

Psalm 2 — An Awesome Prophecy

by Frank Selch

New King James	Biblia Hebraica
1 Why do the nations rage, And the people plot a vain thing?	1 לָמָּה רָגְשׁוּ גוֹיִם וְלְאֻמִּים יְהַגְדִּיקוּ:
2 The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed, <i>saying</i> ,	2 יִתְיַצְּבוּ מְלֻכֵי-אֲרֶץ וְרוֹזְנִים נוֹסְדוּ-יַחַד עַל-יְהוָה וְעַל-מְשִׁיחוֹ:
3 "Let us break Their bonds in pieces And cast Away their cords from us."	3 גַּנְתָּקָה אֶת-מוֹסְרוֹתֵינוּ וְנִשְׁלִיכָהּ מִמֶּנּוּ עֲבַתֵּימוֹ:
4 He who sits in the heavens shall laugh; The LORD shall hold them in derision.	4 יוֹשֵׁב בַּשָּׁמַיִם יִשְׁחַק אֲדֹנָי יִלְעַג-לָמוֹ:
5 Then He shall speak to them in His wrath, And distress them in His deep displeasure:	5 אִזּוּ יְדַבֵּר אֱלֹהֵינוּ בְּאַפּוֹ וּבַחֲרוֹנוֹ יִבְהַלְמוֹ:
6 "Yet I have set My King On My holy hill of Zion."	6 וְאֲנִי נִסַּכְתִּי מֶלְכִי עַל-צִיּוֹן הַר-קֹדֶשׁ:
7 "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You.	7 אֲסַפְּרָה אֵל חֵק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יִלְדָתִיךָ:
8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.	8 שְׁאַל מִמֶּנִּי וְאֶתְנַהּ גוֹיִם נַחֲלָתְךָ וְאַחֲזַתְךָ אֶפְסֵי-אֲרֶץ:
9 You shall break them with a rod of iron; You Shall dash them to pieces like a potter's vessel.'	9 תִּרְעַם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תִּנְפְּצֵם:
10 Now therefore, be wise, O kings; Be instructed, you judges of the earth.	10 וְעַתָּה מְלָכִים הִשְׁכִּילוּ הִוְסְרוּ שִׁפְטֵי אֲרֶץ:
11 Serve the LORD with fear, And rejoice with Trembling.	11 עֲבַדוּ אֶת-יְהוָה בִּירְאָה וְגִילוּ בְרַעְדָּה:
12 Kiss the Son, lest He is angry, And you perish <i>in</i> the way, When His wrath is kindled but a little. Blessed <i>are</i> all those who put their trust in Him.	12 נִשְׁקוּ-בֵּן פֶּן-יִאַנֶּף וְתִאֲבָדוּ דָרְךָ כִּי-יִבְעַר כַּמְעַט אַפּוֹ אֲשֶׁרִי כָל-חֹסֵי בּוֹ: ¹

This Psalm is probably one of the most remarkable, yet, in my view, unrecognised prophetic Scripture, in the entire Bible. Although the Psalm was written about 3000 years ago, it clearly points to events of our day, to the coming of an Anointed One, a Messiah - a someone especially chosen by the Most High to be poured out as a blood-offering, yet would rule subsequently with a *rod of iron*.

What makes the Psalm so remarkable is that the clues, which **are hidden** in the Hebrew text, are impossible to discern from any of the translations – irrespective of the language. Yet, the above text has – allegedly – been freshly translated with every new edition of the Bible, though it never stirred anyone’s imagination to any great extent. This text is significant for all people, not just Christians,

¹*Biblia Hebraica Stuttgartensia: With Westminster Hebrew Morphology*. 1996, c1925; morphology c1991 (electronic Ed.) (Ps 2:1-12). Stuttgart; Glenside PA: German Bible Society; Westminster Seminary.

Psalm 2 — An Awesome Prophecy

because in the Psalm it is God, Who declares that He caused His King to be poured out as a blood-offering on Mt Zion. If I am correct in this, then every Christian who ever blamed the Jewish People for the death of Jesus, MUST hang his head in shame and the church should be begging forgiveness of every Jewish person alive today in the fear of God, for the anguish caused to their ancestors throughout the ages. We need to bear in mind that God used the Chaldeans to chastise His people, but where are the Chaldeans today? Their ancestors have been reduced to the status of beggars.

Textual Analysis

A plain reading of the text clearly indicates that what we have before us is comprised of two monologues. Monologue *one* consists of the Psalmists reflections and Monologue *two*— of God's response.

¹ Why do the nations rage, and the people plot a vain thing?

