

Tehillim / Psalms 2 | ספר תהילים ב

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The Messiah the Son of God

This week's study is from *Tehillim / Psalms 2: 1-12*. The Psalm begins by asking the question לָמָּה רָגְשׁוּ גוֹיִם וְלְאֻמִּים יְהַגּוּ-רִיק: 2:1 *Why are the nations in an uproar And the peoples devising a vain thing? (NASB)* The author goes on to say that the kings and rulers of the earth take counsel and stand against the Lord God and his Mashiach (מְשִׁיחַו, anointed one, 2:2). The Hebrew phrase נָתַקְתָּ אֶת-מוֹסְרוֹתֵימוֹ means “to tear their fetters” or “to burst their bonds” is a Hebraic metaphor for rebellion against the Lord and his Messiah. The casting away of their cords (2:3) is suggestive these kings and rulers want nothing to do with God and the One He establishes. The Scriptures then tell us that the Lord God Almighty scoffs at the nations and He will speak to the nations saying וְאֲנִי נִסְכַּחְתִּי מִלְּפִי עַל-צִיּוֹן הַר-קֹדֶשׁי *“But as for Me, I have installed My King Upon Zion, My holy mountain.”* The Lord then says אֲסַפְּרָה אֶל חַק יְהוָה אֲמַר אֵלַי בְּנֵי אֶתֶּה אֲנִי הַיּוֹם יְלִדְתִּיךָ: *“I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You.’”* This son that the Lord has begotten, He will give dominion and power over them (2:8-9) and the kings and judges of the earth are warned to worship the Lord with reverence showing respect and to rejoice with the fear of the Lord in trembling. The nations of the earth are then warned to וְשָׁקוּ-בֵר פֶּן-יִצְאֶנּוּ | וְתִאֲבְדוּ דְרֹךְ כִּי-יִבְעַר כְּמַעַט אַפּוֹ אֲשֶׁר־י בְּשָׁקוּ-בֵר: *“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!”* (2:12). The Scriptures literally say וְשָׁקוּ-בֵר *“kiss the son”* where “to kiss” the Son is an act of submission (1 Samuel 10:1) and the word “Son” is not the usual Hebrew word used but an Aramaic word for Son (בַּר, bar). It is also interesting to discover while studying the Ketuvei Shelachim (Apostolic Writings), *Tehillim / Psalms 2* is used quite frequently and the understanding of these Scriptures in the minds of the apostles is that these Scriptures are very messianic in nature. This week we will look at the various uses of *Tehillim / Psalms 2* throughout the NT and discuss how these Scriptures have come to be used as a proof text documenting Yeshua the Messiah the only begotten Son of God in the writings of the Tanach. (*Tehillim / Psalms 2:1-2* → Acts 4:25-26, *Tehillim / Psalms 2:7* → Acts 13:3, *Hebrews 1:5 and 5:5*, and *Tehillim / Psalms 2:8-9* → Revelation 2:26-27, 12:5, and 19:15.)

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק ב</p> <p>א לָמָּה רָגְשׁוּ גוֹיִם וְלְאֻמִּים יְהַגּוּ-רִיק: ב יִתְיַצְּבוּ מִלְּכֵי-אֶרֶץ וְרוֹזְנִים נֹסְדוּ-יָחַד עַל-יְהוָה וְעַל-מְשִׁיחֹו: ג נָתַקְתָּ אֶת-מוֹסְרוֹתֵימוֹ וְנִשְׁלַיְכָה מִמֶּנּוּ עֲבַתִּימוֹ: ד יוֹשֵׁב בְּשָׁמַיִם יִשְׁחַק אֲדֹנָי יִלְעַג-לָמוֹ: ה אֲז יְדַבֵּר אֱלֹהִים בְּאָפוֹ וּבְחֶרְוֹנוֹ יְבַהֵר-לָמוֹ: ו וְאֲנִי נִסְכַּחְתִּי מִלְּפִי עַל-צִיּוֹן הַר-קֹדֶשׁי</p>	<p>ספר טוביה פרק ב</p> <p>א למה מתרגשין עממיה ואומיה מרננין סריקותא: ב קיימין מלכי מלכוות ארעא ושלטוניה יתחברון כחדא למרדא קדם יהוה ולמינצוי על משיחיה: ג אמרין נתרע ית אסרו-תיהון אסרתהון ונטלוק מננא מינן שלשליתהון שושילותהון: ד דיתייב בשמיה יגחך ידחך מימרא דיהוה ידהך ידחך להון:</p>	<p>ΨΑΛΜΟΙ 2</p> <p>2:1 ινα τι εφρουαξαν εθνη και λαοι εμελετησαν κενα 2:2 παρεστησαν οι βασιλεις της γης και οι αρχοντες συνηχθησαν επι το αυτο κατα του κυριου και κατα του χριστου αυτου διαπαλμα 2:3 διαρρηξωμεν τους δεσμους αυτων και απορριψωμεν αφ' ημων τον ζυγον αυτων 2:4 ο κατοικων εν ουρανοις εκμυκτηριει αυτους</p>

