises. This was more than the Near Eastern titulary of divine sonship: "son of god-x"; it was a divine gift, not a proud human boast. It was also a particularization of the old word given to Israel (viz., His "firstborn") which is now addressed to David's seed (Ps 89:27). In a totally unique way David could now call Him "my Father" (v.26), for each Davidite stood in this relation of son to his God. **Yet it is not said that any single Davidite would ever realize purely or perfectly this lofty concept of divine sonship. But should any person qualify for this relationship, he would also be need to be a son of David**" (Walter Kaiser, *Towards an Old Testament Theology*, p.152).

"Divine sonship (2:7) is a characteristic ... often associated with Jesus, and through him we can claim it for ourselves (John 1:12-13). **Yet almost a thousand years before Christ (e.g., 2 Sam. 7:14; Ps. 2:7), the Davidic kings of Israel were already claiming to be sons of Yahweh ...**" (Gerald H. Wilson, *Psalms Volume 1, NIV Application Commentary*, p.107).

"The background of this relationship is clearly the Davidic covenant described in 2 Samuel 7:4-16. There, as here, Yahweh describes his relationship to the Davidic kings in terms of sonship (2 Sam 7:14). Such sonship with God would have imparted to the kings special powers and privilege as well as the responsibility to mediate justice and equity to all God's people and to lead them in the way of true faith ...

"The idea of world domination expressed in 2:8 is not derived directly from 2 Samuel 7, which focuses primarily on an enduring, just rule over God's people of Israel and Judah. The submission of the kings of the earth to the Davidic monarch also appears in Psalm 72:8-11 - another royal psalm that reflects the official ideology of the Jerusalem monarchy... **the "official line" of these Davidic kings was their right to rule all the earth by Yahweh's authorization and support...**" (ibid, p.111-12).

"To make plain that Jerusalem's king is (merely) Yahweh's agent, the king now speaks, publishing **the decree of the LORD. By themselves the phrases, you are my son and "today I have begotten you" (Hb. ... NIV I have become your Father), might imply a genetic relationship between the Israelite king and God, especially in the ancient Near East. Within the horizon of the OT, however, this language points to adoption. First, these phrases issue from a legal decree. Second, they have become a reality only today, that is, the day of the king's enthronement. Third, this decree echos the Davidic covenant: "I will become to him a father and he will become to me a son" (2 Sam. 7:14; more clearly than the NIV, this literal translation ["today I have begotten you"] shows that language is metaphoric). The point of this metaphor is to show that Yahweh would punish disobedient Davidic kings, not disown them as he had removed Saul. The king certainly enjoyed a privileged position with Yahweh (though note Exod. 4:22; Deut. 14:1) but he is not deified. The remarkable revelation in the NT, however, is that the fulfillment of 2:7 exceeds the original expectation. **What was originally a figure of speech has become a literal historical reality**" (Craig C. Broyles, *Psalms, New International Biblical Commentary*, p.46)**

### **The Lion of the Tribe of Judah**

When delving through the aforementioned, we can grasp why He is referred to as the "lion of the tribe of Judah" in the book of Revelation:

"And one of the elders said to me, "Weep no more; behold, **the Lion of the tribe of Judah**, the Root of David, has conquered, so that he can open the scroll and its seven seals." (Rev 5:5)

Why a lion? Lions can be ferocious when under pressure; they exhibit impressive power; their courageous is sterling, and they exhibit royal authority



“Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you.

**Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him?**

**The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.**

Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes.

His eyes are darker than wine, and his teeth whiter than milk.” (Gen 49:8-12)

Not only are the peoples of Judah brave and combative, so is Christ as is clear from the above prophecy. While He was mainly a lamb led to the slaughter during His time on the earth (with some exceptions), the next time He will roar and devour like a lion to the gentile nations!

“For thus the LORD said to me, **“As a lion or a young lion growls over his prey, and when a band of shepherds is called out against him he is not terrified by their shouting or daunted at their noise, so the LORD of hosts will come down to fight on Mount Zion and on its hill.**

Like birds hovering, so the LORD of hosts will protect Jerusalem; he will protect and deliver it; he will spare and rescue it.” (Is 31:4-5)

**“The LORD roars from Zion,** and utters his voice from Jerusalem, and the heavens and the earth quake. But the LORD is a refuge to his people, a stronghold to the people of Israel.

So you shall know that I am the LORD your God, who dwells in Zion, my holy mountain. And Jerusalem shall be holy, and strangers shall never again pass through it.” (Joel 3:16-17)

“And he said: **"The LORD roars from Zion** and utters his voice from Jerusalem; the pastures of the shepherds mourn, and the top of Carmel withers.” (Amos 1:2)

But it is not just the gentiles that get devoured like a lion by Christ – so will Israel:

“They shall go after **the LORD; he will roar like a lion**; when he roars, his children shall come trembling from the west;

they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the LORD.

Ephraim has surrounded me with lies, and the house of Israel with deceit, but Judah still walks with God and is faithful to the Holy One.” (Hos 11:10-12)

“But I am the LORD your God from the land of Egypt; you know no God but me, and besides me there is no savior.

It was I who knew you in the wilderness, in the land of drought;

but when they had grazed, they became full, they were filled, and their heart was lifted up; therefore they forgot me.

**So I am to them like a lion**; like a leopard I will lurk beside the way.

I will fall upon them like a bear robbed of her cubs; I will tear open their breast, **and there I will devour them like a lion, as a wild beast would rip them open.**

He destroys you, O Israel, for you are against me, against your helper.” (Hos 13:4-9)



## Rebellions & Judgments during the Millennium

How can this be? Why would entire nations rebel from under the Messiah's government when they can see the good fruits that it produces?

Probably because human nature still lingers from the pre-Millennial period; and in some cases because certain nations would not have been reached yet to teach them God's truths; or they are in the beginning phase of learning and resent Christ's Government, His saints and Israel.

**"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:**

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (Rev 2:26-27)

"But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And **many nations** shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

**And he shall judge among many people, and rebuke strong nations afar off;** and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. {pruninghooks: or, scythes}" (Mic 4:1-3)

Notice that he judicates between nations to resolve conflicts even during the Millennium and even deal with certain nations which are powerful which dwell in distant lands. Reaching these distant peoples to bring them into submission may take a number of years.

The above appears to be after He establishes Himself in Jerusalem.

"For the LORD taketh pleasure in his people: he will beautify the meek with salvation. [Israel will be exalted, a type of Christians]

Let the saints be joyful in glory: let them sing aloud upon their beds.

Let the high *praises* of God *be* in their mouth, and a **twoedged sword** in their hand; {mouth: Heb. throat}

**To execute vengeance upon the heathen, and punishments upon the people;**

**To bind their kings with chains, and their nobles with fetters of iron;**

To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD." (Ps 149:4-9; Cp Is 24:21-23; 45:14)

All knees must bow toward the great King of the Earth – the Messiah. Bow, kneel, submit and serve – or face the terrible consequences.

"Your hand will find all Your enemies; Your right hand will find those who hate You. You shall make them as a fiery oven in the time of Your anger; **The LORD shall swallow them up in His wrath**, And the fire shall devour them. Their offspring You shall destroy from the earth, And their descendants from among the sons of men." (Psalm 21:8-10 NKJV)

"And they will be afraid. Pangs and sorrows will take hold of them; They will be in pain as a woman in childbirth; They will be amazed at one another; Their faces will be like flames. **Behold, the day of the LORD comes, Cruel, with both wrath and fierce anger, To lay the land desolate**; And He will destroy its sinners from it. For the stars of heaven and their constellations Will not give their light; The sun will be darkened in its going forth, And the moon will not cause its light to shine." (Isaiah 13:8-10 NKJV)

**"The LORD roars from Zion, and utters his voice from Jerusalem, and the heavens and the earth quake.** But the LORD is a refuge to his people, a stronghold to the people of Israel.

"So you shall know that I am the LORD your God, **who dwells in Zion, my holy mountain.** And Jerusalem shall be holy, and strangers shall never again pass through it." (Joel 3:16-17)

Symbolically rebellious national leaders will be dealt with during the Millennium. Uprisings against the King will not be tolerated.

"Mercy and truth preserve the king: and his throne is upholden by mercy." (Prov 20:28)

"A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy strength **out of Zion: rule thou in the midst of thine enemies.** [cp Rev 2:26-27; 19:15]

Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. {from...: or, more than the womb of the morning: thou shalt have, etc}

The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

**The Lord at thy right hand shall strike through kings in the day of his wrath.**

**He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries. {many: or, great}**

He shall drink of the brook in the way: therefore shall he lift up the head." (Ps 110:1-7)

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. {forces: or, wealth}

**For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.** [this is during the Millennium]

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, **The Zion** of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

**Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings:** and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob." (Is 60:11-16)

Israel will gather the 'nutrients' or blessings of other nations due to their servant leadership and assistance to these other peoples.

