



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V27 N9 March 2, 2025

PSALMS: CELEBRATING CHRIST IN GOD'S HYMNBOOK

"Psalm 2"

THIS WEEK'S CORE COMPETENCY

Eternity

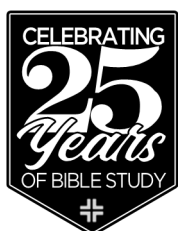
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish his eternal kingdom.

"Do not let your hearts be troubled. You believe in God; believe also in me. 2 My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? 3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am."

John 14:1-3



Will a son of David ever rule over the nations?



Psalm 2 describes how the kings of the earth are to respond to the rule of the LORD's anointed over them. Rather than "rise up" and "band together" against the LORD and against the one whom he "installed" as king (vv. 1, 6), they are to "serve the LORD," "celebrate his rule," and "kiss," that is, submit to his Davidic "son," lest they face his wrath (11-12). The Psalm is rooted in the promise the LORD made to King David. In the words of Nathan, the prophet: "The LORD declares to you that the LORD himself will establish a house for you: When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; your throne will be established forever" (2Sa 7:11b-16; cf. Ps 89). One commentator writes: "While it is preferable to understand the psalm first in its historical and literary setting as a royal psalm [applicable to all the Davidic kings] the eye of faith must look beyond it to the powerful message of the full establishment of God's kingdom in Jesus Christ" (Willem A. VanGemeren, *Psalms*, in TEBC, rev. ed., 5:90). The allusion to the kingdom of God in Psalm 2 links it to the Central Belief Eternity.

The second psalm (cf. Ac 13:33), a psalm of David (Ac 4:25) is one of the most quoted (18 times) royal psalms (2; 18; 20; 21; 45; 72; 89; 101; 110; 132; 144) in the New Testament. According to the same commentator, "It was

favored by the apostles as scriptural confirmation of Jesus' messianic office and his expected glorious return with power and authority . . . The first-century church applied Psalm 2 to the Messiah as an explanation of the crucifixion of Jesus by the rulers (Herod and Pontius Pilate), the nations, and Israel (the priests, teachers of the law, and Pharisee). They had conspired together against the Messiah of God (Ac 4:25-28). Paul applied it to Jesus' ministry — his sonship, resurrection, and ascension to glory, which confirmed God's promises in Jesus as *the* Messiah (Ac 13:32-33)" (VanGemeren, 90). And quoting from Psalm 110, another royal psalm, Peter concluded his sermon on the Day of Pentecost with these words: "God has raised this Jesus to life" and he has been "exalted to the right hand of God . . . Therefore, let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah" (Ac 2:32, 33, 36).

Of course, Psalm 2 refers to future kings who resist the rule of Jesus when he returns (Re 19:15; cf. 11:16-18; 12:5). Another writer describes Messiah's future rule. "It is important to realize that the kingdom over which Christ will reign, that is predicted in this psalm, is an earthly kingdom, not a heavenly kingdom. As David ruled on the earth, and his descendants all ruled on the earth, his greatest descendant, Christ, will also rule on the earth. This earthly rule will begin when Jesus Christ returns from heaven to earth at His Second Coming. Occurring as it does at the beginning of the Psalter, this psalm establishes a future reign of Messiah on the earth in the future" (Thomas L. Constable, "Notes on Psalms," 2025 ed., 39, soniclight.com/tcon/notes/pdf/psalms.pdf).

Read Psalm 2:1-12

- 1 *Why do the nations conspire
and the peoples plot in vain?*
- 2 *The kings of the earth rise up
and the rulers band together
against the LORD and against his anointed, saying,*
- 3 *"Let us break their chains
and throw off their shackles."*
- 4 *The One enthroned in heaven laughs;
the Lord scoffs at them.*
- 5 *He rebukes them in his anger
and terrifies them in his wrath, saying,*
- 6 *"I have installed my king
on Zion, my holy mountain."*
- 7 *I will proclaim the LORD's decree:
He said to me, "You are my son;
today I have become your father.*
- 8 *Ask me,
and I will make the nations your inheritance,
the ends of the earth your possession.*
- 9 *You will break them with a rod of iron;
you will dash them to pieces like pottery."*
- 10 *Therefore, you kings, be wise;
be warned, you rulers of the earth.*
- 11 *Serve the LORD with fear
and celebrate his rule with trembling.*
- 12 *Kiss his son, or he will be angry
and your way will lead to your destruction,
for his wrath can flare up in a moment.
Blessed are all who take refuge in him.*