<p>ז אַספּרָה אַל חַק יְהוָה אָמַר אֱלֹהֵי בְנֵי אֲתָה אֲנִי הַיּוֹם יִלְדָתִיךָ: ח שְׂאֵל מִמֶּנִּי וְאֲתָנָה גּוֹיִם נִחְלָתָה וְאַחֲזַתָּה אֶפְסִי אַרְץ: ט תִּרְעַם בְּשֹׁבֵט בְּרִזָּל כְּכֹלִי יִזְצַר תִּנְפָצִים: י וְעַתָּה מְלָכִים הַשְׁכִּילֵוּ הַיּוֹסְרוֹ שִׁפְטֵי אֶרֶץ: יא עֲבֹדוּ אֶת-יְהוָה בִּירְאָה וְגִילֵוּ בִּרְעֵדָה: יב נִשְׁקוּ-בַר פֶּן-יִאָנַף וְתֵאבְדוּ דָרֶךְ כִּי-יִבְעַר כָּמַעַט אִפּוֹ אֲשֶׁרִי כָל-חֹסֵי בוֹ</p>	<p>ה הידן בכך ימליל להון בתוקפיה וברוגזיה יבהל אינון יבהלינון: ו ואני ואנא רביית"רביתי מלכי ומניתיה על ציון מקדשי קדשי: ז אשתעי קימא דיהוה אמר לי חביב כבר לאבא את לי אנת זכאה כאילו יומא דין בריתך: ח בעי מיני ואיתן נכסי עממיא אחסנתך ואחודתך שלטוני סיפי ארעא: ט תתברינון היך בחוטרא דפרזלא היך מאן דפחר תתרעינון: י וכדין וכען מלכיא אשכילו קבילו מרדווא נגדי נגודי ארעא: יא פלחו קדם יהוה בדחלא וצלו בריתא: יב קבילו אולפנא דילמא ירגז ותהובדון אורחא מטול דיחור כזעיר רוגזיה תוקפיה טוביה טב לכל דסברין במימריה:</p>	<p>2:5 τότε λαλήσει προς αυτους εν οργη αυτου και εν τω θυμω αυτου ταραξει αυτους 2:6 εγω δε κατεσταθην βασιλευς υπ' αυτου επι σιων ορος το αγιον αυτου 2:7 διαγγελων το προσταγμα κυριου κυριος ειπεν προς με υιος μου ει συ εγω σημερον γεγεννηκα σε 2:8 αιτησαι παρ' εμου και δωσω σοι εθνη την κληρονομιαν σου και την κατασχεσιν σου τα περατα της γης 2:9 ποιμανεις αυτους εν ραβδω σιδηρα ως σκευος κεραμεως συντριψεις αυτους 2:10 και νυν βασιλεις συνετε παιδευθητε παντες οι κρινοντες την γην 2:11 δουλευσατε τω κυριω εν φοβω και αγαλλιασθε αυτω εν τρομω 2:12 δραξασθε παιδειας μηποτε οργισθη κυριος και απολεισθε εξ οδου δικαιας οταν εκκαυθη εν ταχει ο θυμος αυτου μακαριοι παντες οι πεποιθοτες επ' αυτω (LXX)</p>
<p>Tehillim / Psalms 2 2:1 Why are the nations in an uproar And the peoples devising a vain thing? 2:2 The kings of the earth take their stand And the rulers take counsel together Against the Lord and against His Anointed, saying, 2:3 'Let us tear their fetters apart And cast away their cords from us!' 2:4 He who sits in the heavens laughs, The Lord scoffs at them. 2:5 Then He will speak to them in His anger And terrify them in His fury, saying, 2:6 'But as for Me, I have installed My King Upon Zion, My holy mountain.' 2:7 'I will surely tell of the decree of the Lord: He said to Me, 'You are My Son, Today I have begotten You. 2:8 'Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. 2:9 'You shall break them with a rod of iron, You shall shatter them like earthenware.' 2:10 Now therefore, O kings, show discernment; Take warning, O judges of the earth. 2:11 Worship the Lord with reverence And rejoice with trembling. 2:12 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! (NASB)</p>	<p>Toviyah / Psalms Chapter 2 2:1 Why are the Gentiles disturbed, and the nations murmuring vanity? 2:2 The kings of the earth arise and the rulers will join together to rebel in the Lord's presence, and to strive against his Anointed. 2:3 They say, "Let us break their bonds, and let us throw off their chains from us." 2:4 The one who sits in heaven will laugh; the word of the Lord will mock at them. 2:5 Then he will speak to them in his strength, and in his wrath he will frighten them. 2:6 I have anointed my king, and appointed him over my sanctuary. 2:7 I will tell of the covenant of the Lord. He said: "You are as dear to me as a son to a father (abba), pure as if this day I had created you." 2:8 Ask me and I will give the riches of the Gentiles as your inheritance, the rulers of the ends of the earth as your holding. 2:9 You will shatter them as with a rod of iron, like a potter's vessel you will break them. 2:10 And now, O kings, grow wise; accept discipline, O princes of the earth. 2:11 Worship in the presence of the Lord with fear, and pray with trembling. 2:12 Accept instruction lest he be angry, and you lose your way; for his wrath will tarry a little. Happy all who trust in his word! (EMC)</p>	<p>Tehillim / Psalms Chapter 2 2:1 Wherefore did the heathen rage, and the nations imagine vain things? 2:2 The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ; 2:3 saying, Let us break through their bonds, and cast away their yoke from us. 2:4 He that dwells in the heavens shall laugh them to scorn, and the Lord shall mock them. 2:5 Then shall he speak to them in his anger, and trouble them in his fury. 2:6 But I have been made king by him on Sion his holy mountain, 2:7 declaring the ordinance of the Lord: the Lord said to me, Thou art my Son, to-day have I begotten thee. 2:8 Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession. 2:9 Thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter's vessel. 2:10 Now therefore understand, ye kings: be instructed, all ye that judge the earth. 2:11 Serve the Lord with fear, and rejoice in him with trembling. 2:12 Accept correction, lest at any time the Lord be angry, and ye should perish from the righteous way: whensoever his wrath shall be suddenly kindled, blessed are all they that trust in him.</p>

The first occurrence of *Tehillim / Psalms 2* in the Apostolic Writings is taken from *Tehillim / Psalms 2:1-2* and used by Peter and John while speaking to the Jewish leadership in *Acts 4:25-26*.

Acts 4:18

4:18 And when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus. 4:19 But Peter and John answered and said to them, 'Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; 4:20 for we cannot stop speaking

about what we have seen and heard.’ 4:21 When they had threatened them further, they let them go (finding no basis on which to punish them) on account of the people, because they were all glorifying God for what had happened; 4:22 for the man was more than forty years old on whom this miracle of healing had been performed. 4:23 When they had been released, they went to their own companions and reported all that the chief priests and the elders had said to them. 4:24 And when they heard this, they lifted their voices to God with one accord and said, ‘O Lord, it is You who made the heaven and the earth and the sea, and all that is in them, 4:25 who by the Holy Spirit, through the mouth of our father David Your servant, said, ‘Why did the Gentiles rage, And the peoples devise futile things? 4:26 ‘The kings of the earth took their stand, And the rulers were gathered together Against the Lord and against His Christ.’ 4:27 ‘For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 4:28 to do whatever Your hand and Your purpose predestined to occur. (NASB)

The disciples after having been warned not to teach or speak of Yeshua in *Acts 4:25-26* use *Tehillim / Psalms 2* to recognize that the nations and their leaders rage against God and against Yeshua, and that the things that the rulers devise against God is futile, the Lord will prevail. The Lord’s prevailing is in the resurrection and the glory of the holy servant Yeshua the Messiah.

The next reference from *Tehillim / Psalms 2* is taken from *Tehillim / Psalms 2:7* and used by the Apostles in *Acts 13:3*, *Hebrews 1:5* and *5:5*.

Acts 13:33

13:33 that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, ‘You are My Son; today have begotten You.’ (NASB)

Hebrews 1:5

1:5 For to which of the angels did He ever say, ‘You are My Son, Today I have begotten You’? And again, ‘I will be a Father to Him And He shall be a Son to Me’?

Hebrews 5:5

5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, ‘You are My Son, Today I have begotten You’; (NASB)

According to the Scripture references found in the Apostolic Writings, Paul and Barnabas in *Acts 13:33* say that God has fulfilled His promise to their children by raising Yeshua up, again here we find the resurrection as the proof of who Yeshua is, the Messiah, the chosen one of God and His life was laid down on our behalf. The scripture from *Tehillim / Psalms 2:7* is used as a proof text of who Yeshua is, the Son of the living God. In the book of Hebrews, the author writes which of the Angels did God say Today you are My son (*Hebrews 1:5*). The glorification of the Son rests upon the fact that Yeshua is the son of the Father in Heaven. The King glorifies His only Son and the Scriptures indicate that it is in the sonship of Christ the Messiah that authority has been given.

As noted above, the Apostles reference to *Tehillim / Psalms 2:7* is interesting, but it is particularly interesting to examine the differences that we find in translation between the Hebrew, Aramaic, and Greek texts shown below.

ספר תהלים פרק ב פסוק ז

ז אַסְפְּרָה אֶל חַק יְהוָה אֲמַר אֵלַי בְּנֵי אֶתָּה אֲנִי הַיּוֹם יִלְדְּתִיךָ

ספר טוביה פרק ב פסוק ז

ז אשתעי קימא דיהוה אמר לי חביב כבר לאבא את לי אנת זכאה כאילו יומא דין בריתך:

ΨΑΛΜΟΙ 2:7

2:7 διαγγελλων το προσταγμα κυριου κυριος ειπεν προς με υιος μου ει συ εγω σημερον γεγεννηκα σε

The Hebrew text literally says “I declare the statute of the Lord, He said unto Me, you I today have begotten You.” (ז אַסְפְּרָה אֶל חֵק יְהוָה אֶמַר אֵלַי בְּנֵי אֶתָּה אָנִי הַיּוֹם יִלְדָתִיךָ). The Aramaic translation (Targum Pseudo-Jonathan) translates as “I tell of the covenant of the Lord, He said to me, beloved one, I will be like a Father to you, innocent as if this day I created you .” (ז אשתעי קימא דיהוה אמר לי חביב כבר לאבא את) (לי אנת זכאה כאילו יומא דין בריתך: The Greek translation from the LXX says “Declaring the order of the Lord, the Lord said to me, my son you are, I today engendered you.” (διαγγελλων το προσταγμα κυριου κυριος ειπεν προς με υιος μου ει συ εγω σημερον γεγεννηκα σε)