**"The LORD shall judge the people:** judge me, O LORD, according to my righteousness, and according to mine integrity that is in me." (Ps 7:8)

How will Christ will judge the nations? According to the prophecies via His saints and Israel.

**"He shall subdue the people under us, and the nations under our feet!** For God is the King of all the Earth: sing ye praises with understanding! God reigneth over the heathen: God sitteth upon the throne of His Holiness." (Ps.47:2,3,7,8)



"The LORD has sworn And will not relent, "You are a priest forever According to the order of Melchizedek." The Lord is at Your right hand; **He shall execute kings in the day of His wrath. He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.**" (Psalm 110:4-6 NKJV. Cp Luke 19:27)

This is not the Day of the Lord when nations and leaders are destroyed nor a reference to the Beast and False Prophet who are thrown into the lake of fire. Instead, these are rebels who show their true colours some time into the Millennium.

"Arise, O God, **judge the earth: for thou shalt inherit all nations.**" (Ps 82:8)

"Yea, all kings shall fall down before Him: **all nations shall serve Him.** And blessed be His glorious Name for ever: and let the whole Earth be filled with His glory; Amen, and Amen!" (Ps.72:11,19)

"But the LORD shall endure for ever: he hath prepared his throne for judgment. And **he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.**" (Ps 9:7-8)

"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and **shall execute judgment and justice** in the earth." (Jer 23:5)

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

He will judge individuals and nations with justice and fairness. How: by testing the nations and their leaders by allowing them to err and even to gather strength – in other words they will be given enough time to repent or 'enough rope to hang themselves.'

"Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: **he shall judge the people righteously.** Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice. Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." (Ps 96:10-13) [He will judge righteously and justly]

"That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: **for thou shalt judge the people righteously**, and govern the nations upon earth. Selah.

Let the people praise thee, O God; **let all the people praise thee**.

*Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

God shall bless us; and all the ends of the earth shall fear him.” (Ps 67:2-4)

“Before the LORD: for he cometh, **for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.**” (Ps 96:13)

“Before the LORD; for **he cometh to judge the earth:** with righteousness shall he judge the world, and the people with equity.” (Ps 98:9)

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and **to establish it with judgment and with justice** from henceforth even for ever. The zeal of the LORD of hosts will perform this.” (Ps 9:7)

“And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, **judging, and seeking judgment, and hasting righteousness.**” (Is 16:5)

“And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. **And he shall judge among the nations, and shall rebuke many people:** and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (Is 2:3-4)

“And **he shall judge among many people, and rebuke strong nations afar off;** and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” (Mic 4:3)

“Until the Ancient of days came, **and judgment was given to the saints of the most High;** and the time came that the saints possessed the kingdom.” (Dan 7:22)

The Judgment of the nations happens as part of the 1000 year reign of Jesus Christ also known as the Millennium. This is not the great white throne judgment which happens after the Millennium.

Eventually, over a period of time all nations will be subject to Him;

“To the choirmaster. A Psalm of the Sons of Korah. Clap your hands, all peoples! Shout to God with loud songs of joy!

For the LORD, **the Most High, is to be feared, a great king over all the earth.**

**He subdued peoples under us, and nations under our [Israel’s] feet.**

He chose our heritage for us, the pride of Jacob whom he loves.  
Selah.

God has gone up with a shout, the LORD with the sound of a trumpet.

Sing praises to God, sing praises! Sing praises to our King, sing praises!

**For God is the King of all the earth;** sing praises with a psalm!

**God reigns over the nations;** God sits on his holy throne.

**The princes of the peoples gather as the people of the God of Abraham.** For the shields of the earth belong to God; he is highly exalted!” (Ps 47:1-9) [cp Ps 33:12; Ezek 25:14; Is 11:14; 19:24-25; Gen 27:29]

“To the choirmaster: with stringed instruments. A Psalm. A Song.  
May God be gracious to us and bless us and make his face to shine upon us, Selah.

That your way may be known on earth, **your saving power among all nations.**

**Let the peoples praise you, O God;** let all the peoples praise you!

**Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth.** Selah.

Let the peoples praise you, O God; let all the peoples praise you!

The earth has yielded its increase; God, our God, shall bless us.

God shall bless us; let all the ends of the earth fear him!” (Ps 67:1-7)

***“Kiss the son before he becomes angry, and you die where you stand. Indeed, his wrath can flare up quickly.” (Ps 2:12)***

## Concluding Remarks

The Bible is clear – the Biblical model for a relationship with God is consistent from Genesis to Revelation. First of all it is God Himself or calls people or nations and wakes them up to a realization of His ways and plan (in other words and epiphany of sorts is experienced).

Anyone or any nation must then submit to Him as Lord and Master, working cooperatively with Him to obey His laws and ways and develop Godly character. So it will be during the Millennial reign of the Messiah:

"There is an eschatological, almost apocalyptic, dimension to the psalms anticipation of **a warfare of the faithful that will settle the conflict between the kingdoms of this world and the kingdom of God**. The expectation of a victory over nations and people that leaves kings and princes in chains as subdued captives is a vision that transcends local conflicts and specific wars. Inspired by Psalms and prophecies of the coming kingdom, this psalmist has composed a hymn that calls the faithful to a praise and militancy that serves its coming ... Something wonderful and strange is afoot here, **the lowly becoming the warriors who fight for the kingdom and inherit the earth**" (James L. Mays, *Inspiration. A Bible Commentary for Teaching and Preaching. Psalms*, p.448).

### Obadiah 1:15

**"The day of the LORD is near for all nations. As you have done (to Israel), it will be done to you; your deeds will return upon your own head."**

"Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war.

His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself.

**He is clothed in a robe dipped in blood**, and the name by which he is called is The Word of God.

And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.

**From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron.** He will tread the winepress of the fury of the wrath of God the Almighty.

On his robe and on his thigh he has a name written, King of kings and Lord of lords." (Rev 19:11-16 *ESV*. Cp Is 63:3-6)

After setting foot on the Mount of Olives He begins His reign, extending it to all of the world in all likelihood in the following sequence:

1. Day of the Lord intervention with nations that came against Israel during the Tribulation brutally punished
2. the Messiah returns to the earth to rescue Israel and the world, setting foot on the Mount of Olives
3. close by is Mount Zion where He will rule from. His place or residence and love affair with Mount Zion is extant throughout the Scriptures and is easy to read over. (Appendix Two provides a list of these prophecies)
4. His rule extends throughout Jerusalem and the Promised Land from the Euphrates to the Nile
5. scattered and enslaved Israelites begin to repent and are brought into proximity to the Holy Land where rebels are purged out in the wilderness (Is 30:18; Jer 50:20; Ezek 20:38, 42-44) thus reviving the nation (Ezekiel 36)
6. the righteous Israelites enter the Holy Land in the Second Exodus (typed by the First Exodus and Judahites returning from Babylonian captivity) (Is 27:13; 10:20-22; 11:11-12; Jer 16:14-15; 23:3, 7-8; 31:8-9; 50:3-5)
7. Israel and Judah are re-united and a New Covenant made with them (Ezekiel 37)
8. God entices Gog and Magog et al to attempt to invade the Holy Land in order to bring them to heel (Ezekiel 38 & 39)
9. the New Temple is built and inaugurated (Ezekiel 40-48)
10. Israel is trained for world leadership and becomes His battle-axe to put down rebellious nations (Is 60:1-16)
11. Israel swoops upon many nations to take them under the control of the Messiah's government
12. the Messiah's rule through the saints and Israel is gradually extended throughout the world until all are brought under His rule which this study concentrates upon. All rebellions are dealt with sternly
13. rebellions and nations sins decrease during the Millennium as peoples and individuals are converted until there is world peace and posterity – the Wonderful World Tomorrow achieved!

Sometimes these end-time events seem rather blurry – but when we assemble all the pertinent Scriptures together and analyse them (given the historic precedences associated with the First Exodus), the order of events fall into place.

He will rule from Mount Zion with love – but beware O nations! Step out of line and you will be dealt with.

