

PSALLO

Psalm 2:1–12

We begin our second installment of Psallo much as we did the first, with a few notes on the translation and phrasing. The Hebrew is somewhat straightforward, with poetical ellipses as might be expected on occasion. For instance, in verse 2 we have added in italics “and bray” to characterize the bestial character of those who plot against the Lord, where the next phrase is a clear indication of their rebellious hearts, placing these words in their mouths.

As for the translation of certain words, we have rendered the Hebrew נָחַח (v. 1) as ponder. The word itself denotes muttering, much in the same way as murmur in English sounds an onomatopoeic tone in which one might be engaged when scheming. In verse four, where the Authorized Version (AV) renders the Hebrew לָעַב “shall have them in derision”, we have taken the more literal, “mock” due to the verb meaning at its root to stammer in another’s face as an act of mocking. We see that the Lord’s response to the scheming of the ungodly nations and rulers of this world is to laugh and mock at them. In verse 6, where the AV translates שָׁחַח as “set” and in the margin “anointed” we have adopted the latter, owing to the meaning of the verb being “to pour out,” or consecrate, as in anointing a King.

In verse 7, we have added, in italics, the definitive “only” due to the unique relationship the Son bears to the Father, as evidenced by the emphatic use of the pronoun in the LXX and canonized in Hebrews 1:5 (Scrivener’s TR 1894).

As for the Psalm itself, it must be recognized as thoroughly Messianic. The identity of the Christ, the Son, the King, the Anointed, the LORD (v 11) is not in question, by authority of the New Testament. The Lord Jesus Christ is seen in this Psalm in His office as King of Nations. His authority is unchallenged, and His Person and office is established and vindicated by God Most High. Chapter one of the Epistle to the Hebrews removes all doubt as to the subject of this Psalm, and if we take but a moment, we will see the Lord Jesus Christ exalted for our admiration and worship, as He is displayed in His glory.

However, we also have the Lord Jesus Christ presented as the One against whom the nations scheme, to overthrow His righteous reign. Christ’s Apostles, after certain of their number had been threatened and scourged for preaching in His Name, prayed, using the words of this Psalm, identify-

ing their enemies as those threatened therein, and identifying the Christ of Psalm 2 as their Lord Jesus (Acts 4:24ff). And in so doing, they “strengthened themselves in the Name of the Lord their God.”

This Psalm was also a part of the Apostolic witness to the nations, in their preaching of the Gospel. The Apostle Paul, in the 13th Chapter of Acts (v. 33), referred to the Second Psalm by name, and from it showed the unique nature of the Son, as being the Only-Begotten Son of God, manifested to all as such by His resurrection.

But let us return to Chapter one of the Epistle to the Hebrews. We have, in this great chapter, the display of Christ’s superiority over all creation, and especially there, the Angelic host. We are to understand that Christ is much more than a mighty angel, much more than any creature—He is the Creator Himself. Not only does He bear a message from God, He is the very Word of God—He is that One by which the Transcendent God reveals Himself to men. He is Immanuel, the Immanent One, God with us. Further, He is the One who has purged our sins, and finished that divine work, having sat down at the Right Hand of the Majesty on High. How then, does the inspired author make his case for Christ’s surpassing Person—that He is the Creator, Redeemer, yea, Very God of Very God? Quite simply, elegantly, under inspiration of the Holy Spirit, the writer shows us that this is the Christ about whom the Church has been singing ever since His Holy Prophets of old have penned the inspired praise for the singing of God’s people. Written to Hebrew Christians, who from their infancy have sung the Psalms exclusively in their holy convocations, the writer opens their minds to understand the things written of Christ in that Psalter from which they have sung, perhaps daily, all their lives. So, in verse 5 he quotes from Psalm 2, proving the uniqueness of Christ, God’s Son. Also in verse 5, he reminds us of the Davidic Covenant, and Christ’s unique place in it, from 2 Samuel 7:14ff and again stated thematically in Psalm 89:20–37. In verse 6, to prove Christ’s superiority over the angels he quotes from Psalm 97:7. In verse 7 and 8, further to prove the point of Christ’s superiority, he quotes from Psalm 104:4, and compares it to Psalm 45:6–7, calling angels ministering spirits, but ascribing absolute Deity to the Lord Jesus Christ. To show that Christ is the Creator, and therefore eternal, he quotes from Psalm 102:25–27. And finally in Chapter 1, to show Christ’s surpassing greatness He quotes from Psalm 110:1 speaking of Christ’s present session with the father in heaven, and calling Him Lord.