Considering that this text was written some three thousand years ago, we need to ask, 'Who is the Psalmist talking about, and how is it still relevant to us?' Since this was written during the time of the kingdom, there is a possibility that if David was the author of this Psalm, he may have had problems with nations he had conquered.² The following verses could be seen as a confirmation of that and rebellion among David's subjects could have been on the horizon. But, what is this vain, or empty, futile thing he is talking about? It is nothing less than the wave of deified humanism that has been and still is sweeping the globe. Again and again, one can hear the cliché, "*...as long as people work together, nothing is impossible for us!*" Movies, like '*Independence Day*' clearly support the theory that the human race is quite OK without a God to rule over us. It seems to me that human beings uttered similar words a long time ago at the tower of Babel.

The consequence was a scattered human race! The phrase also indicates that the human race still has not learned. There is not one nation left on earth that is not trying in one way, or another, to run the race without the God of Abraham, Isaac & Jacob.

Tragically, this also applies to Israel as well! Even in Israel there is only a minority that still insists to do things in God's way. For the most part, Israeli Politicians deem it foolhardy to apply '*antiquated Biblical ways*' to the 'Modern State of Israel'.

²The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed,³ saying,

The term, 'Kings of the Earth' certainly seems to be pointing at a wider circle of rulers than the immediate neighbours of the Davidic kingdom. Yet they appear to be speaking against the Eternal One, the God of Abraham, Isaac and Jacob and His Messiah. If David was the author of this Psalm, it is highly unlikely that he referred to himself as the Lord's Anointed in the above context. If he didn't,

² Both the Hebrew Bible and the Septuagint are silent on the authorship of Psalm 2, but the Latin Vulgate notes David as the author.

³ I charge that it is a grave error by Bible translators to use the term Christ or Messiah in the New Covenant writings (NT), but to omit it in the Hebrew Bible (OT) when the term clearly applies to someone other than a king of Israel— whatever the reason.

Psalm 2 — An Awesome Prophecy

then he was looking into the future and the ‘anointed of the LORD’ was yet to come (c/f Ps.110:1). Who is this Anointed One? Is it Israel and the Jewish People as a body? Although Israel was ‘anointed’ by God to become a light to the Gentiles, they failed in their mission as much as the Christians failed in theirs to reflect the love of Jesus to the world.

There is only one person that the title can be rightfully be referred upon; He is none other than the Son of Man spoken of by Daniel, who had received a Kingdom and dominion.

This, however, does not mean that the Jewish People have become irrelevant. The opposition shown to God and His Messiah includes the Jewish People because they will always be a part of the body of the Messiah until the human race stands in judgement before the Great White Throne of the God of Abraham, Isaac and Jacob.

Therefore, whatever opposition the world puts up against God, will automatically come up against the Jewish People and Israel.

² “Let us break their bonds in pieces and cast away their cords from us.”

The bondage the Psalmist is speaking of here is obviously not just an earthly bondage, but a double ‘divine’ bondage coming from the LORD AND His Anointed. Bearing v.2 in mind we are clearly looking at a period removed from that of David. But, if we look past David, there is no other period in Judah/Israel’s history, where this could have occurred. Once Solomon had died, both kingdoms were almost continuously under attack from foreign powers. The periods when this was not the case are too insignificant to warrant this Psalm.

Therefore, we need to turn our gaze toward the Christian era. History itself tells us that most of the world was dominated by Christendom until WW I. However, there were stirrings of discontent with Judeo/Christian thought almost a century and more before that.⁴ Beginning with the rise of Communism and Hitler, we have the first real challenges to the rule of Christendom. However, it was not until well after WW II that the codes and beliefs of the Judeo/Christian way of life came under really serious attack.

Until well after WW II, Christians identified themselves – generally speaking – by their moral codes. Aided by the entertainment industry, people the world over began to cast off those moral restraints and even publicly flaunt amoral, and often blatantly immoral, behaviour with an increasing frequency.

Gradually, the rejection of the God of the Bible and the Judeo/Christian value system, gathered more and more momentum aided by the growth of the New Age Movement. By and by the world was casting off the restraints and guidance imposed by the Judeo/Christian God and His Anointed (Messiah or Christ). Today, the term god is a generic one— god is more or less what suits one’s own perception and at the same time, it is no longer the Christ (or Messiah) who lived in time and history, but a Christ of faith who matters.

⁴ The French Revolution could also be seen as the first major challenge to Judeo/Christian thought by seeking to abolish the rule of the King, who was regarded as being appointed and anointed by God. Nevertheless, the rise of Napoleon overturned that for a while and constrained the revolution to a more or less localized event, but seeds were scattered abroad all the same. Following hard on the heels of the enlightened thinking of the French revolutionaries came Charles Darwin. Darwin was the first to challenge the validity of the Scriptures and the existence of a Creator God as such through his theory of Evolution. See also ‘State v. John Scopes’ (“The Monkey Trial”) - 1925

Psalm 2 — An Awesome Prophecy

³ *He who sits in the heavens shall laugh; The Lord shall hold them in derision.*

The Psalmist clearly regards the activities of the world's rulers as utterly futile. The Eternal One is so far above human activity that the actions of worldly rulers in relation to Him border on the ridiculous. God can only laugh at them and treat their actions with contempt.