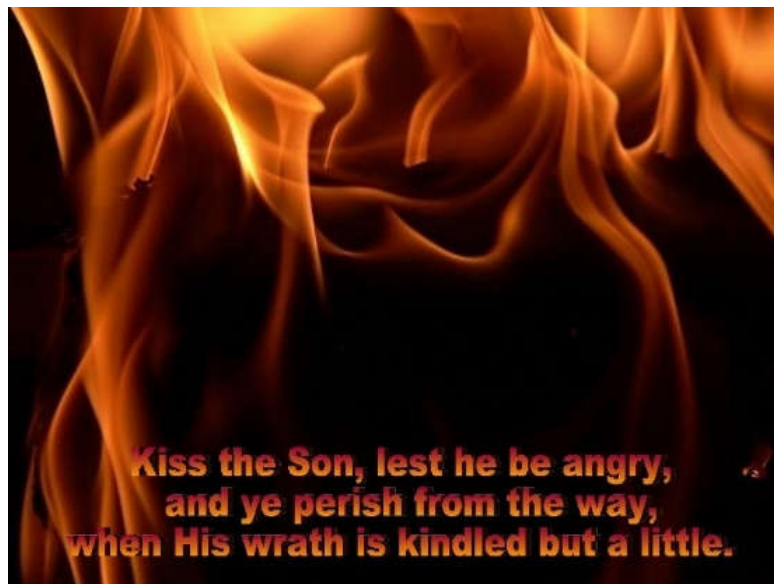
“As the glory of the LORD entered the temple by the gate facing east, the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple.

While the man was standing beside me, I heard one speaking to me out of the temple,

and he said to me, "Son of man, **this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel forever.** And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoring and by the dead bodies of their kings at their high places. (Ezek 43:4-7 *ESV*)

“For the LORD has chosen Zion; he has desired it for his dwelling place:

"This is my resting place forever; here I will dwell, for I have desired it." (Ps 132:13-18 *ESV*)



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## Appendix One: Extracts from Commentaries

### Keil & Delitzsch Commentary on the Old Testament

#### Psalms 2

##### Introduction

##### **The Kingdom of God and of His Christ, to Which Everything Must Bow**

The didactic [Psalm 1:1-6](#) which began with אֲשֶׁר־י, is now followed by a prophetic Psalm, which closes with אֲשֶׁר־י. It coincides also in other respects with [Psalm 1:1-6](#), but still more with Psalms of the earlier time of the kings ([Psalm 59:9](#); [Psalm 83:3-9](#)) and with Isaiah's prophetic style. The rising of the confederate nations and their rulers against Jahve and His Anointed will be dashed to pieces against the imperturbable all-conquering power of dominion, which Jahve has entrusted to His King set upon Zion, His Son. This is the fundamental thought, which is worked out with the vivid directness of dramatic representation. The words of the singer and seer begin and end the Psalm. The rebels, Jahve, and His Anointed come forward, and speak for themselves; but the framework is formed by the composer's discourse, which, like the chorus of the Greek drama, expresses the reflexions and feelings which are produced on the spectators and hearers. The poem before us is not purely lyric. The personality of the poet is kept in the background. The Lord's Anointed who speaks in the middle of the Psalm is not the anonymous poet himself. It may, however, be a king of the time, who is here regarded in the light of the Messianic promise, or that King of the future, in whom at a future period the mission of the Davidic kingship in the world shall be fulfilled: at all events this Lord's Anointed comes forward with the divine power and glory, with which the Messiah appears in the prophets.

The Psalm is anonymous. For this very reason we may not assign it to David (Hofm.) nor to Solomon (Ew.); for nothing is to be inferred from [Acts 4:25](#), since in the New Testament "hymn of David" and "psalm" are coordinate ideas, and it is always far more hazardous to ascribe an anonymous Psalm to David or Solomon, than to deny to one inscribed לְדָוִד or לְשֹׁלֹמֹה direct authorship from David or Solomon. But the subject of the Psalm is neither David (Kurtz) nor Solomon (Bleek). It might be David, for in his reign there is at least one coalition of the peoples like that from which our Psalm takes its rise, vid., [2 Samuel 10:6](#): on the contrary it cannot be Solomon, because in his reign, though troubled towards its close ([1 Kings 11:14](#)), no such event occurs, but would then have to be inferred to have happened from this Psalm. We might rather guess at Uzziah (Meier) or Hezekiah (Maurer), both of whom inherited the kingdom in a weakened condition and found the neighbouring peoples alienated from the house of David. The situation might correspond to these times, for the rebellious peoples, which are brought before us, have been hitherto subject to Jahve and His Anointed. But all historical indications which might support the one supposition or the other are wanting. If the God-anointed one, who speaks in [Psalm 2:7](#), were the psalmist himself, we should at least know the Psalm was composed by a king filled with a lofty Messianic consciousness. But the dramatic movement of the Psalm up to the וְעַתָּה ([Psalm 2:10](#)) which follows, is opposed to such an identification of the God-anointed one with the poet. But that Alexander Jannaeus (Hitz.), that blood-thirsty ruler, so justly hated by his people, who inaugurated his reign by fratricide, may be both at the same time, is a supposition which turns the moral and covenant character of the Psalm into detestable falsehood. The Old Testament knows no kingship to which is promised the dominion of the world and to which sonship is ascribed ([2 Samuel 7:14](#); [Psalm 89:28](#)), but the Davidic. The events of his own time, which influenced the mind of the poet, are no longer clear to us. But from these he is carried away into those tumults of the peoples which shall end in all kingdoms becoming the kingdom of God and of His Christ ([Revelation 11:15](#); [Revelation 12:10](#)).



In the New Testament this Psalm is cited more frequently than any other. According to [Acts 4:25-28](#), [Acts 4:1](#) and [Acts 4:2](#) have been fulfilled in the confederate hostility of Israel and the Gentiles against Jesus the holy servant of God and against His confessors. In the Epistle to the Hebrews, [Psalm 110:1-7](#) and [Psalm 2:1-12](#) stand side by side, the former as a witness of the eternal priesthood of Jesus after the order of Melchisedek, the latter as a witness of His sonship, which is superior to that of the angels. Paul teaches us in [Acts 13:33](#), comp. [Romans 1:4](#), how the "to-day" is to be understood. The "to-day" according to its proper fulfilment, is the day of Jesus' resurrection. Born from the dead to the life at the right hand of God, He entered on this day, which the church therefore calls *dies regalis*, upon His eternal kingship.

The New Testament echo of this Psalm however goes still deeper and further. The two names of the future One in use in the time of Jesus, ὁ Χριστός and ὁ υἱὸς τοῦ θεοῦ, [John 1:50](#); [Matthew 26:63](#) (in the mouth of Nathanael and of the High Priest) refer back to this Ps. and [Daniel 9:25](#), just as ὁ υἱὸς τοῦ ἀνθρώπου incontrovertibly refers to [Psalm 8:5](#) and [Daniel 7:13](#). The view maintained by De Wette and Hupfeld, that the Psalm is not applicable to the Christian conceptions of the Messiah, seems almost as though these were to be gauged according to the authoritative utterances of the professorial chair and not according to the language of the Apostles. Even in the Apocalypse, [Ps 19:15](#); [Psalm 12:5](#), Jesus appears exactly as this Psalm represents Him, as ποιμαίνων τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ. The office of the Messiah is not only that of Saviour but also of Judge. Redemption is the beginning and the judgment the end of His work. It is to this end that the Psalm refers. The Lord himself frequently refers in the Gospels to the fact of His bearing side by side with the sceptre of peace and the shepherd's staff, the sceptre of iron also, [Matthew 24:50](#), [Matthew 21:44](#), [Luke 19:27](#). The day of His coming is indeed a day of judgment-the great day of the ὄργη τοῦ ἀγνίου, [Revelation 6:17](#), before which the ultra-spiritual Messianic creations of enlightened exegetes will melt away, just as the carnal Messianic hopes of the Jews did before His first coming.