The Hebrew text in *Tehillim / Psalms 2:7* begins saying חֵק אֶסְפֹּרָה the first word אֶסְפֹּרָה interestingly is derived from the root word ספר meaning “to count, number, or tell.” The Scripture is saying that he is “numbering or counting” the statute of the Lord. The numbering or counting of the statutes / ordinances of the Lord is synonymous with keeping track of and doing the commandments. Here the author is keeping track of what God is doing. The Lord is establishing His King upon Zion, His holy mountain (*Tehillim / Psalms 2:6*), and in doing so He has begotten a Son for this purpose (*Tehillim / Psalms 2:7*) with a connection to the Messiah in *Tehillim / Psalms 2:2*. It is interesting in the Aramaic translation, the declaration (numbering) of the statutes is translated as אשתעי קימא “proclaiming the covenant” of the Lord. The proclamation of the covenant of God is deeply rooted within the concept of numbering or counting taking for example from Parashat Emor (*Vayikra / Leviticus 23:13-21*). The numbering (counting) of days and parts of the offerings is a very important part of the system of Korbanot (Sacrifices) in the Torah. In *Vayikra / Leviticus 23:12-21* Moshe instructs the priests to be careful to measure the grain offering and to count the days following the Shabbat in order to bring a new grain offering before the Lord (וּסְפַרְתֶּם לָכֶם מִמִּתְחַרַת הַשַּׁבָּת מִיּוֹם הַבִּיאְכֶם אֶת-עֹמֶר הַתְּנוּפָה שְׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: טז עַד מִמִּתְחַרַת הַשַּׁבָּת הַשְּׁבִיעִית 23:15 תִּסְפְּרוּ חֲמִשָּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה, 23:16 'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 23:16 'You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the Lord. (NASB))

<p>פרשת אמר ספר ויקרא פרק כג פסוק יג-כא</p> <p>יג וּמִנְחָתוֹ שְׁנֵי עֶשְׂרִינָה סֹלֶת בְּלוּלָה בַשֶּׁמֶן אִשָּׁה לַיהוָה רֵיחַ נִיחֹחַ וְנִסְפָּה יַיִן רְבִיעֵת הַהֵינֹ: יד וְלֶחֶם וְקָלִי וְכֶרֶם מִלֵּא תֹאכְלוּ עַד-עֶצֶם הַיּוֹם הַזֶּה עַד הַבִּיאְכֶם אֶת-קֶרְבַּן אֱלֹהֵיכֶם חֲקֹת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מְשֻׁבְּתֵיכֶם: טז וּסְפַרְתֶּם לָכֶם מִמִּתְחַרַת הַשַּׁבָּת מִיּוֹם הַבִּיאְכֶם אֶת-עֹמֶר הַתְּנוּפָה שְׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: טז עַד מִמִּתְחַרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשָּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה</p>	<p>Vayikra / Leviticus 23:13-21</p> <p>23:13 'Its grain offering shall then be two-tenths of an ephah of fine flour mixed with oil, an offering by fire to the Lord for a soothing aroma, with its drink offering, a fourth of a hin of wine. 23:14 'Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places. 23:15 'You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 23:16 'You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the Lord. (NASB)</p>
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<p>יז ממושבתיכם תביאו לחם תנופה שתיים שני עשרונים סלת תהינה חמץ תאפינה בפורים ליהוה: יח והקרבתם על-הלחם שבעת כבשים תמימים בני שנה ופר בן-בקר אחד ואילם שנים יהיו עלה ליהוה ומנחתם ונספיהם אשה ריח-ני- חח ליהוה: יט ועשיתם שעיר-עזים אחד לחטאת ושני כבשים בני שנה לזבח שלמים: כ והניף הכהן אתם על לחם הבפרים תנופה לפני יהוה על-שני כבשים קדש יהיו ליהוה לפנה: כא וקר ראתם בעצם היום הזה מקרא-קדש יהיה לכם כל-מלאכת עבודה לא תעשו חקת עולם בכל-מו- שבתיכם לדורתיכם:</p>	<p>23:17 'You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the Lord. 23:18 'Along with the bread you shall present seven one year old male lambs without defect, and a bull of the herd and two rams; they are to be a burnt offering to the Lord, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the Lord. 23:19 'You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings. 23:20 'The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the Lord; they are to be holy to the Lord for the priest. 23:21 'On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations. (NASB)</p>
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The rabbis who translated Targum Pseudo-Jonathan into Aramaic took the meaning of the phrase אִסְפְּרָה אֶל הַקֹּדֶשׁ to be rooted in covenant language and therefore translated the text to say “*tell of the covenant*” of the Lord. Throughout the Scriptures, in the Torah, we learn that relationships, those specifically with the Lord, are established in the covenantal form. A covenant that is made with the Lord is permanent, firm, and unmovable. This is the meaning we derive from the Aramaic text, the word קימא that is taken from the Hebrew word קום meaning “*to raise, or stand up,*” קימא therefore has the meaning “*existence, duration, permanence,*” the covenant of God is permanent and unmoving. This draws to memory the declaration of the Lord in Parashat Bekhukotai (Vayikra / Leviticus 26:9-12) the Scriptures say אֶת-בְּרִיתִי אֶתְכֶם “*I will establish my covenant with you*” and the word for establishing is the same word קימא / יקום in the establishment or raising up of the covenant indicating the permanence of the covenant that God is making with us.

<p>פרשת בחקתי ספר ויקרא פרק כו פסוק ט-יב ט ופניתי אליכם והפריתי אתכם והרביתי אתכם והקי- מתי את-בריתי אתכם: י ואכלתם ישן נושן וישן מפני קדש תוציאו: יא ונתתי משכני בתוכם ולא-תגעל נפשי אתכם: יב והתהלכתי בתוכם והייתי לכם לא- להים ואתם תהיו-לי לעם:</p>	<p>Vayikra / Leviticus 26:9-12 26:9 'So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you. 26:10 'You will eat the old supply and clear out the old because of the new. 26:11 'Moreover, I will make My dwelling among you, and My soul will not reject you. 26:12 'I will also walk among you and be your God, and you shall be My people. (NASB)</p>
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The Aramaic translation goes on to say “*He said to me, beloved one, I will be like a Father to you, innocent as if this day I created you.*” (אשתעי קימא דיהוה אמר לי חביב כבר לאבא את לי אנת זכאה כאילו יומא דין) (בריתך:). There is an obvious difficulty with this translation from the Hebrew text, if this is a reference to the eternal Son of God (Yeshua the Messiah), the living Word of God (John 1:1-14), then His being “*created*” poses a problem, the Word (Memra, מִימְרָא) of the Lord is eternal and does not pass away. But as with any translation, we need to return to the Masoretic text (Hebrew) in order to sort out these difficulties. It is also important to keep in mind that the Targum translation is considered a later translation and scholars believe the translation came even as late as the 8th Century CE. It is also interesting that Rashi (Rabbi Shlomo ben Isaac, 1040-1105 CE), author of influential Biblical and Talmudic commentaries does not mention Targum

Pseudo Jonathan. Therefore, this translation, being a late translation, it may be possible that the translator of the Aramaic was aware of the use of this Scripture in the Apostolic Writings and translated the “Son” as having been “created” knowing the difficulty it would present for those who believed that Yeshua is eternal as the Word of the Living God become flesh (*John 1:1-14*).