After reading the text, practice your Observation skills by noting the following:

- Circle "Why" in v. 1.
- Circle "laughs," "scoffs," "rebukes," and "terrifies," in vv. 4-6.
- Circle "king" in v. 6.
- Circle "Zion" in v. 6.
- Underline "I" (4x), "He," and "me" (2x) in vv. 6-8.
- Circle "decree" in v. 7.
- Circle "son" in vv. 7, 12.
- Double underline "today" in v. 7.
- Box "Therefore" indicating *result* in v. 10 and "for" indicating *reason* in v. 12.
- Circle "Kiss" in v. 12.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. What do Acts 4:25 and 13:33 tell us about this psalm?
2. *Who* would you say the psalm is about, and *what* would you say it says about who it is about?
3. Nations/peoples and kings/rulers are up to something described in part in a *rhetorical* question. *What* are they up to, *why* are they up to it, and *what* is the point of the question?
4. *Describe* the LORD's response to the conspiracy against him, and *explain* why he takes it personally.
5. What kind of *parallelism* do you see in verses 3, 4, and 5?
6. Does verse 6 refer to *one* particular king? If so, identify him; if not, explain.
7. *Explain* the sense in which the LORD's "anointed" (v. 2), that is his "king" (v. 6), is his "son" (cf. 2Sa 7:14).
8. Verses 8-9 describe a worldwide rule. *Who* do you think will rule and *when*?
9. *Summarize* the advice the psalmist gives to the nations in verses 10-12.
10. **Discussion:** Talk about how New Testament writers interpret this psalm.

Commentary On The Text

The following introductory remarks regarding Psalm 2 are helpful. The commentator understands it to be a royal psalm that is typically messianic. He writes: "In this 'second psalm' (as the Apostle Paul identified it in Acts 13:33), which is one of the most frequently quoted in the New Testament, David (see Acts 4:25) exhorted the pagan nations surrounding Israel to forsake their efforts to oppose the LORD and His anointed king (cf. Acts 4:27-28). He urged them to submit to the authority of the Son (v. 12) whom God has ordained to rule over them (cf. 2 Sam. 10) . . . The messianic psalms may be divided into two groups: the typically messianic, and the directly messianic. The directly messianic psalms are prophecies about Christ alone and do not have reference to any preceding person. The typically messianic psalms refer to an actual situation that existed in the days of some Israelite king who ruled as Yahweh's representative and typified some aspect of Christ or His reign. Psalm 2 seems to be typically messianic, and the king in view is David" (Thomas L. Constable, "Notes on Psalms," 2025 ed., 30-31, soniclight.com/tcon/notes/pdf/psalms.pdf).

The spacing in the NIV indicates that Psalm 2 can be divided into four stanzas of three verses each that can be variously titled. The following is one of many possibilities: The Kings of Earth vs. the King of Heaven (vv. 1-3), The Divine King's Derisive Response to Insurrectionists (vv. 4-6), The Divine King's Royal Decree (vv. 7-9), and The Psalmist's Warning to Subjugated Rulers (vv. 10-12).

In the first stanza, David describes a coup in the making. Subjugated nations/peoples (v. 1) and their kings/rulers are seen conspiring against "the LORD and against his anointed" (v. 2), desiring to rid themselves of their obligations to the LORD's Davidic ruler, which they describe as "chains" and "shackles" (v. 3). The use of a *rhetorical* question points to the futility of their efforts. One commentator observes: "The psalm plunges straight into its theme, and the initial *why* sets the tone of its approach, one of astonishment at the senseless rejection of God's rule and ruler" (Derek Kidner, *Psalms 1-72*, TOTC, 66), as well as at the abject futility of concocting a coup doomed to fail. "Why do . . . the people plot in vain?"

