

# Summer In The Psalms — Psalm 2

Billy Humphrey

---

June 5, 2026

## I. Recap

A. Psalm 1 sets up Psalm 2. You need Psalm 1 to be able to digest Psalm 2. Psalm 1 introduces us to the righteous man, the covenant man. Psalm 2 introduces us to the chosen king.

B. Scholars see Psalm 1 and Psalm 2 one continuous idea thematically and a deliberate introduction to the entire Psalter. The whole narrative direction of the book of psalms is introduced and overviewed in Psalm 1 and Psalm 2.

C. Psalm 1 brings to bear upon us the question: Who are you listening to?

D. Two men are identified in the psalm: the righteous man and the wicked man. Two paths are identified: the righteous path and the wicked path.

E. The psalm lays out the keys to being rooted in storms, fruitful over the long haul, and standing blameless before the Lord at the judgment.

## II. Introduction to Psalm 2

A. Psalm 2 reveals the ongoing conflict between the kingdoms of this world and God's Anointed King, a conflict that began at Christ's first coming, will fill the earth at the end of the age, and culminate at His return.

B. It shows the individual ways of wickedness and righteousness blooming into the global influences that impact the nations.

C. If the question of Psalm 1 is, "who's counsel are you listening to?" the question of Psalm 2 is "which king are you following?" Psalm 1

presents the blessed man, Psalm 2 presents the blessed king.

D. There are multiple parallelisms and contrasts between Psalm 1 and Psalm 2, where what we see in initial form in Psalm 1 has matured expanded across the nations in Psalm 2:

- The ungodly counsel from Psalm 1 becomes the counsel that influences the leaders of the nations to align themselves against Jesus in Psalm 2.
- The scoffers who sat in judgment against God in Psalm 1 are now being scoffed at and judged by God in Psalm 2.
- The righteous man depicted as a flourishing tree in Psalm 1 finds his ultimate fulfillment in Jesus, the perfectly righteous King of Psalm 2, who prospers in all of God's purposes and ultimately inherits the nations.
- The wicked in Psalm 1 are depicted as chaff that will be blown away, while in Psalm 2 it's wicked nations that are depicted as crushed pottery that will never again be repaired.
- In Psalm 1 we see a rebellious man, in Psalm 2 we see rebellious nations.
- In Psalm 1 the issue is delighting in God's word, in Psalm 2 the issue is delighting in God's Son.
- Psalm 1 begins with the blessing of the righteous man, and Psalm 2 ends with the blessing of all who take refuge in God's King. The blessed life is found not merely in avoiding evil but in trusting and submitting to God's Anointed.

### **III. Act 1 - The Nations Rage - Psalm 2:1-3**

*Why do the nations rage, And the people plot a vain thing? 2 The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed, saying, 3 'Let us break Their bonds*

*in pieces And cast away Their cords from us.'*

*—Psalm 2:1-3*

A. Key question: Do you see the Word of God as bonds that restrict your freedom or do you see the Word of God as offering boundaries that ultimately enhance your blessing and pleasure?

B. The counsel of the ungodly of Psalm 1 turns into the rulers of the nations taking counsel together against the Lord and His anointed. Charles Spurgeon called it the “wicked counsel-chamber”.

C. We defined ungodly counsel as anyone who is giving their opinion and/or advice that is not submitted to and aligned with the Word of God.

D. It's the ungodly voices that are influencing people away from the word and away from Jesus that are ultimately going to fill the earth and become the governing mentalities of leaders of nations. We are already seeing this.

E. Ungodly counsel always matures into rebellion against God. In Psalm 1, its sitting in the seat of the scoffer, in Psalm 2 its nations fully scorning God's reign.

F. The raging nations see God's word as a bondage, not knowing that sin is the bondage and the Word of God brings liberty.

G. Acts 4 is essentially saying: the fulfillment of Psalm 2 looks like political, religious, and cultural powers united against God's Anointed.