Now, let’s consider a much earlier translation, the Septuagint (LXX) the oldest known Greek translation of the Tanach (OT) dated to the 3rd century BCE, said to have been translated by 72 Hebrew scholars or rabbis. The Greek translation of the LXX predates Yeshua and Christianity and therefore provides an earlier more reliable translation of the Masoretic text than that of the Targumim. I say more reliable since a anti-Christian (anti-Yeshua) sentiment would be absent from the minds of the translators. The Greek translation from the LXX says “*Declaring the order of the Lord, the Lord said to me, my son you are, I today engendered you.*” (διαγγελλων το προσταγμα κυριου κυριος ειπεν προς με υιος μου ει συ εγω σημερον γεγεννηκα σε). Here, we find the LXX use of the word γεγεννηκα from the Greek stem γεννώ meaning “to engender, beget, give rise to, offspring.” The LXX translation of the Masoretic text appears to be correct in the sense of the use of the Hebrew word לָדַתְּ? meaning “to give birth, beget, give rise to.” The LXX confirms that very early it is believed that God can beget a son, and this verse (*Tehillim / Psalms 2:7*) in its use by the Apostles in the Scriptures suggests they are understood to be Messianic in nature.

The next set of Scriptures that utilize *Tehillim / Psalms 2* are *Tehillim / Psalms 2:8-9* in *Revelation 2:26-27, 12:5, and 19:15*.

Revelation 2:26-27

2:26 ‘He who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations; 2:27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father; (NASB)

Revelation 12:5

12:5 And she gave birth to a son, a male child who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. (NASB)

Revelation 19:15

19:15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron and He treads the wine press of the fierce wrath of God, the Almighty. (NASB)

These Scriptures utilize *Tehillim / Psalms 2:8-9* as a reference to the “rod of iron” and the authority our Father in Heaven has given Yeshua. In each reference here found in *Hitgalut / Revelation* is with respect to the ruling of nations over kings and peoples throughout the earth. The Scripture found in *Tehillim / Psalms 2:8-9* along with the references in *Hitgalut / Revelation*, utilize messianic source material from Parashat Vayechi (*Bereshit / Genesis 47:28-50:26*) the final chapters of the book of Genesis. The opening verses in the Parashah from the Torah tell us that Jacob (Yisrael) lived in the land of Mitzrayim (Egypt) seventeen years and the total years of his life were 147 years. Before Jacob died he asked Joseph saying וְיִשְׁכְּבֵתִי לְ עַם-אֲבֹתַי וְנִשְׂאָתָנִי מִמִּצְרַיִם וְקִבְרָתָנִי בְּקִבְרֹתָם וַיֹּאמֶר אָנֹכִי אַעֲשֶׂה כְדִבְרֶךָ: לֹא וַיֹּאמֶר הֲשִׁבְעָה לִּי וַיִּשְׁבַּע לוֹ וַיִּשְׁתַּחוּ עִם-אֲבֹתָיו וַיִּשְׂאָתָנִי מִמִּצְרַיִם וְקִבְרָתָנִי בְּקִבְרֹתָם וַיֹּאמֶר אָנֹכִי אַעֲשֶׂה כְדִבְרֶךָ: לֹא וַיֹּאמֶר הֲשִׁבְעָה לִּי וַיִּשְׁבַּע לוֹ וַיִּשְׁתַּחוּ 47:30 *but when I lie down with my fathers, you shall carry me out of Egypt and bury me in their burial place.’ And he said, ‘I will do as you have said.’* Joseph takes his two sons Manasseh and Ephraim and has Jacob bless them (48:1-2). Jacob tells Joseph that these two sons (Manasseh and Ephraim) will be his (48:5) and declares that Joseph’s descendants after him shall be called after their names (48:6). Jacob recounts the death of his wife Rachael (48:7-9). Jacob blesses Joseph’s children placing Ephraim

וגם- (second born) before Manasseh (first born) saying the younger will be greater than the older (48:10-20) הוא יגדל ואולם אחיו הקטן יגדל ממנו וזרעו יהיה מלא-הגוים. Jacob then proceeds to make statements against his sons on account of what they had done while in the land of Canaan (49:1-26). In the midst of Jacob's blessing over his sons he provides us with a Messianic expectation in his statements to Judah saying לא- 49:10 יסור שבט מיהודה ומחקה מבין רגליו עד כי-יבא שילה ולו יקהת עמים *The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples.* (NASB) Jacob dies and Joseph and his brothers bury him in the land of Canaan (49:29-50:14). Joseph's brothers seek forgiveness and ask that he have mercy on them for their transgressions. Joseph assures them that they need not fear. The final verses of sefer Bereshit (ספר בראשית) tell of the death of Joseph, he lived 110 years and then he died, was embalmed and placed in an Egyptian coffin (50:15-26).

פרשת ויחי ספר בראשית פרק מט פסוק ה-יב

ח יהודה אתה יודוה אחיה ידוה בערף איכיה ישתחוו לה בני אביה: ט גור אריה יהודה מטורף בני עליה
פרע רבץ כאריה וכלביא מי יקימנו: י לא-יסור שבט מיהודה ומחקה מבין רגליו עד כי-יבא שילה ולו
יקהת עמים: יא אסרי לגפן עירה [עירו] ולשרקה בני אתנו כפס בינו לבשו וכדם-ענבים סוטה [סותו]:
יב חקלילי עינים מנין ולבן-שנים מחלב

לא-יסור שבט מיהודה ומחקה מבין רגליו עד כי-יבא שילה ולו יקהת עמים 49:10 *The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples.* (NASB) According to the text, the scepter / staff (שבט) will not depart from Judah (מיהודה) or from between his feet (מבין רגליו) until Shiloh comes (עד כי-יבא שילה) and to him will be the obedience of the people (ולו יקהת עמים). Based on this context, the ruling scepter (staff) will not leave until this person named "Shiloh" comes. Shiloh (שילה) is understood as a reference to the Messiah, where the word Shiloh signifies the way in which he will come, "the peaceful one." (Easton's Dictionary)

In order to gain some insight on the meaning of the "rod of iron" from Tehillim / Psalms 2:8-9 and the interpretation of this verse in Bereshit / Genesis 49:10, we begin by looking at various translations in an attempt to find connections in the Tanach that may help us to understand the early interpretation on the messianic nature of this verse. The Latin Vulgate translates verse 49:10 as (*non auferetur sceptrum de Iuda et dux de femoribus eius donec veniat qui mittendus est et ipse erit expectatio gentium*) "he who is to be sent and he shall be the expectation of the nations." The Latin translators understood this verse to refer to "one who is to be sent" indicating Shiloh is a particular reference to a very important person. The Greek translation of this verse found in the Septuagint (LXX) (*ὡς ἐκλείψει ἄρχων ἐξ Ἰουδα καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ καὶ αὐτὸς προσδοκία ἐθνῶν*) translates as "until that which is his shall come to Shiloh." The NASB has this verse translated as "till Shiloh comes" interpreting Shiloh to be a proper name. There also maybe one connection in the Tanach, a parallel to the one who comes according to the prophet Yeshayahu / Isaiah 9:5-6 פלא יועץ אל גבור אבי-עד שר-שלום: ו לַמְרִבָּה [לְמַרְבֵּה] הַמְשֶׁרָה וּלְשָׁלוֹם אִין-קִץ עַל-כִּסֵּא דָוִד וְעַל-מַמְלַכְתּוֹ 9:6 לְהַכִּין אֹתָהּ וּלְסַעְדָּהּ בְּמִשְׁפָּט וּבְצִדְקָה מֵעַתָּה וְעַד-עוֹלָם קִנְיַת יְהוָה צְבָאוֹת תַּעֲשֶׂה-זֹאת: 9:7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this. (NASB) With the help of the various translations and other verses found within the Tanach,

our understanding of “the peaceful one” (Shiloh, שִׁילֹה) is this an early reference in the Scriptures to refer to “Sar Shalom” (שָׂר-שָׁלוֹם) the “prince of peace,” the one who comes and will be called Wonderful Counselor, Mighty God, Eternal Father?