In the second stanza, David describes the LORD's response to his rebellious subject nations. "In this section, the scene shifts from earth to heaven, where we catch a glimpse of God laughing at and mocking the feeble attempts of the rulers. The OT commonly uses anthropopathic language to describe God in terms of

human emotions. Above the turbulence ('rage') of the nations, God sits and reacts to their rebellion against him ('plot,' 'gather together,' vv. 1-2) with laughter. His laughter is an expression of ridicule, for he knows their end (cf. 37:13)" (Willem A. VanGemeren, *Psalms*, TEBC, rev. ed., 5:93). Unmoved by their political machinations, the LORD rebukes and terrifies the insurgent kings/rulers by announcing that he himself has installed as king the one whom they want to overthrow – which makes any attempt to overthrow the king, the LORD's vice-regent, an attempt to overthrow the LORD on whose behalf the Davidic king rules. Their scheming is laughable.

In the third stanza, the psalmist's readers hear the words of the LORD's anointed as he cites the LORD's decree (cf. 2Sa 7:11b-16). "I (K) will proclaim the LORD's *coronation* decree. He (L) said to me (K), 'You (K) are my (L) son; today I (L) have become your father. Ask me (L) and I (L) will make the nations your inheritance, the ends of the earth your possession'" (vv. 7-9). "The Davidic king was viewed as God's 'son' (see 2 Sam 7:14; Ps 89:26-27). The idiom reflects ancient Near Eastern adoption language associated with covenants of grant, by which a lord would reward a faithful subject by elevating him to special status, referred to as 'sonship.' Like a son, the faithful subject received an 'inheritance,' viewed as an unconditional, eternal gift. Such gifts usually took the form of land and/or an enduring dynasty. See M. Weinfeld, 'The Covenant of Grant in the Old Testament and in the Ancient Near East,' *JAOs* 90 (1970): 184-203, for general discussion and some striking extra-biblical parallels" (NET Bible, 24sn on Ps 2:7).

Verse 8 continues to cite the LORD's decree, inviting the king to ask for his inheritance or domain, namely, "the nations" and "the ends of the earth." "The father graciously grants to his son the promise of the worldwide rule as his 'inheritance.' Since God is the Ruler of the world, he authorizes the Davidic king to extend his kingdom to 'the ends of the earth.' This language is not simply hyperbole. In it lies the hope of the saints (cf. Rev 2:26-27; 6:10; 19:15)" (VanGemeren, 95). Ultimately, the rule of the LORD's anointed, the Christ, the Messiah, will extend as far as the rule of God himself.

In the fourth stanza, the psalmist warns the nations to "be wise," "serve the Lord," "celebrate his rule" and "give sincere homage" (NET) or face the king's wrath, which will lead to their destruction.

Word Studies/Notes

v. 1 *Why* “The introductory interrogative ‘Why’ expresses the irony of the tumultuous efforts against the Lord and his anointed. The psalmist was neither surprised nor worried by the rebellion of the nations. He expressed astonishment that the rulers of the earth even tried to counsel together against God. The same idea can be expressed by ‘Why do the nations bother?’” (Willem A. VanGemeren, *Psalms*, TEBC, rev. ed., 5:91).

v. 4 *enthroned* “**The LORD** sits **enthroned** (cf. 9:11; 22:3; 29:10; 55:19; 102:12; 113:5; Isa. 6:1) high **in heaven** and discerns how foolish is their plan to oppose Him. The description is anthropomorphic; God’s reaction is stated in human terms” (Allan P. Ross, “Psalms,” in *The Bible Knowledge Commentary: Old Testament*, 791).

v. 4 *laughs, scoffs* Cf. “The One enthroned in heaven laughs in disgust; the Lord taunts them” (NET).

v. 5 *rebukes, terrifies* Cf. “He angrily speaks to them and terrifies them in his rage” (NET). “The Lord mocks the rebels. With derisive laughter the Lord meets the confederacy of rebellious world powers with the sovereign declaration that it is he who has established the Davidic king in his own royal city of Zion (Jerusalem)” (*The NIV Study Bible*, note on Ps 2:4-6).

v. 6 *I, my* These pronouns refer to “the One enthroned in heaven,” i.e., “the LORD” (v. 4). “The emphatic ‘I’ introduces the words of God’s decree to appoint to the throne a Davidic ruler who will bring the nations to submission. God’s ‘I’ is emphatic in response to the activities of the rulers. It could be translated ‘as for me’” (VanGemeren, 94).

v. 6 *king* Cf. “his anointed” (v. 2). The anointed one, the king, is the descendant of David, whom the LORD installed on Zion.