### Verses 1-3

The Psalm begins with a seven line strophe, ruled by aninterrogative Wherefore. The mischievous undertaking condemns itself, It is groundless and fruitless. This certainty is expressed, with a tinge of involuntary astonishment, in the question. למה followed by *apraet.* enquires the ground of such lawlessness: wherefore have the peoples banded together so tumultuously (Aquila: ἄ)? and followed by *afut.*, the aim of this ineffectual action: wherefore do they imagine emptiness? ריק might be adverbial and equivalent to לריק, but it is here, as in [Psalm 4:3](#), a governed accusative; for הגה which signifies in itself only quiet inward musing and yearning, expressing itself by a dull muttering (here: something deceitful, as in [Psalm 38:13](#)), requires an object. By this ריק the involuntary astonishment of the question justifies itself: to what purpose is this empty affair, i.e., devoid of reason and continuance? For the psalmist, himself a subject and member of the divine kingdom, is too well acquainted with Jahve and His Anointed not to recognise beforehand the unwarrantableness and impotency of such rebellion. That these two things are kept in view, is implied by [Psalm 2:2](#), which further depicts the position of affairs without being subordinated to the למה. The *fut.* describes what is going on at the present time: they set themselves in position, they take up a defiant position (התיצב) as in [1 Samuel 17:16](#), after which we again (comp. the reverse order in [Psalm 83:6](#)) have a transition to the *perf.* which is the more uncoloured expression of the actual: נוסו (with תח' as the exponent of reciprocity) prop. to press close and firm upon one another, then (like Arab. (*sâwada*), which, according to the correct observation of the Turkish Kamus, in its signification clam cum aliquo locutus est, starts from the very same primary meaning of pressing close to any object): to deliberate confidentially together (as [Psalm 31:14](#) and [פועל](#); [Psalm 71:10](#)). The subjects [פועל](#) and [פועל](#) (according to the Arabic (*razuna*), to be weighty: the grave, dignitaries, [σέμνοί](#), augusti) are only in accordance with the poetic style without the article. It is a general rising of the people of the earth against Jahve and His [חשיב](#), [Χριστός](#), the king anointed by Him by means of the holy oil and most intimately allied to Him. The psalmist hears ([Psalm 2:3](#)) the decision of the deliberating princes. The pathetic suff. (*ê mō*) instead of (*ê hēm*) refers back to Jahve and His Anointed. The cohortatives express the mutual kindling of feeling; the sound and rhythm of the exclamation correspond to the dull murmur

of hatred and threatening defiance: the rhythm is iambic, and then anapaestic. First they determine to break asunder the fetters (*מאסרות* = *מוסרות*) to which the *אָת*, which is significant in the poetical style, points, then to cast away the cords from them (*מִמֶּנּוּ*) a nobis, this is the Palestinian mode of writing, whereas the Babylonians said and wrote *mimeenuw a nobis* in distinction from *מִמֶּנּוּ ab eo*, B. Sota 35a) partly with the vexation of captives, partly with the triumph of freedmen. They are, therefore, at present subjects of Jahve and His Anointed, and not merely because the whole world is Jahve's, but because He has helped His Anointed to obtain dominion over them. It is a battle for freedom, upon which they are entering, but a freedom that is opposed to God.

## Verses 4-6

Above the scene of this wild tumult of battle and imperious arrogance the psalmist in this six line strophe beholds Jahve, and in spirit hears His voice of thunder against the rebels. In contrast to earthly rulers and events Jahve is called *בְּשָׁמַיִם יוֹשֵׁב*: He is enthroned above them in unapproachable majesty and ever-abiding glory; He is called *אֱלֹהֵי דָן* as He who controls whatever takes place below with absolute power according to the plan His wisdom has devised, which brooks no hindrance in execution. The *futt.* describe not what He will do, but what He does continually (cf. [Isaiah 18:4.](#)). *לִמּוֹ* also belongs, according to [Psalm 59:9](#); [Psalm 37:13](#), to *יִשְׁחַק* (*שַׁחַק* which is more usual in the post-pentateuchal language = *צַחֲקָה*). He laughs at the defiant ones, for between them and Him there is an infinite distance; He derides them by allowing the boundless stupidity of the infinitely little one to come to a climax and then He thrusts him down to the earth undeceived. This climax, the extreme limit of the divine forbearance, is determined by the *אָת*, as in [Deuteronomy 29:19](#), cf. *אָת*; [Psalm 14:5](#); [36:13](#), which is a "then" referring to the future and pointing towards the crisis which then supervenes. Then He begins at once to utter the actual language of His wrath to his foes and confounds them in the heat of His anger, disconcerts them utterly, both outwardly and in spirit. *בְּהִל*, Arab. (*bhl*), cogn. *בלה*, means originally to let loose, let go, then in Hebrew sometimes, externally, to overthrow, sometimes, of the mind, to confound and disconcert.

## Psalm 2:5-6

[Psalm 2:5](#) is like a peal of thunder (cf. [Isaiah 10:33](#)); *בְּחִירוֹנוּ*, [Psalm 2:5](#), like the lightning's destructive flash. And as the first strophe closed with the words of the rebels, so this second closes with Jahve's own words. With *וְאֲנִי* begins an adverbial clause like [Genesis 15:2](#); [Genesis 18:13](#); [Psalm 50:17](#). The suppressed principal clause (cf. [Isaiah 3:14](#); Ew. §341, c) is easily supplied: ye are revolting, whilst notwithstanding I ... . With *וְאֲנִי* He opposes His irresistible will to their vain undertaking. It has been shown by Böttcher, that we must not translate "I have anointed" (Targ., Symm.). *נִסַּךְ*, Arab. (*nsk*), certainly means to pour out, but not to pour upon, and the meaning of pouring wide and firm (of casting metal, libation, anointing) then, as in *הַצִּיֵּק, הַצִּיֵּק*, goes over into the meaning of setting firmly in any place (*fundere in fundare, constituere*, as *Ixx*, Syr., Jer., and Luther translate), so that consequently *נִסַּךְ* the word for prince cannot be compared with *מְשִׁיחַ*, but with *נְצִיב*.

(Note: Even the Jalkut on the Psalms, §620, wavers in the explanation of *נִסַּכְתִּי* between *אֲנִי שִׁחַחְתִּי* I have anointed him, (after [Daniel 10:3](#)), *אֲנִי נִסַּכְתִּי* (I have cast him (after [Exodus 32:4](#) and freq.), and *אֲנִי גִדַּלְתִּי* I have made him great (after [Micah 5:4](#)). Aquila, by rendering it *καὶ ἐδιασάμην* (from *διάξασθαι = ὑψάινειν*), adds a fourth possible rendering. A fifth is *נִסַּךְ* to purify, consecrate (Hitz.), which does not exist, for the Arabic *nasaka* obtains this meaning from the primary signification of cleansing by flooding with water (e.g., washing away the briny elements of a field). Also in [Proverbs 8:23](#) *נִסַּכְתִּי* means I am cast = placed.)

The Targum rightly inserts *וְנִסַּחְתִּי* (*et praefeci eum*) after *רַבִּיתִּי* (*unxi*), for the place of the anointing is not *עַל־צִיּוֹן*. History makes no mention of a king of Israel being anointed on Zion. Zion is mentioned as the royal seat of the Anointed One; there he is installed, that He may reign there, and rule from thence, [Psalm 110:2](#). It is the hill of the city of David ([2 Samuel 5:7](#), [2 Samuel 5:9](#); [1 Kings 8:1](#)) including Moriah, that is

intended. That hill of holiness, i.e., holy hill, which is the resting-place of the divine presence and therefore excels all the heights of the earth, is assigned to Him as the seat of His throne.

### Verses 7-9

The Anointed One himself now speaks and expresses what he is, and is able to do, by virtue of the divine decree. No transitional word or formula of introduction denotes this sudden transition from the speech of Jahve to that of His Christ. The psalmist is the seer: his Psalm is the mirrored picture of what he saw and the echo of what he heard. As Jahve in opposition to the rebels acknowledges the king upon Zion, so the king on Zion appeals to Him in opposition to the rebels. The name of God, יהוה, has (*Rebia*) (*magnum*) and, on account of the compass of the full intonation of this accent, a (*Gaja*) by the *Shebâ* (comp. אלהים Psalm 25:2; אלהים Psalm 68:8; אדני Psalm 90:1).

(Note: We may observe here, in general, that this *Gaja* (*Metheg*) which draws the *Shebâ* into the intonation is placed even beside words with the lesser distinctives (*Zinnor*) and (*Rebia*) (*parvum*) only by the Masorete Ben-Naphtali, not by Ben-Asher (both about 950 a.d.). This is a point which has not been observed throughout even in Baer's edition of the Psalter so that consequently e.g., in Psalm 5:11 it is to be written אלהים; in Psalm 6:2 on the other hand (with *Dechî*) יהוה, not יהוה.)