In the Scriptures, Shiloh was a place of rest, a city of Ephraim (אֶפְרַיִם) “on the north side of Beth-el” which is a distance of about 10 miles (*Shoftim / Judges 21:19*, מִיָּמָה | מִיָּמָה בְּשָׁלוֹ מִיָּמָה | מִיָּמָה). In this place of Shiloh the tabernacle was set up after the conquest of the Promised Land according to *Joshua 18:1-10*. Was this place of rest an peace named Shiloh and was the Ark of the Covenant placed there because of the Torah reference to Shiloh in Sefer Bereshit? The Tabernacle remained in Shiloh until the Ark of the Covenant fell into the hands of the Philistines. This location (Shiloh) was also referred to by the prophet Jeremiah (*Jeremiah 7:12-14, 26:4-9*) approximately 500 years after the destruction of that place. Looking at a few translations (English, Latin, and Greek) on *Bereshit / Genesis 49:10* there does appear to be some differences in opinion on the meaning of the Hebrew text (English: “until Shiloh comes,” Latin: “he who is to be sent,” and Greek: “until that which is his shall come to Shiloh”). Needless to say though, the text clearly states that this scepter will not part from Judah until the coming of Shiloh.

To gain further insight into the interpretation and meaning of *Bereshit / Genesis 49:10*, let’s look at the Aramaic translation of this verse from the Targumim Onkelos, Pseudo-Jonathan, Neofiti, FTP GN, and FTV GN.

פרשת ויחי תרגום אונקלוס ספר בראשית פרק מט פסוק ז-יב

ז יהודה את אודיתא ולא בהיתתא בך יודון אהך ידך תתקיר על בעלי דבבך יתבדרון סנאך יהון מחזרין קנל קדמך ויהון מקדמין למשאל בשלמך בני אבוך: ט שלטון יהי בשירוניא ובסופא יתרבא מלכא מדבית יהודה ארי מדין קטלא ברי נפשך סליקתא ינוח ישרי בתקוף פארניא וכליתא ולית מלכא דתועזעזענייה: י לא יעדי עביד שולטן מדבית יהודה וספרא מבני בנויה עד עלמא עד דיייתי משיחא דדיליה היא מלכותא וליה ישתמעון עממיה: יא יסחר ישראל לקרתיה עמא יבנון היכליה יהון צדיקיא סחור סחור ליה ועבדי אורייתא באולפן עמיה יהי ארגון טב לבושויה פסותיה מילא מילא צבע זהורי וצבעונין: יב יסמקון טורוהי בכרמוהי יטופון נעוהי בחמר יחורון בקעתיה בעבור ובעדרי ענא

The text of *Bereshit / Genesis 49:10* translated into Aramaic reveals that this verse is understood as messianic from ancient times. The Targum Onkelos states עלמא עד דיייתי משיחא meaning “until the Messiah comes.” So the translators of the Hebrew text to Aramaic believed Shiloh to be a name of the Messiah. Below is a list comparing *Bereshit / Genesis 49:10* from the Masoretic text shown along side of the Aramaic translations from the Targum Onkelos, Pseudo Jonathan, Neofiti, FTP Genesis, and FTV Genesis.

פרשת ויחי ספר בראשית פרק מט פסוק ז-יב

י: לא-יסור שכט מיהודה ומחזק מביין רגליו עד כי-יבא שילה ולו יקהת עמים

תרגום אונקלוס ספר בראשית פרק מט פסוק י

לא יעדי עביד שולטן מדבית יהודה וספרא מבני בנויה עד עלמא עד דיייתי משיחא דדיליה דדיליה " היא מלכותא וליה ישתמעון עממיה:

פסבדו יונתן ספר בראשית פרק מט פסוק י

לא פסקין מלכין ושליטין מדבית יהודה וספרין מאלפי אורייתא מזרעיה עד זמן די ייתי מלכא משיחא

תרגום ניופתי ספר בראשית פרק מט פסוק י

לא פסקין מלכין מין דבית יהודה ואף לא ספרין "ולא סברין מלפין" מלפי אוריה מבני בנוי עדזמן דייתי מלכא משיחא דדידיה היא מלכותא וליה ישתעבדון כל מלכוותא "אומי":

FTP Genesis פרק מט פסוק י

לא יפסקון מלכין ושלטנן מדבית יהודה ולא ספרין ומלפי אוריאי מבני בנוי עדזמן דייתי מלכא דמשיחא דעתיד למיקום מדבית יהודה

FTV Genesis פרק מט פסוק י

לא פסקין מלכין מדבית יהוד' אופ לא סברין מלפי אורייתה מן בני בנוי עדזמן דייתי מלכא משיחא דדידיה היא מלכותא וליה עתידין ישתעבדון כל מלכוותה דארעא

Comparing these various Aramaic translations (shown above), it is interesting to note that Targum Pseudo-Jonathan says "until the time when the King Messiah will come, the youngest of his sons, and because of him nations shall melt away" (לא פסקין מלכין ושלטינן מדבית יהודה וספרין מלפי אורייתא מזרעיה עד זמן די) (ייתי מלכא משיחא זעיר בנוי ובדיליה יתימסון עממיא). In each of these Aramaic translations, the one who is coming (Shiloh, שִׁילוֹה) is the "king Messiah" (מלכא דמשיחא). Each of these translations say essentially the same thing עד זמן די ייתי מלכא משיחא (Onkelos, "until Messiah comes"), עד זמן די ייתי מלכא משיחא (Pseudo-Jonathan, "until the time the King Messiah comes"), עד זמן דייתי מלכא משיחא (Neofiti, "until the King Messiah comes"), עד זמן דייתי מלכא משיחא (FTP Genesis, "until the King Messiah comes"), and עד זמן דייתי מלכא משיחא (FTV Genesis, "until the King Messiah comes"). As a result of the Aramaic translations, there is much to be said in the Rabbinic literature, such as in Midrash Rabbah on Bereshit (Genesis) on the messianic nature of this verse centered on the scepter (staff) that will not depart from Judah. The rabbinic literature states that this verse alludes to the Messiah Son of David (see Midrash Rabbah on *Genesis 97, 98 parashah 8, and 99 parashah 8*). The main interpretation that we can take from the Midrashic literature is that these verses are in fact messianic in nature!

While searching the Targumim for the Aramaic translations of this verse (*Bereshit / Genesis 49:10*) the FTP and FTV Genesis provides us with additional ancient texts that confirm the other Targum translations. While attempting to find information on these Targumim (FTP and FTV GN) I come across a book titled "*Tehiyat Ha-Metim: The Resurrection of the Dead in the Palestinian Targums of the Pentateuch and Parallel Traditions in Classical Rabbinic Literature*" by Harry Sysling. Harry Sysling looks at the rabbinic concept of the "*Tehiyat Ha-Metim*," meaning "*the revivification of the dead*" referring to the future reunion of the body and soul (the Resurrection). In the Rabbinic literature it is taught when the human body dies, its soul leaves the body. On page 31 of Harry Sysling's book he describes the FTP and FTV as being "*Fragment-Targums*" (FT); these Targum fragments are regarded as critical glosses (adding an explanatory note) to the Targum Onkelos. Scholars are not certain whether these Targumim were part of a complete Targum or were only used as select passages for liturgy during the festivals. The FT Targumim was transmitted to us in several MSS which show considerable differences when compared, essentially these were translations with commentary. The edition of MSS P (FTP) was published by *M. Ginsburger in 1899*, and contained supplements from MSS V (FTV). Little can be said on the dating of the FT Targumim, scholars

have concluded that the Aramaic does not belong to the Middle Aramaic and has affinities with older texts written in standard literary Aramaic. Scholars have concluded that the FTP and FTV are fairly reliable witnesses to Jewish Palestinian Aramaic of the late period of Aramaic between 200-700 CE. This date is consistent with the compilation of the Targum Onkelos where Onkelos is the author who is attributed to having made the Aramaic translation of the Pentateuch in the 2nd century CE.