So then, to close, let us see that the Psalter was indeed used in the Apostolic preaching, to witness to Christ’s offices, Person, and work. The Psalter was used in Christ’s preaching, to witness to Himself (Matthew 22:22–46; Luke 24:44–47). The Psalter continues to be used, as it has been for centuries, as

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Psalm 2:1-12

Nashqhu-Bar (Kiss the Son)

Todd L. Ruddell

1 Why do the heath-en in tu-mult a - rise? Why do the peo-ples pon-der van-i - ty?
 4 The One that sits in the hea-vens shall laugh The Lord shall th - em de - ri - de and mock
 7 I will de-clare for a su - re de - cree Thus hath the LO - RD de - clar'd un - to me
 9 Them shalt thou break with a r - od of iron Crush them to dust as the pot - ter's clay pot
 (5th verse begins on 2nd system)

⊕ Repeat to here, last verse

2 Kings of the earth in ar - ray, Prin - ces con - spi - re, and bray,
 5 He to them in wrath shall speak And sore af - fright them shall He
 My on - ly S - on thou art, This day have I Thee be - got,
 10 Kings there-fore now wis - dom seek, Earth's jud - ges in - struc - tion keep,
 12 Kiss the Son lest in His ire, From the way ye do ex - pire,

To Coda after 4th verse

A - gainst the LORD, A - gainst His Christ ³“Their cords break, their bands cast from us!”
 6 “A - noint - ed I, my ver - y King Up - on Zi - on my Ho - ly Hill!”
 8 Ask of me I'll be - queath to Thee The na - tions and ends of the earth.
 11 Serve - ye the LORD, Serve Him in fear, Re - joic - ing with tremb - ling and awe.
 As when but small, His wrath is stirr'd Bless'd are all those who trust in Him.

Presbyterian Due Process, Continued from Page 42.

crime of adultery was a state concern that might call forth a death sentence and the corresponding need for due process afforded by the state. It may be that as the Church finds itself assuming its own place and acting more independently from State interference or control that the need for due process protections in formal discipline becomes more urgent.

This study, has not attempted to account for the due process rules of Anglicanism or Methodism in America. What makes Presbyterian due process unique with respect to these other churches would require further study but what has been presented thus far points to a Presbyterian concern that had its own line of development and, if anything, reacted against the Anglican practice rather than adopting it.

Finally, this study presents some food for thought on how Presbyterians might more zealously include the congregation in disciplinary processes. In our desire to avoid congregationalism, we should not be ignorant of the role the congregation plays in the process. Unless we expect a congregation to have implicit faith in Presbyterian judicatories, our disciplinary process must be generally public if we are to expect congregation members to regard excommunicates as worthy of admonition and general disapproval. ■

Liberty of Conscience, Continued from Page 60.

as a screen that keeps the world, the flesh and the devil out of the church and only allows in the true doctrine and practice of God's inerrant word. Thus, it defends the purity of the church.

Second, it serves as a confessional imperative. Theology, like other academic disciplines, continues to learn new biblical truths. Since Liberty of Conscience bars new teachings from the church until they are proven to be absolute truth, it creates a demand that the church make a decision. It becomes the responsibility of denominational synods or general assemblies to decide if a doctrine is biblical, and if so, elevate it to confessional status. ■

An Analysis of Open Theism, Continued from Page 70.

it purports to establish, namely, human responsibility before God.

The gospel of grace is nothing if it is not good news about God's sovereign purpose. God's good news assures us [the elect] that while we were yet sinners, Christ died for us (Romans 5:8). God did not wait for man to assist Him: He saw that no one could save himself, so He Himself put on the armor of salvation (Isaiah 59:9-21). Since He Himself is the author of salvation, He

guarantees that nothing will separate us from the love of Christ (Romans 8:39). He accomplishes redemption in history, and He creates the response of faith in our hearts. He opens our hearts to respond to His message (Acts 16:14), so that all whom He has appointed to eternal life come to faith (Acts 13:48). At no point do we make the first move.

A gospel of grace is a gospel of divine sovereignty. That message may be distasteful to modern people, but it is the Word of God, and without it we have no hope. Free will leaves us in despair. Only sovereign grace can bring salvation, faith, and hope (NOG, 212).

Soli Deo Gloria. ■

In Brief: T. & J. Swords Letter Transcription, Continued from Page 205.

"Sent by Mail about the 1st of Aug \$30." Then on the left hand inside page which was previously blank the same hand writes the following:

"In addition to the Prayer Books contained in this Bill I bought previously 26 and have now sent for 36 more by Mr A. Burr Sept 13th 1817.

"Sept 8th 1818 I have now purchased and disposed of in my parishes between 160 and & a 165 books."

The back page (also not shown) is the cover of the letter. When folded one panel displays the addressee "Rev Joseph D. Welton, Weston, Connecticut" with a red circular date stamp "New York Jul 11." The other side reads: "Messrs Swords' N.Y."

Psallo: Psalm 2:1-12, Continued from Page 206.

the inspired vehicle of praise for God's people, witnessing to the surpassing greatness of Christ, His Divine perfections, His offices as Redeemer, King, Prophet, Priest. In the passage from Luke's Gospel above, we see Christ chiding some of His disciples for their blindness in that they saw not His suffering, death, and glory in their Bible, which included the Psalter. Let us not be like them! Let us, in the light of New Testament, see Christ in its lines, as we sing to the Glory of Him whose kingdom shall be from sea to sea, and shall last as long as the sun (Psalm 72:8; 17)!

TODD L. RUDELL ■