The construction of ספר with אל (as Psalm 69:27, comp. אמר; Genesis 20:2; Jeremiah 27:19, דבר; 2 Chronicles 32:19, הודיע Isaiah 38:19): to narrate or make an announcement with respect to ... is minute, and therefore solemn. Self-confident and fearless, he can and will oppose to those, who now renounce their allegiance to him, a חק, i.e., an authentic, inviolable appointment, which can neither be changed nor shaken. All the ancient versions, with the exception of the Syriac, read חק־יהוה together. The line of the strophe becomes thereby more symmetrical, but the expression loses in force. אל־חק rightly has *Olewejored*. It is the amplificative use of the noun when it is not more precisely determined, known in Arabic grammar: such a decree! majestic as to its author and its matter. Jahve has declared to Him: בניאתה,

(Note: Even in pause here אתה remains without a lengthened (*ā*) (*Psalter* ii. 468), but the word is become *Milel*, while out of pause, according to Ben-Asher, it is *Milra*; but even out of pause (as in Psalm 89:10, Psalm 89:12; Psalm 90:2) it is accented on the *penult*. by Ben-Naphtali. The *Athnach* of the books תנאם (Ps., Job, Prov.), corresponding to the *Zakeph* of the 21 other books, has only a half pausal power, and as a rule none at all where it follows *Olewejored*, cf. Psalm 9:7; Psalm 14:4; Psalm 25:7; Psalm 27:4; Psalm 31:14; Psalm 35:15, etc. (Baer, *Thorath Emeth* p. 37).)

and that on the definite day on which He has begotten or born him into this relationship of son. The verb ילד (with the changeable vowel *i*)

(Note: The changeable *i* goes back either to a primary form ילד, ירש, שאל, or it originates directly from *Pathach*; forms like ירשׁוה and שאלך favour the former, (*ē*) in a closed syllable generally going over into Segol favours the latter.)

unites in itself, like γεννᾶν, the ideas of begetting and bearing (Ιαχ γεννῆσθαι, Aq. ἔτεκον); what is intended is an operation of divine power exalted above both, and indeed, since it refers to a setting up (נסך) in the kingship, the begetting into a royal existence, which takes place in and by the act of anointing (משח). 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: אתה אבי, Thou art my Father, Psalm 89:27, as Jahve can to him: אתה בני, 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. The cohortative, natural after challenges, follows upon שאל, Ges. §128, 1. Jahve has appointed the dominion of the world to His Son: on His part therefore it needs only the desire for it, to appropriate to Himself that which is allotted to Him. He needs only to be willing, and that He is

willing is shown by His appealing to the authority delegated to Him by Jahve against the rebels. This authority has a supplement in Psalm 2:9, which is most terrible for the rebellious ones. The suff. refer to the  $\Theta\iota\gamma$ , the  $\epsilon\theta\nu\eta$ , sunk in heathenism. For these his sceptre of dominion (Psalm 90:2) becomes a rod of iron, which will shatter them into a thousand pieces like a brittle image of clay (Jeremiah 19:11).

With  $\Psi\varphi$  alternates  $\Gamma\epsilon\tau$  (=  $\Psi\Gamma\epsilon\tau$  frangere), fut.  $\Gamma\tau\epsilon$ ; whereas the lxx (Syr., Jer.), which renders  $\rho\sigma\iota\mu\alpha\nu\epsilon\acute{\iota}\varsigma$   $\alpha\upsilon\tau\omicron\upsilon\varsigma$   $\acute{\epsilon}\nu$   $\rho\acute{\alpha}\beta\delta\omega$  (as 1 Corinthians 4:21)  $\sigma\iota\delta\eta\rho\acute{\alpha}$ , points it  $\Gamma\tau\epsilon$  from  $\Gamma\epsilon\tau$ . The staff of iron, according to the Hebrew text the instrument of punitive power, becomes thus with reference to  $\Psi\beta\tau$  as the shepherd's staff Psalm 23:4; Micah 7:14, an instrument of despotism.

## Verses 10-12

The poet closes with a practical application to the great of the earth of that which he has seen and heard.

With  $\Gamma\epsilon\tau$ ,  $\acute{\epsilon}\acute{\alpha}\acute{\iota}\acute{\omicron}$  (1 John 2:28), *itaque* appropriate conclusions are drawn from some general moral matter of fact (e.g., Proverbs 5:7) or some fact connected with the history of redemption (e.g., Isaiah 28:22). The exhortation is not addressed to those whom he has seen in a state of rebellion, but to kings in general with reference to what he has prophetically seen and heard.  $\Gamma\tau\epsilon$  are not those who judge the earth, but the judges, i.e., rulers (Amos 2:3, cf. 1:8), belonging to the earth, throughout its length or breadth.

The *Hiph.*  $\Gamma\tau\epsilon$  signifies to show intelligence or discernment; the *Niph.*  $\Gamma\tau\epsilon$  as a so-called *Niph. tolerativum*, to let one's self be chastened or instructed, like Proverbs 13:10, to allow one's self to be advised, Ezekiel 14:3, to allow one's self to be sought, 1 Chronicles 28:9 and frequently. This general call to reflection is followed, in 1 Chronicles 28:11, by a special exhortation in reference to Jahve, and in Psalm 2:12, in reference to the Son.  $\Gamma\tau\epsilon$  and  $\Gamma\tau\epsilon$  answer to each other: the latter is not according to Hosea 10:5 in the sense of  $\Gamma\tau\epsilon$ ; Psalm 96:9, but, - since "to shake with trembling" (Hitz.) is a tautology, and as an imperative  $\Gamma\tau\epsilon$  everywhere else signifies: rejoice, - according to Psalm 100:2, in the sense of rapturous manifestation of joy at the happiness and honour of being permitted to be servants of such a God. The lxx correctly renders it:  $\acute{\alpha}\acute{\alpha}\acute{\delta}\acute{\alpha}\acute{\omicron}\acute{\nu}\acute{\iota}$  Their rejoicing, in order that it may not run to the excess of security and haughtiness, is to be blended with trembling ( $\Gamma\tau\epsilon$  as Zephaniah 3:17), viz., with the trembling of reverence and self-control, for God is a consuming fire, Hebrews 12:28.

The second exhortation, which now follows, having reference to their relationship to the Anointed One, has been missed by all the ancient versions except the Syriac, as though its clearness had blinded the translators, since they render  $\Gamma\tau\epsilon$ , either  $\Gamma\tau\epsilon$  purity, chastity, discipline (lxx, Targ., Ital., Vulg.), or  $\Gamma\tau\epsilon$  pure, unmixed (Aq., Symm., Jer.: *adore pure*). Thus also Hupfeld renders it "yield sincerely," whereas it is rendered by Ewald "receive wholesome warning," and by Hitzig "submit to duty" ( $\Gamma\tau\epsilon$  like the Arabic *birr* =  $\Gamma\tau\epsilon$ ); Olshausen even thinks, there may be some mistake in  $\Gamma\tau\epsilon$ , and Diestel decides for  $\Gamma\tau\epsilon$  instead of  $\Gamma\tau\epsilon$ . But the context and the usage of the language require *osculamini filium*. The *Piel*  $\Gamma\tau\epsilon$  means to kiss, and never anything else; and while  $\Gamma\tau\epsilon$  in Hebrew means purity and nothing more, and  $\Gamma\tau\epsilon$  as an adverb, *pure*, cannot be supported, nothing is more natural here, after Jahve has acknowledged His Anointed One as His Son, than that  $\Gamma\tau\epsilon$  (Proverbs 31:2, even  $\Gamma\tau\epsilon$  =  $\Gamma\tau\epsilon$ ) - which has nothing strange about it when found in solemn discourse, and here helps one over the dissonance of  $\Gamma\tau\epsilon$  - should, in a like absolute manner to  $\Gamma\tau\epsilon$ , denote the unique son, and in fact the Son of God.

(Note: Apart from the fact of  $\Gamma\tau\epsilon$  not having the article, its indefiniteness comes under the point of view of that which, because it combines with it the idea of the majestic, great, and terrible, is called by the Arabian grammarians Arab. (*'l*) - (*tnkîr*) (*It'dîm*) or (*Itktîr*) or (*lthwil*); by the boundlessness which lies in it it challenges the imagination to magnify the notion which it thus expresses. An Arabic expositor would here (as in Psalm 2:7 above) render it "Kiss a son and such a son!" (vid., (Ibn) (Hishâm) in De Sacy's Anthol. Grammat. p. 85, where it is to be translated *hic est vir, qualis vir!*). Examples which support this doctrine are Isaiah 28:2 by a hand, viz., God's almighty hand which is the hand of hands, and Isaiah 31:8  $\Gamma\tau\epsilon$  before a sword, viz., the divine sword which brooks no opposing weapon.)

The exhortation to submit to Jahve is followed, as Aben-Ezra has observed, by the exhortation to do homage to Jahve's Son. To kiss is equivalent to to do homage. Samuel kisses Saul ([1 Samuel 10:1](#)), saying that thereby he does homage to him.

(Note: On this vid., Scacchi *Myrothecium*, to. iii. (1637) c. 35.)

