

Thursday Bible Study  
December 4, 2025  
Psalm 2

Read Psalm 2

People laugh for different reasons. People laugh at a joke. Laughter can be infectious. Some people may start laughing because the person next to them is laughing. Some may laugh mocking the mistakes or misfortune of others, such as when someone is the victim of a practical joke. Some may laugh at themselves when their own actions result in unexpected consequences. Some laughter may be a sign of derision or contempt.

God laughs too. "The One enthroned in heaven laughs; the Lord scoffs at them" (Psalm 2:4). Or "The wicked plot against the righteous and gnash their teeth at them; but the Lord laughs at the wicked, for he knows their day is coming" (Psalm 37:13).

Luther said, "The Psalter ought to be a precious and beloved book, if for no other reason than this: it promises Christ's death and resurrection so clearly." (LW 35:253 ff) In verse 2 of Psalm 2 Christ is called "his Anointed One." The name "Christ" comes from a Greek word meaning "anointed one". The name "Messiah" also comes from a Hebrew word meaning "anointed one". Psalm 2 clearly points us to Christ – the LORD's Anointed One – and the Kingdom of God.

But we should also consider Psalm 2 in its Old Testament context. The kings of Israel like Saul and David were also "anointed" with a flask or horn of oil (1 Samuel 9:16; 10:1; 16:1, et al.) The prophets anointing them were signaling that these men had been chosen by the LORD to lead his people, Israel.

Psalm 2 belongs to a category known as "Royal Psalms", which are Psalms by, for or concerning the King – the Lord's anointed. It is very likely Psalm 2 was used at the coronation of new kings in Israel. Their coronation was not like the election of a new Prime Minister or President today. It was a sacred event in which God reaffirmed his covenant and promised to bless his people.

Psalm 2 is Hebrew poetry. But, unlike the poetry with which we are familiar, Hebrew poetry does not have rhymes and regular meter. One of its main literary features is called "parallelism". This means that a thought expressed in the first line is echoed in the second line by using different words. In the NIV Bible the second parallel thought is indicated by indenting the line. [Look at examples in Psalm 2]

Psalm 2 can also be divided into 4 stanzas of 3 lines each. In the NIV Bible this is indicated by an extra space between the stanzas. What is the main point of each stanza in Psalm 2? Who is the speaker in each stanza?

Verses 1-3 \_\_\_\_\_

Verses 4-6 \_\_\_\_\_

Verses 7-9 \_\_\_\_\_

Verses 10-12 \_\_\_\_\_

Acts 4: 24-27 is one of the many references to Psalm 2 in the New Testament. Read Acts 4: 24-27 (and its context). According to this reference, who wrote Psalm 2? Why would this Psalm have been particularly appropriate to quote at this point?



Psalm 2 is the \_\_\_\_\_ appointed Psalm read at the main Christmas Service in Lutheran churches. Imagine how Herod – who claimed to be King of the Jews – might have laughed at the notion that a baby born in the humble

circumstances of Bethlehem could ever be his rival or challenge his power. Nevertheless, the Magi who came seeking the one who had been born “King of the Jews” were overjoyed when they saw Mary and the child. The shepherds tending their flocks nearby on the night Jesus was born were likewise amazed and returned to their homes glorifying and praising God. Might there have been some joyful laughter in the Magi and shepherds’ joy?

In Psalm 2 God has the last laugh (verse 4). Read Revelations 2:27; 12:5; 19:15 which refer to Psalm 2. What will be the fate of those who rebel against the LORD and his Anointed One?

What powers or movements in the 21<sup>st</sup> century challenge the power of the LORD’s Anointed One?