H. The very thing Psalm 1 warned about at the personal level becomes manifest at the global level.

#### **IV. Act 2 - The Father Responds - Psalm 2:4-6**

A. Vs. 4... He who sits in the heavens shall laugh. God is now the one sitting in the scoffing seat. However, He is scoffing at the ungodly nations, following ungodly counsel, raging against Him and His anointed. The tables have turned in the most fearsome and shocking way

B. The rebels think they are seated in authority, scoffing at God. Then

the curtain pulls back, and we discover there is another Seat occupied far above theirs. The One enthroned in heaven is not anxious, threatened, or scrambling for a response. He laughs, and then He speaks. And when He speaks, the rebellion is over.

C. His scoffing laugh turns into a distressing expression of His anger. He declares to the rebellious nations that the leadership of the earth has already been decided.

D. Jesus is set by the Father. It's already been decided. God has already chosen His King. His Son is the King of all Kings.

E. This section gives the most stunning shocking plot twist: Are you scoffing, nations? There is One who is scoffing at you! Are you putting God on trial, judges of the earth? God is putting you on trial! Are you raging, nations? You have never seen the rage and wrath of Yahweh, He is raging at you!

## **V. Act 3 - The Son Responds - Psalm 2:7-9**

A. The Son is now speaking into the mix of confusion and ungodly counsel of the nations.

B. I will declare, definitively state, what Yahweh has declared.

C. I am His Son. I am His chosen one. I have been begotten by the Father. Acts 13:33 explains that the day of Jesus' resurrection and subsequent exaltation to the right hand of the Father is the "today" that is being spoken of. There is an eternal day that is today and there is the day that death no longer held Jesus, proving that He was the Father's chosen king, the Father's begotten Son, destined to rule and reign over the nations of the earth.

D. The Father promised the Son, "ask of me and I will give you the nations for your inheritance." The Son's inheritance isn't simply land masses on physical earth, its human hearts. The ends of the earth, every tribe, tongue, people, and nation rightly belong to the Lord Jesus.

E. The Father gave the Son the right to rule and the authority to rule. The iron rod that dashes the potter's vessel speaks of the unbending

authority of His reign. It doesn't matter who doesn't like it. The nations that try to withstand His reign or oppose it will find themselves dashed to pieces, like a piece of pottery.

F. The inheritance of the nations and the broken shattered pottery is a parallelism to the flourishing tree and the chaff from Psalm 1. The tree by the rivers becomes the Son who inherits the nations and fulfills Mat 13:31-32, the tree that becomes the greatest tree that all the birds come and nest in its branches. The chaff that is easily blown away is depicted in the shattered, broken pottery that will never be repaired.

## **VI. Act 4 - The Spirit Counsels - Psalm 2:10-12**

A. The Spirit now gives the Godly counsel that has been absent. Rather than the ungodly counsel that has filled leaders of the nations, now we have the Spirit of God giving the only counsel that will cause nations to be able to stand. This is wisdom for the nations and their leaders:

B. Serve the Lord with Fear - True wisdom begins with the fear of the Lord (Prov. 9:10). The nations have attempted to throw off God's reign, but the Spirit counsels them to return to their proper place. We do not find freedom by escaping God's authority; we find freedom by joyfully serving Him with reverence.

C. Rejoice with Trembling - The revelation of God's sovereignty produces both joy and reverence. The fear of the Lord is not terror that drives us away from Him, but holy awe that draws us near to Him. We rejoice because He is beautiful, yet we tremble because He is fiery and holy.

D. Kiss the Son - This is the climax of the Psalm and the ultimate counsel of the Spirit. To kiss the Son is to love Him, honor Him, submit to Him, and acknowledge His rightful authority. The nations began by taking counsel against God's Anointed; now they are urged to bow before God's Anointed. The answer to rebellion is not self-improvement but submission to the King.

E. The final phrases of Psalm 2 parallel the final phrase of Psalm 1. Whereas the ungodly are perishing in Psalm 1, the ungodly nations are perishing in Psalm 2. Though the nations have raged, they have now

heard from the one who is pure holiness and have been warned of His  
raged. And finally as Psalm 1 ends with a blessing for the righteous, so  
Psalm 2 ends with the same declaration.