The subject to what follows is now, however, not the Son, but Jahve. It is certainly at least quite as natural to the New Testament consciousness to refer "lest He be angry" to the Son (vid., [Revelation 6:16](#)), and since the warning against putting trust (תִּסְתָּן) in princes, [Psalm 118:9](#); [Psalm 146:3](#), cannot be applied to the Christ of God, the reference of יָהוָה to Him (Hengst.) cannot be regarded as impossible. But since הִסְתָּן is the usual word for taking confiding refuge in Jahve, and the future day of wrath is always referred to in the Old Testament (e.g., [Psalm 110:5](#)) as the day of the wrath of God, we refer the *ne irascatur* to Him whose son the Anointed One is; therefore it is to be rendered: lest Jahve be angry and ye perish דָּרַךְ. This דָּרַךְ is the *accus.* of more exact definition. If the way of any one perish. [Psalm 1:6](#), he himself is lost with regard to the way, since this leads him into the abyss. It is questionable whether כִּמְעַט means "for a little" in the sense of *brevi* or *facile*. The *usus loquendi* and position of the words favour the latter (Hupf.). Everywhere else כִּמְעַט means by itself (without such additions as in [Ezra 9:8](#); [Isaiah 26:20](#); [Ezekiel 16:47](#)) "for a little, nearly, easily." At least this meaning is secured to it when it occurs after hypothetical antecedent clauses as in [Psalm 81:15](#); [2 Samuel 19:37](#); [Job 32:22](#). Therefore it is to be rendered: for His wrath might kindle easily, or might kindle suddenly. The poet warns the rulers in their own highest interest not to challenge the wrathful zeal of Jahve for His Christ, which according to [Psalm 2:5](#) is inevitable. Well is it with all those who have nothing to fear from this outburst of wrath, because they hide themselves in Jahve as their refuge. The construct state יִסְתָּן connects יָהוָה, without a genitive relation, with itself as forming together one notion, Ges. §116, 1. הִסְתָּן the usual word for fleeing confidingly to Jahve, means according to its radical notion not so much *refugere, confugere, as se abdere, condere*, and is therefore never combined with אֶל, but always with בְּ.

(Note: On old names of towns, which show this ancient הִסְתָּן. Wetzstein's remark on [Job 24:8](#) [Comm. on Job, en loc.]. The Arabic still has *hsy* in the reference of the primary meaning to water which, sucked in and hidden, flows under the sand and only comes to sight on digging. The rocky bottom on which it collects beneath the surface of the sand and by which it is prevented from oozing away or drying up is called Arab. (*hasâ*) or (*hisâ*) a hiding-place or place of protection, and a fountain dug there is called Arab. ('yn) ('l) -(hy).)

## E.W. Bullinger's Companion Bible Notes

### Psalms 2

#### Verse 1

**The second Psalm of each book has to do with the enemy.** See App-10.

**Why. ?** Figure of speech *Erotesis*. App-6. Repeat at beginning of [Psalms 2:2](#). Compare [Acts 4:25](#), [Acts 4:26](#).

**heathen** = nations. Note the quadruple *Anabasis* (App-6): nations, peoples, kings, rulers. Compare [Psalms 1:1](#).

**rage** = tumultuously assemble.

**people** = peoples.

**imagine.** Same as meditate in [Psalms 1:2](#).

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## Verse 2

**set themselves** = take their stand.

**take counsel together** = have gathered by appointment. So the Septuagint and Aramaean. Compare [Psalms 48:4](#).

**the LORD**. Hebrew. *Jehovah*. App-4.

**Anointed** = Messiah. So [Psalms 18:50](#); [Psalms 20:6](#); [Psalms 28:8](#); [Psalms 84:9](#); [Psalms 89:38](#), [Psalms 89:51](#); [Psalms 132:10](#), [Psalms 132:17](#). In [Daniel 9:25](#), [Daniel 9:26](#), rendered Messiah.

**saying**. The Figure of speech *Ellipsis* (App-6) correctly supplied.

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## Verse 3

**their**: i.e. Jehovah"s, and Messiah"s.

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## Verse 4

**laugh**. Figure of speech *Anthropopatheia*. App-6.

**The LORD\***. Primitive text was Jehovah. Altered by the *Sopherim* to Adonai. See App-32.

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## Verse 6

**set** = founded. Not the same word as [Psalms 2:2](#).

**My holy hill**. Figure of speech *Antimeria* (App-6). Hebrew = "**mount of my Sanctuary**".

**holy**. See note on [Exodus 3:5](#).

**Zion**. The mount immediately south of Moriah. See note on [2 Samuel 5:7](#). Occurs thirty-eight times in [Psalms](#). "**Jerusalem**" occurs seventeen times.

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## Verse 7

**the** = for a.

**Thou art my Son**. Quoted in [Acts 13:33](#), [Hebrews 1:5](#), [Hebrews 5:5](#). This is the Divine formula for anointing. Compare [Matthew 3:17](#), for Prophet; [Matthew 17:5](#), for Priest; and [Hebrews 1:5](#), [Hebrews 1:6](#), for King.

**begotten Thee**. Figure of speech *Anthropopatheia* (App-6). It refers to resurrection ([Acts 13:33](#), [Romans 1:3](#), [Romans 1:4](#), [Colossians 1:18](#), [Revelation 1:5](#)).

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## Verse 8

**Ask of me**. Referring not to this present dispensation of grace, but to coming dispensation of judgment.

**I shall give, &c**. Quoted in [Revelation 2:27](#); [Revelation 12:5](#); [Revelation 19:15](#).

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## Verse 9

**break them** = rule, or govern them. So Septuagint, Syriac, and Vulgate.

**rod** = sceptre.

**iron**. Put by Figure of speech *Metonymy* (of Adjunct), for unbending authority.

### Verse 10

**Be wise.** Figure of speech *Apostrophe*. App-6.

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### Verse 11

**the LORD.** Hebrew. "*eth* Jehovah. App-4. (objective).

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### Verse 12

**Kiss** = submit to, or be ruled by. Hebrew. *nashak*. Occurs thirty-two times (first in [Genesis 27:26](#), [Genesis 27:27](#)). Always so rendered except [1 Chronicles 12:2](#), [2 Chronicles 17:17](#), [2 Chronicles 78:9](#) (where it is Poel Part.) "**armed**"; [Ezekiel 3:13](#) "touched" (margin "kissed"); and [Genesis 41:40](#), "be ruled" (margin "be armed", or "kiss").

**Son.** Aramaean. *bar*, a *Homonym* with two meanings: (1) son ([Daniel 3:25](#), [Ezra 5:1](#), [Ezra 5:2](#), [Ezra 5:2](#); [Ezra 6:14](#), [Daniel 3:25](#); [Daniel 5:22](#); [Daniel 7:13](#), and [Proverbs 31:2](#), [Proverbs 31:2](#), [Proverbs 31:2](#) (king Lemuel); (2) *ground*, [Daniel 2:38](#); [Daniel 2:4](#), [Daniel 2:12](#), [Daniel 2:15](#), [Daniel 2:21](#), [Daniel 2:23](#), [Daniel 2:23](#), [Daniel 2:25](#), [Daniel 2:32](#). See note on [Job 39:4](#). So here in [Psalms 2:12](#) = kiss the ground, Figure of speech *Metonymy* (of Adjunct), App-6, for prostrate yourselves in submission. The usual Hebrew for "**son**" is *ben*, and is translated "son" or "sons" 2,890 times, and "child" or "children" (where it ought always to be "son" or "sons"), 1,549 times: making 4,439 in all. The Aramaean *ben* is also used for "son".

**He:** i.e. Jehovah, [Psalms 2:11](#).

**from the way.** No Figure of speech *Ellipsis* (App-6) here, "**from**" not needed = "perish, way [and all]". Ending like [Psalms 1:6](#). Compare [Psalms 146:9](#). So [2 Kings 3:4](#) = wool [and all].

**When His wrath is kindled:** or, His wrath will soon be kindled (Revised Version)

**a little** = quickly. See note on "**almost**", [Proverbs 5:14](#).

**Blessed** = How happy. Figure of speech *Beatitude*. See note on [Psalms 1:1](#).

**put their trust** = flee for refuge to. Hebrew. *hasah*. See App-69.



## Treasury of Scripture Knowledge

### Psalms 2

#### Introduction

1 The kingdom of Christ.

10 Kings are exhorted to accept it.

---

#### Verse 1

Why do the heathen **rage**, and the **people imagine** a vain thing?

**A. M. 2963. B.C. 1042. Why**

18:42; 46:6; 83:4-8; Isaiah 8:9; Luke 18:32; Acts 4:25

**rage**

or, tumultuously assemble.

Luke 22:1,2,5,22,23; Acts 16:22; 17:5,6; 19:28-32

**people**

Matthew 21:38; John 11:49,50; Acts 5:33; Revelation 17:14

**imagine**

Heb. meditate.

---

#### Verse 2

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

**kings**

10; 48:4; 110:5; Matthew 2:16; Luke 13:31; 23:11,12; Acts 12:1-6; Revelation 17:12-14

**rulers**

Matthew 26:3,59; 27:1; Acts 4:5-8

**Lord**

Exodus 16:7; Proverbs 21:30; John 15:23; Acts 9:4

**anointed**

45:7; 89:20; Isaiah 61:1; John 1:41; 3:34; Acts 10:38; Hebrews 1:9

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#### Verse 3

Let us break their bands asunder, and cast away their cords from us.