According to Ginsburg's Masoretic text, there is a Qere and Ketiv noted on the word "Shiloh" () (לא-יָסוּר שְׁבֹט מִיְהוּדָה וּמִחֻקֵּי מִבֵּין רַגְלָיו עַד כִּי-יָבֹא שְׁיִלָּה וְלוֹ יִקְהַת עַמִּים) this note is indicated by the word "Shiloh" shown in bold above. The note in the marginal Masorah gives the Qere (what is to be read) saying that what is written is שְׁיִלָּה and what is to be read is שְׁיִלּוֹ. It appears that the Masorah is providing a "plene" (full) spelling of the word as opposed to the defective spelling. Noted earlier, the NASB translates this as "until Shiloh comes," the translators understood Shiloh to be a noun whereas the NIV and RSV say "until he comes to whom it belongs." It appears that the NIV and RSV take the reading from the Masorah שְׁיִלּוֹ, and / or from the LXX that reads ἕως ἃν ἔλθῃ τὰ ἀποκείμενα αὐτῷ saying "until that which is reserved comes to him." This suggests that the translators of both the English and Greek translations read the Qere from the Masorah שְׁיִלּוֹ to be לוֹ + שׁ where the letter "shin" (שׁ) most of the time acts as a conjunction, however in this construction שׁ acts as a pronoun "used to indicate a specific person or thing" meaning "that is to him" or "that what belongs to him." The important point here is that our attention is drawn to the word "Shiloh" in both the Masoretic text and the Targumim to be referring to one who will come that is associated with ruling with a scepter and to him will be the obedience of the peoples. This sounds a lot of what is being described in *Tehillim / Psalms 2*.

The Messianic expectation of this verse indicates that the one who is coming will be from the tribe of Judah. He will be a ruler and king over Yisrael. He will gather the peoples (note that in each case, both Hebrew and Aramaic that peoples is written in the plural form עַמִּים). The gathering of the peoples (עַמִּים) draws a parallel with the covenant blessing God gave to Abraham in Parashat Lech Lecha (*Bereshit / Genesis 12:3*) וְאַבְרָהָם מְבָרְכֶיהָ וּמְקַלְלֶיהָ אָאָר וְנִבְרָכוּ בָּהּ כֹּל מִשְׁפָּחַת הָאָדָמָה that "in your seed all the families, nations, and peoples of the earth will be blessed." (Note also that after the Akedah God explicitly says "in your seed" all the families will be blessed.) This Shiloh that comes will command the obedience of the people meaning that he will draw their willing allegiance. Who else could this possibly be than the Messiah Yeshua Himself? The words Jacob makes about Judah singles out Judah stating the blessing that will come upon all peoples will be given through the tribe of Judah that is descended from Abraham. The individual that comes from the tribe of Judah will rule and be victorious to gather the allegiance of the peoples of the world.

As we study this verse *Bereshit / Genesis 49:10*, this one who will come reminds us of the very first prophecy in *Bereshit / Genesis 3:15* that states וְאִיבָהּ | אֲשֵׁית בֵּינָהּ וּבֵין הָאִשָּׁה וּבֵין זְרַעָהּ וּבֵין זְרַעָהּ הוּא through the "seed of the woman" would come one who would slay the serpent (the deceiver). He (the Messiah) will crush your head (רֹאשׁ) and that the serpent will crush his heel (עֲקֵב). Eve (Chavah) probably thought that her first born son would do this thing but it turned out her son Cain was a murderer. The slaying of righteous Abel required that the promised "seed" would descend through another child and we read that a third son was born whose name was Seth. The Scriptures state in *Bereshit / Genesis 4:26* וְיִלְשֵׁת גַּם-הוּא יֶלֶד-בֶּן וַיִּקְרָא אֹת-שֵׁמוֹ אֶנּוֹשׁ אֲזַ הַיּוֹחֵל לְקָרֵא בְּשֵׁם יְהוָה that it is the descendants of Seth (שֵׁת) who began to call upon the name of the Lord (לְקָרֵא בְּשֵׁם יְהוָה). *Bereshit 4:26* indicates for us that these sons of Seth had faith in God who would deliver mankind by the promise seed God had declared to Adam and Chavah. From this point on the world became increasingly evil and the Scriptures say that God saw the men of the earth and that their hearts were constant to do evil every day according to *Bereshit / Genesis 6:1-6* (וַיִּרְא יְהוָה כִּי רַבָּה רַעַת הָאָדָם בְּאָרְץ וְכָל-יֶצֶר מַחְשַׁבַת לְבוֹ רָק רַע כָּל-הַיּוֹם). God also saw that

Noach was the only Tzaddik (Righteous man) remaining on the earth (*Bereshit / Genesis 6:6-9*). After the great flood, God chose Shem through who the line of the Messiah would come where Noach prophesied saying וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שָׁם וַיְהִי כְנָעַן עֶבֶד לְמוֹ that the blessing would come through Shem and not through Canaan or Japheth. Note also that “Shem” (שֵׁם) means “name” and so there is a self revelation that is taking place, it is in “the name” that God continues His promise and His blessing and ultimately in the name of Yeshua whereby we are saved (*Acts 4:12*). Abraham was descended from Shem by the 10th generation from Noach. Abraham was the first to offer up his only begotten son (his own promised seed) as a sacrifice on Mount Moriah in the exact location of the future Temple in Jerusalem. In Jewish tradition this test is known as the Akedah עקדה meaning “binding.” The Akedah was a representation of our Father’s sacrifice of the Son of God for the sins of humanity. After the offering of Isaac, God promised Abraham that in your seed all the nations of the earth will be blessed because you have obeyed my voice (*Bereshit / Genesis 22:18*, יח וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עִקֵּב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי). Throughout the lives of the patriarchs in Sefer Bereshit (Genesis) God promises and reiterates the covenant (Abraham: *Bereshit / Genesis 12:1-3, 13:14-18, 15:4-5, 17:1-8, 18:18, and 22:18*, Isaac: *Bereshit / Genesis 26:3-4 and 26:23-24*, and Jacob: *Bereshit / Genesis 28:10-14 and 35:9-12*). The coming of the seed of Abraham was reaffirmed by God no less than 10 times in the Torah. As a result, it came to be known that the Redeemer would come from the “God of Abraham, the God of Isaac, and the God of Jacob” (אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב) as God declares to Moshe and Moshe writes/states in *Shemot / Exodus 3:6 and 3:15*. Yeshua Himself stated that “Salvation is from the Jews” according to *John 4:22* to the woman at the well. It is here at the end of the life of Jacob, the end of the Patriarchal line that we learn again of the coming Redeemer. Before Jacob died he called his sons together in order to bless them as we read in *Bereshit / Genesis 49:1-28*. Jacob (Jacob) foretold that from the tribe of Judah would come the Messiah. The scepter will not depart from Judah nor shall the staff from between his feet until Shiloh comes and to him be the obedience of the peoples (*49:10*).

What we learn from this study on *Tehillim / Psalms 2:8-9* and *Bereshit / Genesis 49:10* along with the various translations into English, Latin, Greek, and Aramaic, the meaning of the word “Shiloh” has been debated among scholars and translators throughout time. According to the Hebrew translation, the word “Shiloh” comes from the word “she-lo” (Marginal Masorah) meaning “that is his” or “that belongs to him.” This scepter refers to “kingly authority” and that kingly authority would be given in the tribe of Judah until the Messiah appears at which time he will reign as the supreme leader of all peoples. This interpretation is the basis for the Aramaic translations having all written (translated) the Hebrew text as מלכא משיחא “the king messiah.” As a result of this, “Shiloh” refers to the establishment of the kingdom of God upon the earth where we get the image of the coming Messiah. If the word “Shiloh” is to be correctly understood as a proper name, then this just may be the very first occurrence of a name given to the Messiah in the Scriptures, the one in whom peace and rest comes and in the naming of the place “Shiloh” where the Ark of the Covenant rested for a time all of which is directing our attention to Yeshua the Messiah, our atonement will be found and is today in Yeshua the Messiah! Despite the various translations of the Hebrew text and disagreement on the meaning of the word “Shiloh” it cannot be argued that Jacob’s blessing gives us the prophetic authority that the tribe of Judah would be through whom the Messiah would appear. This is the basis for the hope of Mashiach ben David (משיח בן-דוד) “Messiah Son of David,” its origin begins starting with *Bereshit / Genesis 49:10*.

