

[Title]

Psalm 2:7-12

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 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!

One of the truly marvelous things to note when we are reading the Psalms is to see David relying and depending upon the true fact of the promises of God that God made regarding what we call the “Davidic Covenant”. Interestingly, the covenant tradition underwent modification during the time of King David (c. 1000 B.C.). What is commonly called the “Sinai covenant” had been established between God and Israel, with Moses acting as mediator. In David’s time an additional element was added; God entered or modified this covenant with David as king. It is one of those “things” that takes some thought when we consider that the Sinai Covenant is (like all other Covenants made between God and His people) is an eternal Covenant. With the Davidic Covenant we see, not so much an outright replacement of the Sinai Covenant, as it more info from God being “added” to the Sinai Covenant that does not so much replace content and promises there, but redefines and extends it’s meaning and ultimate application. For instance, one thing that it tells us is that the Covenant made earlier is that truth that one of David’s descendant will be the coming, promised Messiah.

But it is not new information because that royal covenant was intimated to David through the prophet Nathan (2 Sam. 7:8–16), indicating once again the Divine initiative. It was to be an everlasting covenant with David’s royal lineage (2 Sam 23:5). So we see here that the reference to a “**decree**” here is a reference to the divine oracle spoken when the king took his throne. David goes on and tells us: **The LORD said**. Although many suppose that this psalm is for the

crowning of a king, the past tense indicates that the king recalls the oracle at a later time of trouble. This could be seen as recalling quite a few of the incidents in David's past as King. The particular incident he has in mind is when his Lord said to him **"You are my Son"**.

In 2 Sam. 7:14, God says that he will take the heir of David as a "son." The people as a whole are called the "son of God" (see Ex. 4:22–23; Ps. 80:15; Hos. 11:1), and the king is called the "son of God" because he represents and embodies the people (see also Ps. 89:27). Hebrews 1:5 brings Ps. 2:7 together with 2 Sam. 7:14: this shows that the argument of that book assumes that Jesus is the messianic heir of David (the Son of God), into whom God has also folded the priestly office. In Acts 13:33 (a speech of Paul) and Rom. 1:4, Paul portrays the resurrection of Jesus as his coronation, his entry into his Davidic rule.

We note the reference to the fact that the day in view in David's mind was the day that God had "begotten" him. Of course, this does not mean that God had created him from nothing for the purposes we see given here. David was a young adult at this time and so we conclude that he cannot and would be referring to his creation or birth. Rather, given this, we can easily conclude that he is speaking of the time when God "begot" his King" for His "son", the nation as a whole, those whom He had called His "son". This phrase is referred to in quite a number of NT passages:

- Matthew 3:17

¹⁷ And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

At John the Baptists baptism of our Lord Jesus, God announced that Jesus was "His Beloved Son" meaning much the same thing as He did when He spoke to David way back in 2 Sam. 7:14.

Mark 1:1, 11; Luke 3:22; John 1:18; Acts 13:33; [Heb. 1:5; 5:5]

Christians generally interpret the covenant with David as a Messianic covenant. For several centuries the dynasty established by David ruled a united Israel, then ruled the remaining southern kingdom of Judah.

However, we do know that in 586 B.C. Judah was conquered by the Babylonians. At that point a descendant of David was no longer ruling an independent kingdom of God's chosen people. The everlasting nature of the covenant with David was brought out clearly and we are able to see that God's Davidic Covenant is primarily for the continued rulership, however, not in the pages of ancient history but in the expectation of a Messiah who would be born of David's descendants. Matthew and Luke both pointed to Jesus' Davidic descent (Mt 1:1; Lk 3:31). The NT thus extends the covenant acts of God into the new age in the person of Jesus.

Perhaps the most significant theological feature of 1–2 Samuel is its contribution to the development of the messianic idea in Scripture by virtue of its association of anointing with kingship (1 Sam. 2:10b; 9:16; 10:1; 16:13), as

well as by its provision of a framework for the development of this idea through its presentation of the Davidic covenant (2 Sam. 7; 23:5).