Jeremiah 5:5; Luke 19:14,27; 1 Peter 2:7,8

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#### Verse 4

**He that** sitteth in the heavens **shall laugh**: the Lord shall have them in derision.

**He that**

11:4; 68:33; 115:3; Isaiah 40:22; 57:15; 66:1

**shall laugh**

37:13; 53:5; 59:8; 2 Kings 19:21; Proverbs 1:26

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#### Verse 5

**Then** shall he speak unto them in his wrath, and **vex** them in his sore displeasure.

**Then**

50:16-22; Isaiah 11:4; 66:6; Matthew 22:7; 23:33-36; Luke 19:27,43,44; Revelation 1:16;19:15

**vex**

or, trouble. sore.

110:5,6; Zechariah 1:15

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#### Verse 6

**Yet** have I **set** my king upon my holy hill of Zion.

**Yet**

45:6; 89:27,36,37; 110:1,2; Isaiah 9:6,7; Daniel 7:13,14; Matthew 28:18; Acts 2:34-36;5:30,31; Ephesians 1:22; Philippians 2:9-11

**set**

Heb. anointed. my, etc. Heb. Zion, the hill of my holiness.

48:1,2; 50:2; 78:68; 132:13,14; Hebrews 12:22; Revelation 14:1

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#### Verse 7

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

**the decree**

or, for a decree.

148:6; Job 23:13; Isaiah 46:10

**Thou**

Matthew 3:17; 8:29; 16:16; 17:5; Acts 8:37; 13:33; Romans 1:4; Hebrews 1:5; 3:6; Hebrews 5:5,8

**this**

89:27; John 1:14,18; 3:16; Hebrews 1:6

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#### Verse 8

**Ask** of me, **and I** shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

**Ask**

John 17:4,5

---

**and I**

22:27; 72:8; [Daniel 7:13](#)

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### Verse 9

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

21:8,9; 89:23; 110:5,6; [Isaiah 30:14](#); 60:12; [Jeremiah 19:11](#); [Daniel 2:44](#); [Matthew 21:44](#); [Revelation 2:26,27](#); 12:5

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### Verse 10

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

**Be wise**

[Jeremiah 6:8](#); [Hosea 14:9](#)

**O**

45:12; 72:10,11; [Isaiah 49:23](#); 52:15; 60:3,10,11

**be instructed**

82:1-8

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### Verse 11

**Serve** the LORD with fear, and **rejoice** with trembling.

**Serve**

89:7; [Hebrews 12:28,29](#)

**rejoice**

95:1-8; 97:1; 99:1; 119:120; [Philippians 2:12](#); [Hebrews 4:1,2](#); 12:25

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### Verse 12

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

**Kiss**

[Genesis 41:40,43,44](#); [1 Samuel 10:1](#); [1 Kings 19:18](#); [Hosea 13:2](#); [John 5:23](#)

**Son**

**and, etc**

Or, "and ye lose the way," or, "and ye perish in the way." The LXX., and Vulgate have, "and ye perish from the righteous way:" and the Syriac, "and ye perish from his way."

**ye perish**

1:6; [John 14:6](#)

**when**

5; [2 Thessalonians 1:8,9](#); [Revelation 6:16,17](#); 14:9-11

**Blessed**

40:4; 84:12; 146:3-5; [Proverbs 16:20](#); [Isaiah 26:3,4](#); 30:18; [Jeremiah 17:7](#); [Romans 9:33](#); [Romans 10:11](#); [Ephesians 1:12](#); [1 Peter 1:21](#); 2:6

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## Appendix Two: Zion in Prophecy and Typology

"This is the word that the LORD has spoken against him: 'She has despised you and mocked you, The virgin daughter of **Zion**; She has shaken her head behind you, The daughter of Jerusalem! 'Whom have you reproached and blasphemed? And against whom have you raised your voice, And haughtily lifted up your eyes? Against the Holy One of Israel!' (2 Kings 19:21-22)

"That I may tell of all Your praises, That in the gates of the daughter of **Zion** I may rejoice in Your salvation." (Psalm 9:14)

"There is a river whose streams make glad the city of God, The holy dwelling places of the Most High. God is in the midst of her, she will not be moved; God will help her when morning dawns. The nations made an uproar, the kingdoms tottered; He raised His voice, the earth melted." (Psalm 46:4-7)

"Great is the LORD, and greatly to be praised, In the city of our God, His holy mountain. Beautiful in elevation, the joy of the whole earth, Is Mount **Zion** in the far north, The city of the great King. God, in her palaces, Has made Himself known as a stronghold." (Psalm 48:1-14)

"His tabernacle is in Salem; His dwelling place also is in **Zion**." (Psalm 76:2)

"But chose the tribe of Judah, Mount **Zion** which He loved." (Psalm 78:68)

"The LORD loves the gates of **Zion** More than all the other dwelling places of Jacob. Glorious things are said of you, city of God: I shall mention Rahab and Babylon among those who know Me; Behold, Philistia and Tyre with Ethiopia: 'This one was born there.'" But of **Zion** it shall be said, "This one and that one were born in her"; And the Most High Himself will establish her. The LORD will count when He registers the peoples, "This one was born there." Selah." (Psalm 87:2-6)

"You will arise and have compassion on **Zion**; For it is time to be gracious to her, For the appointed time has come. Surely Your servants find pleasure in her stones And feel pity for her dust. So the nations will fear the name of the LORD And all the kings of the earth Your glory." (Psalm 102:13-16)

"That men may tell of the name of the LORD in **Zion** And His praise in Jerusalem, When the peoples are gathered together, And the kingdoms, to serve the LORD." (Psalm 102:21-22)

"Those who trust in the LORD Are as Mount **Zion**, which cannot be moved but abides forever. As the mountains surround Jerusalem, So the LORD surrounds His people From this time forth and forever." (Psalm 125:1-2)

"When the LORD brought back the captive ones of **Zion**, We were like those who dream. Then our mouth was filled with laughter And our tongue with joyful shouting; Then they said among the nations, "The LORD has done great things for them." The LORD has done great things for us; We are glad." (Psalm 126:1-3)

"For the LORD has chosen **Zion**; He has desired it for His habitation. "This is My resting place forever; Here I will dwell, for I have desired it. "I will abundantly bless her provision; I will satisfy her needy with bread." (Psalm 132:13-16)

"It is like the dew of Hermon Coming down upon the mountains of **Zion**; For there the LORD commanded the blessing--life forever." (Psalm 133:3)

"Blessed be the LORD from **Zion**, Who dwells in Jerusalem. Praise the LORD!" (Psalm 135:21)

"Praise the LORD, O Jerusalem! Praise your God, O **Zion**! For He has strengthened the bars of your gates; He has blessed your sons within you. He makes peace in your borders; He satisfies you with the finest of the wheat." (Psalm 147:12-14)

"The daughter of **Zion** is left like a shelter in a vineyard, Like a watchman's hut in a cucumber field, like a besieged city. Unless the LORD of hosts Had left us a few survivors, We would be like Sodom, We would be like Gomorrah." (Isaiah 1:8-9)

"Now it will come about that In the last days The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. And many peoples will come and say, "Come, let us go up to the mountain of the LORD, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths." For the law will go forth from **Zion** And the word of the LORD from Jerusalem. And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks Nation will not lift up sword against nation, And never again will they learn war." (Isaiah 2:2-4)

"Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, And a snare and a trap for the inhabitants of Jerusalem." (Is 8:14)

"Therefore thus says the Lord GOD, "Behold, I am laying in **Zion** a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed." (Is 28:16)

"this is the word that the LORD has spoken against him: "She has despised you and mocked you, The virgin daughter of **Zion**; She has shaken her head behind you, The daughter of Jerusalem! "Whom have you reproached and blasphemed? And against whom have you raised your voice And haughtily lifted up your eyes? Against the Holy One of Israel!" (Isaiah 37:22-23)

"I bring near My righteousness, it is not far off; And My salvation will not delay And I will grant salvation in **Zion**, And My glory for Israel." (Isaiah 46:13)

"Awake, awake, Clothe yourself in your strength, O **Zion**; Clothe yourself in your beautiful garments, O Jerusalem, the holy city; For the uncircumcised and the unclean Will no longer come into you. Shake yourself from the dust, rise up, O captive Jerusalem; Loose yourself from the chains around your neck, O captive daughter of **Zion**." (Isaiah 52:1-2)