Because the world is indifferent to the Word of God, they forget that the nations had already tried once before to reach into the heavens by means of a tower. How could anyone or anything, which is finite possibly oppose or defy with impunity, the infinite and eternally Existent One?

⁴ *Then He shall speak to them in His wrath, and distress them in His deep displeasure:*

Although the human actions may border on the ridiculous, they nevertheless, arouse the wrath of God. Humans had already rebelled before on several occasions— first through Adam and again, during Noah's lifetime, in conjunction with supernatural beings. Now the situation was even worse, because God had offered up the most supreme sacrifice – His only begotten Son. What He asked of Abraham, He now carried through Himself, as the next verse tells us with incredible clarity.

⁵ *“Yet I have set⁵ My King on My holy hill of Zion.”*

This verse has been translated in this manner for at least five centuries from the 'Greek and the Latin— both the Septuagint and the Vulgate present this version along vernacular translations. However, the Hebrew text presents us with the insight of a possible different meaning.

Strong's Concordance explains the term נָסַךְ - nasakh - as outlined in the footnotes (this is also supported by Brown, Driver & Briggs— the most authoritative Hebrew Lexicon). Yet, mysteriously, all Bibles translations continue to interpret *nasakhti* as: '*I have set...*'. But, the electronic version of the KJV published by LOGOS footnotes this verse, indicating the Strong's version I have mentioned above. History tells us that it was the sinless Son of God Who was poured out on Mt Zion as an offering. It was His blood that was shed there for our transgression. This Psalm establishes a clear link between the Son of Man in the prophecies of Daniel and the death of the Son of God on Calvary.

As I said above, the Scriptures foretold a thousand years before the actual event that '*God Himself would pour out His King on Zion, His Holy hill*'.

⁵ Strong's 5258, 5258, 5259 נָסַךְ: **nasakh**; a primitive root; used by the AV in the following manner: pour out 12, pour 4, cover 3, offer 2, melteth 1, molten 1, set 1, set up 1 — 25 x in total;

1) to pour out, pour, offer, cast

1a) (Qal)

1a1) to pour out

1a2) to cast metal images

1a3) to anoint (a king)

1b) (Niphal) to be anointed

1c) (Piel) to pour out (as a libation) — it is important to bear in mind that the only difference between Qal and Piel is in the vowels.

1d) (Hiphil) to pour out libations

1e) (Hophal) to be poured out

2) to set, install

2a) (Qal) to install

2b) (Niphal) to be installed

Psalm 2 — An Awesome Prophecy

Here is the fulfilment of what Abraham said prophetically concerning the Eternal One, ‘*God will provide for Himself the lamb for a burnt offering ...*’ (Gen.22:8). Here is also clear proof that the execution of Jesus of Nazareth was not a Jewish plot, but a part of the plan of God for the redemption of the human race.

The Jewish People, as always— and for better or worse, are the servants of God. Two thousand years earlier, Abraham was asked to sacrifice his only son. On Calvary, the descendants of Abraham fulfilled the plan of God and this time God provided the perfect lamb – His only begotten son (c/f. Gen. 22:1-19). The Son of Man in Daniel 7:13-14 was given a kingdom and dominion, yet, says Daniel, the Anointed One (Messiah; Gr. Christos) will be cut off for the transgression of others (9:26). This verse, however, cuts deeply also into another direction another direction as well. It demolishes the hideous error that God died on Calvary, but establishes clearly that He poured out His (anointed) king in that place.⁶

There is massive evidence that my claim is true. The clearest statement is in Psalm 16:4 where the verb *nasakh* unmistakably refers to a blood offering; i.e. ‘*Their drink offerings of blood I will not offer...*’.

In Proverbs 8:23 we find *nasakh* used in reference to wisdom :מְעוֹלָם נִסְכַּחְתִּי מִרֵאשִׁית מִקְדָּמֵי-אָרֶץ. It is rendered thus into English: ‘*I have been established from everlasting, from the beginning ...*’. The NKJV even annotates this verse as relating to Psalm 2. However, the context of this passage demands that *nasakhti* (נִסְכַּחְתִּי) should be read as *poured forth*, since the context of the verse is in connection with the next verse, viz.

²³‘*I have been **poured forth** from everlasting, from the beginning, before there was ever an earth.* ²⁴*When there were no depths I was brought forth, when there were no fountains (or springs) abounding with water.*’.