It is striking that in the very beginning of 1 Samuel Hannah speaks with prophetic insight when she proclaims that the Lord “*will give strength to his king and exalt the horn of his anointed*” (2:10b). This is the first time in Scripture that the king of Israel is referred to as the “*anointed of the LORD*” or “*Messiah*.” In the remainder of 1–2 Samuel the expression “*the anointed of the LORD*” is applied frequently to both Saul and David (1 Sam. 2:35; 12:3, 5; 16:6; 24:6, 10; 26:9, 11, 16, 23; 2 Sam. 1:14, 16, 21; 19:21; 22:51; 23:1). To say that Saul and David were the “*anointed of the LORD*” became equivalent to saying they occupied the office of king in Israel. Although the technical sense of “*Messiah*” as an “*ideal king of the future*” did not emerge until much later in Israel’s history, the foundation for its usage lies in the association of anointing with kingship first introduced in 1 Samuel.

Along with the introduction of messianic terminology, 1–2 Samuel is also particularly significant from a theological standpoint because it is here that we find the announcement of the Davidic covenant. The Lord gave David a promise through Nathan the prophet that his dynasty would endure forever (2 Sam. 7:16). In subsequent reflection on this promise David termed it “an everlasting covenant” (2 Sam. 23:5). Psalm 89 elaborates further on the promise, also using the term “covenant” (“I will maintain my love to him forever, and my covenant with him will never fail. I will establish his line forever, his throne as long as the heavens endure... I will not violate my covenant or alter what my lips have uttered” [vv. 28–29, 34]).

It is this covenant that provides the framework for the flow of redemptive history from the old covenant (the Sinai covenant) to the new covenant. The Davidic covenant is often termed a “promissory covenant” and placed in sequence with the Abrahamic covenant, which also was “promissory” in its basic thrust, and spoke of the coming of a descendant of Abraham in whom all the nations of the earth would be blessed (Gen. 12:3). The Abrahamic and Davidic covenants are also sometimes terms “unconditional” covenants because of their promissory nature, and then set in contrast with the Sinai covenant, which is viewed as a “law covenant” and “conditional” in nature. The terms “promissory” and “unconditional” as applied to the Abrahamic and Davidic covenants and the terms “law” and “conditional” as applied to the Sinai covenant certainly have some validity as indicators of the primary emphasis found in each of these covenants. Yet it must be noticed that the Sinai or “law” covenant is not totally devoid of promise (Judg. 2:1; 1 Sam. 12:22), and the promissory nature of the Abrahamic and Davidic covenants does not mean that they are totally devoid of law or obligation (Gen. 12:1; 17:1; 2 Sam. 7:14–15; 1 Kings 2:4; 8:25; 9:4–5; Ps. 89:30–33). From these texts it is clear that both the Abrahamic and Davidic covenants brought obligations on those to whom the promise was given. In the Davidic covenant it seems clear that the conditionality referred to in the above texts pertains to individual participation in the promised blessings, but not to the certainty of the fulfillment of the promise itself. Here it

becomes clear that the Davidic covenant is not only an extension of the Abrahamic promise, but is also intertwined with the Sinai covenant in connection with individual participation in its benefits. Failure to live up to these obligations would invalidate the benefits of the covenant to the person involved, but would not jeopardize the ultimate fulfillment of the promise through the line of Abraham and David.

Now, back to Psalm 2:7-12:

⁷ *“I will declare the decree:
The LORD has said to Me,
‘You are My Son,
Today I have begotten You.*

⁸ *Ask of Me, and I will give You
The nations for Your inheritance,
And the ends of the earth for Your possession.*

⁹ *You shall break them with a rod of iron;
You shall dash them to pieces like a potter’s vessel.”*

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.

The “Decree” of God here thus speaks of this Davidic Covenant we have been speaking of. “Declare” is an interesting word. Clearly we can see that it refers to the formal and, at least somewhat, authoritative statement concerning the information conveyed. It is not opinion or even conclusion concerning what the subject is, it is speaking that which is sure and definite.