v. 6 *Zion* “**Zion**, referred to 40 times in the Book of Psalms, was originally a Canaanite city conquered by David (2 Sam. 5:7). Later Zion referred to the temple area and then to the entire city of Jerusalem (cf. comments on Lam. 1:4; Zech. 8:3). **Holy hill** is a synonym for the temple mount (cf. Pss. 3:4; 15:1; 24:3; 78:54; Dan. 9:16, 20; Obad. 16; Zeph. 3:11)” (Ross, 791).

v. 7 *I, me* These pronouns refer to the Davidic king, who cites the LORD’s decree (v. 6).

v. 7 *He, I* These pronouns refer to the LORD as do “me” and “I” in verse 8.

v. 7 *decree* “David’s reference to the LORD’s ‘decree’ declaring David ‘God’s Son’ goes back to the Davidic Covenant (2 Sam. 7:5, 14). There the LORD described the relationship that He would have with David, and the kings that would succeed him, as that of a father with a son . . . It was in this sense that Jesus spoke of Himself as the ‘Son’ of God. That was a claim to be the Messiah: God’s anointed successor to the throne of David” (Thomas L. Constable, “Notes on Psalms,” 2025 ed., 34, soniclight.com/tcon/notes/pdf/psalms.pdf).

v. 7 *son* Cf. 2Sa 7:14. “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*, NIBC, 46) – in the person of Jesus (see Mk 1:1).

v. 7 *today* Refers to the day of the Davidic king’s coronation, and “the expression ‘I have begotten you’ (NIV marg.) refers not to physical birth but is an extended metaphor describing his becoming God’s ‘son’” (Ross, 792).

v. 9 *you* This pronoun refers to the Davidic king.

v. 12 *Kiss* Cf. “give sincere homage” (NET). While most English versions translate the Aramaic word *bar* as “son,” it can be translated as an adjective meaning “pure” or “sincere” referring to verse 11. “If read this way, then the syntactical structure of exhortation (imperative followed by adverbial modifier) corresponds to the two preceding lines (see v. 11). The verb (*nashaq*, ‘kiss’) refers metonymically to showing homage (see 1 Sam 10:1; Hos 13:2). The exhortation in v. 12a advocates a genuine expression of allegiance and warns against insincerity” (NET Bible, 23tn on Ps 2:12).

4

APPLY THE TEXT

CENTRAL POINT OF THE LESSON

Look forward to the day when Jesus, the Messiah and Son of God, rules over the nations in a kingdom that extends to the ends of the earth.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



PARENT CONNECTION

From the time they're born, kids think they rule the household. Their cries demand our attention; their schedules demand our time; their very existence demands a significant portion of our financial resources. Before we know it, we find ourselves being hyper focused on our children's needs, wants, and desires above all else. Pretty soon, we're willing to sacrifice ourselves on the altar of our kids. Soccer at the tender age of six means you rearrange your dinner schedule for practice twice a week. This shifts to become the regular routine when they join a select club at 10 and you only sit down to eat as a family once or twice a week. Add a second child's dance schedule and now you and your spouse are doing the parent "divide and conquer" technique making sure everyone gets to practice on time. Suddenly, you and your spouse have become ships in the night and the results are obvious as you become business partners or mere roommates, not husband and wife. Answer honestly – when was your last date night? If we aren't very careful, we slip into parenting bottom up rather than top down with kids making all the decisions for us. Before we know it, we've allowed them to usurp the true King of our life, Jesus Christ. Let's flip the switch and begin to parent with Jesus as our King. Let's allow His authority to determine the direction of our time, attention and finances. What does He say your priority is? Where are your boundaries that protect this boundary? How will you adjust your life to reflect this? We're praying for you!

What Does The Bible Say?

Read Psalm 2.

1. What do the kings of the earth do in verses 1-3?
2. What is the Lord's response in verses 4-6?
3. What instructions are given in verses 10-12?

What Do You Think?

Who is the king mentioned in verse 6?

What Do You Do?

Take turns in the family being king/queen for a day. Make all the decisions for meals, family time and chores.

CORE COMPETENCY: Eternity

I believe in heaven and hell and that one day Jesus will come again.

MEMORY VERSE: James 1:2-4

"Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything."

KidPIXCOUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- I completed my Bible Study
- I memorized this week's verse
- I brought my Bible to church
- I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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BIBLE CHURCH**

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OUR MISSION
Making God known by making disciples who are changed by God to change their world.