According to Moshe in Sefer Bereshit (Book of Genesis) the Promised Seed was to be born of a woman (*Bereshit / Genesis 3:15*) and was to dwell in the “tents of Shem” (*Bereshit / Genesis 9:26*, כַּז יִבְתָּ, וְיָשְׁבוּ בְּאֶהֱלֵי-שָׁם וַיְהִי כְנָעַן עֶבֶד לְמוֹ); to dwell in the “tents of the Name” in the Name of the Lord God Almighty. Jacob’s prophecy states ח יהודה אמתה יודוה אחיה ידה בערף אביה ישמתחו לך בני אביה: ט 49:8 גור אריה יהודה מטף בני עליה פרה רבץ פאריה וכלביא מי קימנו: *Judah, your brothers shall praise*

you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. 49:9 'Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? (NASB) The tribe of Judah (Yehuda) will be known as גִּיּוֹר אֲרִיָּה a "Young Lion" who will be praised and made victorious and to rule over the others (the other tribes) and Scripture says "who will rouse him up" meaning who would dare come against him. From the tribe of Judah would come the Messiah, the anointed King of Yisrael and whose authority would obtain the loyalty and obedience of all the peoples of the World (49:10). Remember, one day, every knee will bow and every tongue will confess that He is Lord! (Romans 14:11, Philippians 2:9-11, Isaiah 45:23) As a result, the prophets declare and foretell the greatness of this "Young Lion" that comes from the tribe of Judah, He is none other than Yeshua the Messiah, the Son of God. Therefore, the author of *Tehillim / Psalms 2* was writing of God's Messiah, the One whom God has begotten, and who will rule with an iron scepter who will be given power and authority forever and ever, Amen! The apostles understood *Tehillim / Psalms 2* to be very messianic in nature and used these Scriptures to support their belief of Who Yeshua is. He is the One in whom every knee will bow and every tongue will confess, that He is Lord of Lords and King of Kings, the God Almighty. Praise this Holy Name forever and ever. Amen! Let's pray.

Christian Commentary

This Psalm is indeed Messianic in nature describing how the nations plot against the Lord and His Messiah (ב | יְתִיצְבוּ מַלְכֵי-אֲרָץ וְרוֹזְנִים נוֹסְדוּ-יַחַד עַל-יְהוָה וְעַל-מְשִׁיחוֹ) and as a result the Lord laughs at them and tells them how He has established His King (*Tehillim / Psalms 2:4-7*). The Scriptures indicate that the Messiah is speaking these words 2:7 יְלֹדְתִיךָ הַיּוֹם אֶתָּה אֲנִי הַיּוֹם יְלֹדְתִיךָ 2:7 *I will surely tell of the decree of the Lord: He said to Me, 'You are My Son, Today I have begotten You. (NASB)* The Messiah is the Son of God and the Lord will give Him the nations as His inheritance (*Tehillim / Psalms 2:7-9*) and a warning is given to serve the Lord. The Scriptures say that all are happy who seek refuge in Him (*Tehillim / Psalms 2:12*, בּוֹ | וְתִאֲבְדוּ דָרֶךְ כִּי-יִבְעַר כְּמַעַט אִפּוֹ אֲשָׁרֵי כָּל-חוֹסֵי בּוֹ) stating the blessedness (אֲשָׁרֵי) of those who seek refuge in Him (אֲשָׁרֵי כָּל-חוֹסֵי בּוֹ). Edinburgh states that this Psalm exhibits the ideal situation in the universal dominion of the monarch and the vain plotting of the nations (*Reference the commentary: The International Critical Commentary on the book of Psalms (2 volumes), 2005, Varda Books, T & T Clark, Edinburgh*). Such a situation never emerged out of the history of Israel. It is believed that the poet idealizes the dynasty of David that will take shape into a world power similar to that of Assyria or Babylon, who held world wide dominion by those such as Persia and Alexander. The Psalm states that the seat of dominion is on the holy mountain of Zion (צִיּוֹן הַר-קְדוֹשׁ). So the poet was not thinking of Greek kings because the king cites a divine word (קְדוֹשׁ) a title to His dominion. This is based on the covenant made by the Lord God with David according to *2 Samuel 7:11-16* and *1 Chronicles 17:10-14* where the seed of David is the Son of God. So, according to *Tehillim / Psalms 2*, this person, is established as King, Messiah, and Son of God, that is of the seed of David. *Tehillim / Psalms 2:7* יְלֹדְתִיךָ הַיּוֹם אֶתָּה אֲנִי הַיּוֹם יְלֹדְתִיךָ use of the words יְלֹדְתִיךָ הַיּוֹם אֶתָּה אֲנִי הַיּוֹם "today I have begotten you" speaks of a birthday, the giving birth of this King, and the setting up of the King upon Zion. Now according to the Scriptures, David was not established as king on Zion but at Horeb first by Judah (*2 Samuel 2:1-4*) and then years later by all of the tribes of Israel in *2 Samuel 5:1-3*. After ruling for seven years from Hebron, David captured Jerusalem (*2 Samuel 5:4-9*) and the covenant is established by the Lord that confirms his dominion there in Jerusalem. *Tehillim / Psalms 2* clearly has the Messianic dynasty in view and based upon the covenant that God has made with David, this Messiah will have everlasting dominion, and this universal dominion is connected to the universal rule of God.

