

PSALMS OF PRAYER AND PRAISE

Psalm 2: Messianic Psalm

Psalm 2:1-12 (NASB)

- ¹ “Why are the nations in an uproar And the peoples devising a vain thing?
² The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed, saying,
³ “Let us tear their fetters apart And cast away their cords from us!”
⁴ He who sits in the heavens laughs, The Lord scoffs at them.
⁵ Then He will speak to them in His anger And terrify them in His fury, saying,
⁶ “But as for Me, I have installed My King Upon Zion, My holy mountain.”
⁷ “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You.
⁸ ‘Ask of Me, and I will surely give the nations as Your inheritance, And the *very* ends of the earth as Your possession.’
⁹ ‘You shall break them with a rod of iron, You shall shatter them like earthenware.’”
¹⁰ Now therefore, O kings, show discernment; Take warning, O judges of the earth.
¹¹ Worship the LORD with reverence And rejoice with trembling.
¹² Do homage [Kiss] to the Son, that He not become angry, and you perish *in* the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!”

This psalm is the most quoted psalm in the New Testament. There are several “voices” or “speakers” in the psalm. [Verses 1–2](#) are the author’s voice: “*Why are the nations in an uproar And the peoples devising a vain thing?*” This psalm is written by one who saw restlessness, discontent, and rebellion. This is a rebellion of the masses of the world against God.

[Verse 1](#) mentions two groups of people aligned against God: **first**, the heathen, who rage. “**Heathen**” to a Hebrew author is a non-Jew, that is, a Gentile. The **second** group is “**the people.**” To the Hebrew author, “**people**” meant Hebrews like themselves. So the author begins this psalm by asking, “**Why would anyone (Jew or Gentile) rage against God?**”

Why is the world against God and His Christ? Multitudes blindly follow godless power, wealth, and intellect represented among the kings and rulers of the earth. Rulers of all ages, from ancient Pharaohs to Hitler in Germany, have opposed God and His people. [Acts 4:27–28 NASB](#) explains this psalm’s fulfillment when the rulers of Jesus’

day opposed Him, even from birth. ²⁷ *“For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, ²⁸ to do whatever Your hand and Your purpose predestined to occur.”*

The rebels speak in [verse 3](#). **“Let us tear their fetters apart And cast away their cords from us!”** Those in rebellion believe God restrains rather than frees people. Yet true freedom to live abundantly comes in obedience to God not in disobedience. Liberation is never an end in itself. True freedom comes in recognizing God’s laws as superior to any other way of life as [verse 11](#) states: **“Worship the LORD with reverence And rejoice with trembling.”**

The author speaks again in [verses 4–5](#), giving God’s reaction to the disobedient: He laughs. It is a laugh of derision from the Creator as the created seeks to rebel. Omnipotent God cannot be usurped. In wrath God shows His displeasure with rebellion.

God’s plan will be accomplished. It cannot be thwarted. [Verse 6](#) is God speaking: **“But as for Me, I have installed My King Upon Zion, My holy mountain.”** God does not consult anyone. He is self-sufficient and all-powerful.

The Son speaks in [verse 7](#), stating what God said to Him, *“...You are My Son; today I have begotten You.”* The Anointed of [verse 2](#) and the Son of [verse 7](#) can be none other than Jesus Christ. Christ is translated from the word meaning **“Anointed.”**

[Verses 8–9](#) are the voice of God, speaking to the Son. These statements span both the first and second coming of Jesus. ⁸ **“Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession.”** ⁹ **“You shall break them with a rod of iron, You shall shatter them like earthenware.”**

Those who accept Jesus as Savior are spared the rod of iron but there is a time when those who reject Jesus will face his wrath. We will be held accountable for our response to the sacrificial death of Jesus on the cross. Either He dies for our sin or we die. The choice is ours.

The choice is poetically described in [verse 12](#). **“Do homage [Kiss] to the Son”** means to show homage and tribute. A kiss in eastern custom is a sign of respect. We have a choice: to experience the blessing of believing God’s Son as our Savior or to reject Jesus and experience God’s wrath. We choose life or death.