Verses 23-24 are a parallel construct with the focus on water pouring out in great abundance in v.24. Rather than stating that wisdom was established, the writer declares it was poured out. Wisdom is part of God and does not need to be established. Rather, the statement tells us that just as water pours our liberally from the depths, so did God’s wisdom in establishing the Universe. There are at least 93 verses that use a form of the Hebrew root *nasakh*. On every occasion it refers to a libation in relation to a burnt offering, the pouring out of blood, water (1 Chron.11:18) or the pouring out of a spirit of sleep from God (Isa.29:10); viz. The verdict of the overall witness is that the interpretation given in Psalm 2:6 (to establish, or sit) is a powerful error exacerbated by the LXX.

⁷ **“I will declare the decree: YHWH has said to me, ‘You are My Son, today I have begotten you. ⁸Ask of Me, and I will give you the nations for your inheritance, and the ends of the earth for your possession. ⁹You shall break them with a rod of iron; you shall dash them to pieces like a potter’s vessel.’ ”**

⁶ Please note that the term ‘Christ’ is a hybrid derivative from the German ‘Christus’, which is also the Latin form. It is equally important to note that the term Christ, Christus or Christos has taken on a meaning of its own over the last few centuries, which is quite removed from the original Hebrew meaning of ‘Messiah’. For Bultmann it is the *Christ of Faith*, of the *kerygma* that is important, NOT the Messiah or Jesus of history— it is Bultmann’s view that has shaped much of modern Christian thought in terms of any Messianic hope or perspective.

Psalm 2 — An Awesome Prophecy

Although he is in the form and likeness of man (Dan.7:13-14), he alone is worthy to come into the presence of the Ancient of Days. The book of Revelation confirms that the Son of God is no ordinary being.

This information continues to demolish the notion of a meek and mild Jesus. The letters to the seven churches indicate that the world has to reckon with someone different than the picture book Jesus, when He returns as King of Kings. The Psalmist clearly foresees that this One will rule the world with absolute justice – a rod of iron.⁷ He has been given a Kingdom that cannot be destroyed; one that will never pass away— it is the Kingdom of God, or Heaven (Jn.18:36). What makes v.8-9 particularly interesting is that John reflects on them in Rev 19:15. The very fact that this passage is included in the description of the Second Coming should make us sit up and pay particular attention.

Why? Because it will change our view of Jesus considerable and influence the type of ‘Good News’ we preach.

10 Now therefore, be wise, O kings; be instructed, you judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the son, lest he be angry, and you perish in the way, when his wrath is kindled but a little. Blessed are all those who put their trust in Him.

God’s instruction to the rebellious rulers of the earth is to submit humbly to the Son, for ‘...to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom the one, which shall not be destroyed.’ Dan 7:14.

There can be no question that we’re not dealing with one and the same person here that is also spoken of in the book of Revelation. Jesus is returning as the Just & Righteous King. Those who have placed their trust in him will be greatly blessed. But woe be to those who think that they can fool around with him.

⁷ Jesus is portrayed as the ‘Good Shepherd’ – indeed, He refers to Himself as such. In Psalm 23 we read the King David’s vote of confidence in the Divine Shepherd and His Rod. The shepherd’s rod is a symbol of protection for the flock; “...I will fear no evil...your rod and your staff they comfort me...”. That the Messiah will rule with a *Rod of iron* is both a symbolic of His authority and strength. If David as a shepherd protected his sheep with a wooden rod, the Messiah will protect His flock with an unbreakable one.

Psalm 2 — An Awesome Prophecy

Conclusion

Psalm 2 is the only Biblical text, which clearly refers to the future death of a messianic figure chosen by YHWH. There is none other – including Psalm 22 and Isaiah 53, which can be used to show that the T^cnakh actually foretold the death of one anointed by God. However, when we turn to the book of Acts 4:25-28, we are confronted with this remarkable proclamation of the group of believers assembled in Jerusalem, viz.

‘Why did the nations (read gentiles) rage, and the people plot vain things? ²⁶ The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ.’ ²⁷ “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸ to do whatever Your hand and Your purpose predetermined to be done...’

What a remarkable statement! Why did they proclaim exactly that portion of Psalm 2? Is it just possible that for them that passage had clinched it for them that the events at Passover were a clear fulfilment of prophecy – something they could have only understood if they were reading the Scriptures in Hebrew. Why? Because the LXX tells us nothing from that Psalm –except what is written in our Bibles.

Now the translators of the LXX may be forgiven for using a term which might explain what could not have been understood 200 odd years before the coming of Yeshua. However, we are alive 2000 years after them with much understanding of Greek and Hebrew. So, why can we not see this prophecy? 