"Let not the foreigner who has joined himself to the LORD say, "The LORD will surely separate me from His people " Nor let the eunuch say, "Behold, I am a dry tree." For thus says the LORD, "To the eunuchs who keep My sabbaths, And choose what pleases Me, And hold fast My covenant, To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off." (Isaiah 56:3-7)

"Behold, the LORD has proclaimed to the end of the earth, Say to the daughter of **Zion**, "Lo, your salvation comes; Behold His reward is with Him, and His recompense before Him." And they will call them, "The holy people, The redeemed of the LORD"; And you will be called, "Sought out, a city not forsaken.'" (Isaiah 62:11-12)

"How the Lord has covered the daughter of **Zion** With a cloud in His anger! He has cast from heaven to earth The glory of Israel, And has not remembered His footstool In the day of His anger." (Lamentations 2:1)

"The LORD determined to destroy The wall of the daughter of **Zion**. He has stretched out a line, He has not restrained His hand from destroying, And He has caused rampart and wall to lament; They have languished together. Her gates have sunk into the ground, He has destroyed and broken her bars Her king and her princes are among the nations; The law is no more Also, her prophets find No vision from the LORD. The elders of the daughter of **Zion** Sit on the ground, they are silent They have thrown dust on their heads; They have girded themselves with sackcloth The virgins of Jerusalem Have bowed their heads to the ground." (Lamentations 2:8-10)

"The comely and dainty one, the daughter of **Zion**, I will cut off. "Shepherds and their flocks will come to her, They will pitch their tents around her, They will pasture each in his place. "Prepare war against her; Arise, and let us attack at noon. Woe to us, for the day declines, For the shadows of the evening lengthen!" (Jeremiah 6:2-5)

"Have You completely rejected Judah? Or have You loathed **Zion**? Why have You stricken us so that we are beyond healing? We waited for peace, but nothing good came; And for a time of healing, but behold, terror! (Jeremiah 14:19)

"Micah of Moresheth prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, 'Thus the LORD of hosts has said, "**Zion** will be plowed as a field, And Jerusalem will become ruins, And the mountain of the house as the high places of a forest.'" (Jeremiah 26:18)

"For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. 'For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope. 'Then you will call upon Me and come and pray to Me, and I will listen to you. (Jeremiah 29:10-14)

"For I will restore you to health And I will heal you of your wounds,' declares the LORD, 'Because they have called you an outcast, saying: "It is **Zion**; no one cares for her.'" "Thus says the LORD, 'Behold, I will restore the fortunes of the tents of Jacob And have compassion on his dwelling places; And the city will be rebuilt on its ruin, And the palace will stand on its rightful place. 'From them will proceed thanksgiving And the voice of those who celebrate; And I will multiply them and they will not be diminished; I will also honor them and they will not be insignificant.'" (Jeremiah 30:17-22)

"Behold, days are coming," declares the LORD, "when the city will be rebuilt for the LORD from the Tower of Hananel to the Corner Gate. "The measuring line will go out farther straight ahead to the hill Gareb; then it will turn to Goah. "And the whole valley of the dead bodies and of the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to the LORD; it will not be plucked up or overthrown anymore forever." (Jeremiah 31:38-40)

"Blow a trumpet in **Zion**, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For the day of the LORD is coming; Surely it is near, A day of darkness and gloom, A day of clouds and thick darkness As the dawn is spread over the mountains, So there is a great and mighty people; There has never been anything like it, Nor will there be again after it To the years of many generations." (Joel 2:1-2)

"The LORD roars from **Zion** And utters His voice from Jerusalem, And the heavens and the earth tremble But the LORD is a refuge for His people And a stronghold to the sons of Israel." (Joel 3:16)

"Therefore, on account of you **Zion** will be plowed as a field, Jerusalem will become a heap of ruins, And the mountain of the temple will become high places of a forest." (Micah 3:12)

"And it will come about in the last days That the mountain of the house of the LORD Will be established as the chief of the mountains It will be raised above the hills, And the peoples will stream to it. Many nations will come and say, "Come and let us go up to the mountain of the LORD And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths " For from **Zion** will go forth the law, Even the word of the LORD from Jerusalem. And He will judge between many peoples And render decisions for mighty, distant nations Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, And never again will they train for war." (Micah 4:1-3)

"In that day," declares the LORD, "I will assemble the lame And gather the outcasts, Even those whom I have afflicted. "I will make the lame a remnant And the outcasts a strong nation, And the LORD will reign over them in Mount **Zion** From now on and forever. "As for you, tower of the flock, Hill of the daughter of **Zion**, To you it will come-- Even the former dominion will come, The kingdom of the daughter of Jerusalem." (Micah 4:6-8)

"Rejoice greatly, O daughter of **Zion**! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. I will cut off the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be cut off And He will speak peace to the nations; And His dominion will be from sea to sea, And from the River to the ends of the earth." (Zechariah 9:9-10)

"Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths." (Zechariah 14:16)

"Say to the daughter of **Zion**, 'Behold your king is coming to you gentle, and mounted on a donkey, even a colt, the foal of a beast of burden.'" (Matthew 21:5)

"Fear not, daughter of **Zion**; Behold, your king is coming, seated on a donkey's colt." (John 12:15)

"just as it is written, "Behold, I lay in **Zion** a stone of stumbling and a rock of offense, and he who believes in him will not be disappointed." (Romans 9:33)

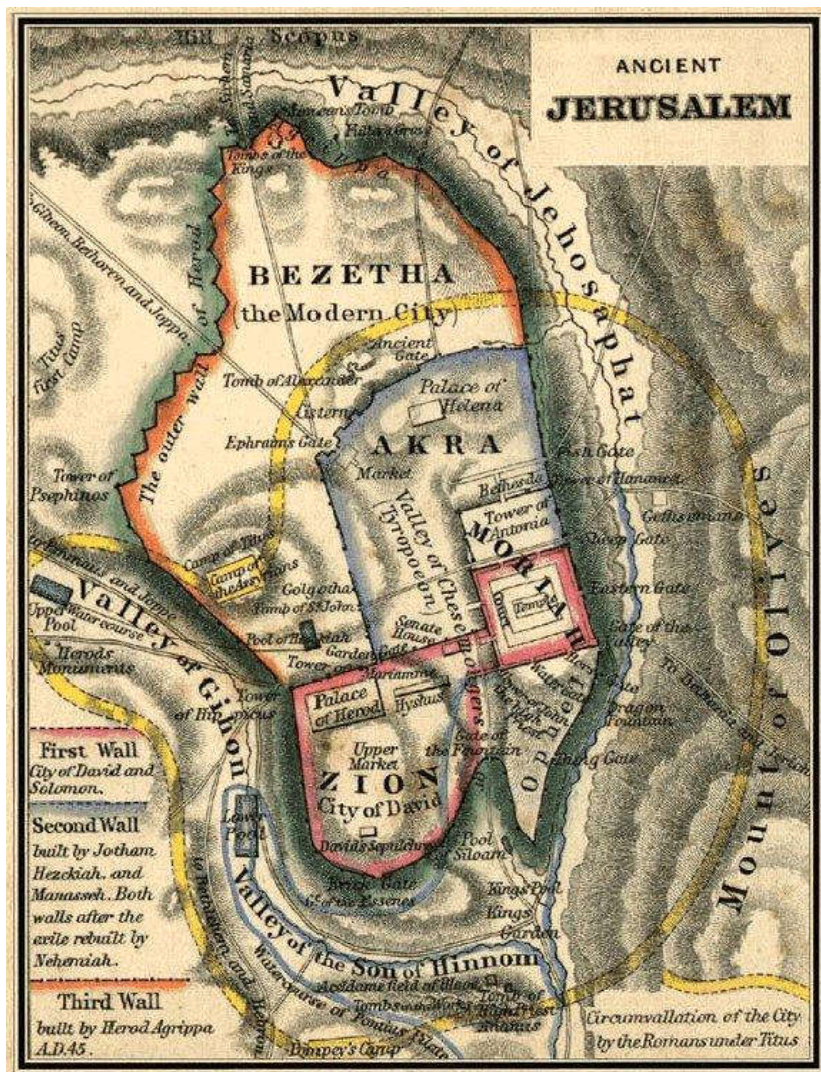


"But as it is, they desire a better country, that is, a heavenly one Therefore God is not ashamed to be called their God; for He has prepared a city for them." (Hebrews 11:16)

"But you have come to Mount **Zion** and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect." (Hebrews 12:22-23)

"For this is contained in Scripture: "Behold, I will lay in **Zion** a choice stone, a precious corner stone, And he who believes in Him will not be disappointed."" (1 Peter 2:6)

"Then I looked, and behold, the Lamb was standing on Mount **Zion**, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads." (Revelation 14:1)



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