This psalm is intended to celebrate the appointment and final triumph of Messiah as King. The heathen nations are represented as foolishly opposing it. They agree among themselves to rebel. God will accomplish His purpose, scorning those adversaries who are rebellious. The decree goes forth that the anointed King is enthroned and is made heir of all things even to the uttermost parts of the earth. The psalm ends with words of counsel and admonition to earthly rulers. It exhorts them to submit to the glorious King and warns of inevitable ruin for those who resist.

Neither David nor Solomon totally fulfill the role of king about whom this psalm speaks. This psalm looks toward final fulfillment of Christ's righteous reign. The kingdoms of this world will become the kingdom of our Lord and His Christ (See [Revelation 11:15](#)).

Revelation 11:15 (NASB)

¹⁵“Then the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdom of the world has become *the kingdom of our Lord and of His Christ*; and He will reign forever and ever.”

Study Procedure: Read the Scripture references before answering questions. Unless otherwise instructed, use the Bible only in answering questions. Some questions may be more difficult than others but try to answer as many as you can. Pray for God's wisdom and understanding as you study and don't be discouraged if some answers are not obvious at first. Do not read study notes for this lesson until AFTER you have completed your questions.

Review: What do you understand more thoroughly after last week's lesson?

FIRST DAY: Read [Psalm 7](#)

1. How do [verses 3–5](#) appear to be the cry of an innocent person?
2. Read [Genesis 18:25b](#). In [verses 6–13](#), give phrases that show “*the Judge of all the earth*” will do right.
3. What do [verses 14–16](#) teach? Can you give any examples?

SECOND DAY: Read [Psalm 8](#)

4. (a) What examples does the psalmist use to show God's name is excellent?
(b) What is man's role in God's grand scheme?
5. Read [Matthew 21:8–11](#); [15–16](#). Who is worthy of praise?
6. Read [1 Corinthians 15:20–28](#). Who could [Psalm 8:6](#) refer to? In what way?
7. Read [Hebrews 2:5–9](#). From this reference, how was Jesus crowned with glory and honor?

THIRD DAY: Read [Psalm 9](#)

8. (a) List the four phrases beginning “I will” in [verses 1–2](#) (Scripture does not say “when I feel like it”).
(b) Discuss the difference between “a matter of the will” versus “a matter of feelings” in dealing with life's situations.
9. (a) What does the psalmist remember about the past in [verses 3–6](#)?

(b) Of what is the psalmist sure for the future in [verses 7–10](#)?

10. Read [Romans 12:19](#). What does the Romans reference teach about getting revenge? Give verses from [Psalm 9](#) to support your answer.

FOURTH DAY: Read [Psalm 10](#)

11. What is the psalmist's emotion in [verse one](#)? Describe a time you felt like this.

12. Using today's vocabulary, rewrite some phrases from [verses 2–10](#).

13. Despite "feelings" to the contrary, what do [verses 14–18](#) emphatically declare to be true? Describe a time you experienced this truth.

FIFTH DAY: Read [Psalm 11](#)

14. (a) What is the psalmist's bold statement in the face of trouble?

(b) What are others advising him to do?

15. In answer to the question of [verse 3](#) where does the psalmist look?

16. (a) What does God hate?

(b) What does God love?

(c) Using [Romans 3:23](#) and [Romans 6:23](#), tell what this means to you.

SIXTH DAY: Read [Psalm 12](#)

17. (a) Read [1 Kings 19:9–14](#). What phrase from this psalm echoes Elijah's statement?

(b) Have you ever had an "Elijah complex?" Describe it.

18. The psalmist is honest with God. What is his complaint?

19. (a) Do you lie about others? Would you want everyone to hear what you say about them?

(b) Who can tame the tongue? Read [James 3:5–10](#).

20. (a) In contrast to man's words, what are God's words like?

(b) Upon whose words do you rely most, man's or God's?

21. Give some examples of the truth in [verse 8](#). Read [Isaiah 5:20](#).