<p style="text-align: center;">ספר שמואל ב פרק ז פסוק יא-טז</p> <p>יא וְלִמֶן-הַיּוֹם אֲשֶׁר צִוִּיתִי שְׁפָטִים עַל-עַמִּי יִשְׂרָאֵל וְהִנֵּיחֹתִי לְךָ מִכָּל-אֹיְבֶיךָ וְהִגִּיד לְךָ יְהוָה כִּי-בַיִת יַעֲשֶׂה-לְךָ יְהוָה: יב כִּי יִמְלְאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת-אֲבֹתֶיךָ וְהִקִּימְתִי אֶת-זַרְעֶךָ אַחֲרֶיךָ אֲשֶׁר יֵצֵא מִמֶּעֶיךָ וְהִכִּינֹתִי אֶת-מַמְלַכְתּוֹ: יג הוּא יִבְנֶה-בַיִת לְשִׁמִּי וְכִנְנֹתִי אֶת-כִּסֵּא מַמְלַכְתּוֹ עַד-עוֹלָם: יד אֲנִי אֶהְיֶה-לוֹ לְאָב וְהוּא יִהְיֶה-לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ וְהִכַּחֲתִיו בְּשִׁבְטֵי אַנְשִׁים וּבַנְּגָעֵי בְנֵי אָדָם: טו וְחַסְדִּי לֹא-יִסּוּר מִמֶּנּוּ כַּאֲשֶׁר הִסְרֹתִי מֵעַם שָׂאוּל אֲשֶׁר הִסְרֹתִי מִלְפָּנֶיךָ: טז וְנֶאֱמַן בֵּיתְךָ וּמַמְלַכְתְּךָ עַד-עוֹלָם לְפָנֶיךָ כִּסְאֶךָ יִהְיֶה נֹכַח עַד-עוֹלָם:</p>	<p>2 Samuel 7:11-16</p> <p>7:11 even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The Lord also declares to you that the Lord will make a house for you. 7:12 ‘When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 7:13 ‘He shall build a house for My name, and I will establish the throne of his kingdom forever. 7:14 ‘I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, 7:15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. 7:16 ‘Your house and your kingdom shall endure before Me forever; your throne shall be established forever.’” (NASB)</p>
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<p style="text-align: center;">ספר דברי הימים א פרק יז פסוק י-יז</p> <p>י וְלִמְיָמִים אֲשֶׁר צִוִּיתִי שְׁפָטִים עַל-עַמִּי יִשְׂרָאֵל וְהִכְנַעְתִּי אֶת-כָּל-אֹיְבֶיךָ וְאָגֵד לְךָ וּבַיִת יִבְנֶה-לְךָ יְהוָה: יא וְהָיָה כִּי-מָלְאוּ יָמֶיךָ לָלֶכֶת עִם-אֲבֹתֶיךָ וְהִקִּימוּתִי אֶת-זַרְעֶךָ אַחֲרֶיךָ אֲשֶׁר יִהְיֶה מִבְּנֶיךָ וְהִכִּינֹתִי אֶת-מַלְכוּתוֹ: יב הוּא יִבְנֶה-לִּי בַיִת וְכִנְנֹתִי אֶת-כִּסְאוֹ עַד-עוֹלָם: יג אֲנִי אֶהְיֶה-לוֹ לְאָב וְהוּא יִהְיֶה-לִּי לְבֵן וְהוּא יִסְרֹתִי מֵעַמּוֹ כַּאֲשֶׁר הִסְרֹתִי מִלְפָּנֶיךָ: יד וְהִעֲמַדְתִּיהוּ בְּבֵיתִי וּבְ-מַלְכוּתִי עַד-הָעוֹלָם וְכִסְאוֹ יִהְיֶה נֹכַח עַד-עוֹלָם:</p>	<p>1 Chronicles 17:10-14</p> <p>17:10 even from the day that I commanded judges to be over My people Israel. And I will subdue all your enemies. Moreover, I tell you that the Lord will build a house for you. 17:11 ‘When your days are fulfilled that you must go to be with your fathers, that I will set up one of your descendants after you, who will be of your sons; and I will establish his kingdom. 17:12 ‘He shall build for Me a house, and I will establish his throne forever. 17:13 ‘I will be his father and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you. 17:14 ‘But I will settle him in My house and in My kingdom forever, and his throne shall be established forever.’” (NASB)</p>
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Edinburgh states that the language does not favor a late date, unless רגשו verse 2:1, תרעם verse 2:9 and בר verse 2:12 be Aramaisms. However, these are all Hebrew words that are to the time of Jeremiah the prophet. Edinburgh also says that there is no departure from strict classic style of the Hebrew syntax, the style, rhythm, and poetic conception are of the best types, there is no dependence on other literature within the Psalms and therefore that *Tehillim / Psalms 2* is thoroughly original in conception.

This Psalm is Messianic because it gives an account of the world wide dominion of the Son of David which according to the history of Israel this never happened but remains the goal of the Son of David, the Messiah who will rule and reign forever. In the Apostolic Writings, in the Gospel of Mark, Yeshua was recognized as the Son of David and the one in whom these things are true. According to *Mark 1:11* ¹¹καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. *1:11 and a voice came out of the heavens: ‘You are My beloved Son, in You I am well-pleased.’ (NASB)* At Yeshua’s baptism a voice from Heaven recognized Him as the Messianic Son, and again at the transfiguration in *Mark 9:2-8* we read the confirmation of who He is the Messianic Son of the promise. Yeshua later ascended into heaven and sat down at the right hand of God, this sitting down at the right hand of God is synonymous with the “installation” as the Son of God and in this role having dominion over all the World as the Messiah. As a result of these things, the apostle Paul applies *Tehillim / Psalms 2* to Yeshua in *Acts 13:33*. *Romans 1:4* appears to apply this Psalm to Yeshua being declared as the Son of God in power (*1:4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord (NASB)*). *Hebrews 1:5* appears to combine *Tehillim / Psalms 2* with *2 Samuel 7:14* (*7:14 I will be a father*

to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, (NASB)) to the One who was enthroned, begotten, and God will be a Father to Him.

Hebrews 1:5

1:5 For to which of the angels did He ever say, 'You are My Son, Today I have begotten You'? And again, 'I will be a Father to Him And He shall be a Son to Me'?

Hebrews 5:5 also uses *Tehillim / Psalms 2* along with *2 Samuel 7:14*. It is interesting to note that *Hebrews 5:5* states that “*the Messiah did not glorify Himself so as to become a high priest*” the point of the author was that the Lord God Almighty, being sovereign over all the nations, anointed him as ruler, king, and high priest. God established His place, this description of universal dominion of the Messiah is connected to His enthronement whereupon His second coming He will rule with a rod of iron (*Hitgalut / Revelation 2:27, 12:5, and 19:15*).

Hebrews 5:5

5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, 'You are My Son, Today I have begotten You'; (NASB)

The words from *Tehillim / Psalms 2:6* וַאֲנִי נִסְכַּחְתִּי מִלְּפָנֵי עַל-צִיּוֹן הַר-קְדֹשִׁי “*I have set My king*” means that He, the Messiah, is already installed, set, or established. The Psalmist continues saying אֲסַפְּרָה אֶל הַקָּדוֹשׁ ז “*the Lord said to me*” indicating that David speaks as the representative of his dynasty quoting the words of Nathan the prophet, that David and his seed were adopted as the sons of God during the Davidic covenant when David ruled as king over Israel. This Son of God that was established parallels the earlier covenant that God made with Israel in *Shemot / Exodus 4:22-23* כֹּב וְאָמַרְתָּ אֶל-פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי בְּכֹרִי יִשְׂרָאֵל: כֹּג וְאָמַר אֱלֹהֶיךָ שְׁלַח אֶת-בְּנִי וְיַעֲבֹדְנִי וְתִמָּאֵן לְשַׁלְּחוֹ הִנֵּה אָנֹכִי הֹרֵג אֶת-בְּנִיךָ אֶת-בְּנִיךָ בְּכֹרֶךָ where God calls Israel His first born son (4:22 ‘*Then you shall say to Pharaoh, ‘Thus says the Lord, ‘Israel is My son, My firstborn. 4:23 ‘So I said to you, ‘Let My son go that he may serve Me’; but you have refused to let him go. Behold, I will kill your son, your firstborn.*’ (NASB)) and a “kingdom of priests” in *Shemot / Exodus 19:3-6* ג וּמִשָּׁה עָלָה אֶל-הָאֱלֹהִים וַיְקַרָּא אֵלָיו יְהוָה מִן-הַהָרָה לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבְנֵי יִשְׂרָאֵל: ד אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-כַּנְפֵי נְשָׂרִים וְאָבֵא אֶתְכֶם אֵלָי: ה וַעֲתָה אִם-שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וְשָׁמַרְתֶּם אֶת-בְּרִיתִי וְהִיִּיתֶם לִי סֻגְלָה מִכָּל-הָעַמִּים כִּי-לִי כָל-הָאָרֶץ: ו וַאֲתֶם הָיָה מֹשֶׁה עָלָה לַיהוָה וְהָיָה קוֹלוֹ שֹׁמֵר וְהָיָה אֵלָהּ הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל 19:3 וַיִּקְרָא יְהוָה אֶל-מֹשֶׁה מִן-הַהָרָה לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבְנֵי יִשְׂרָאֵל 19:4 ‘*You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself. 19:5 ‘Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 19:6 and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.*’ (NASB). According to the covenant of David, as David becomes the son and king in a nation, the Messiah, who is from the Davidic line, will rule over Israel, with a larger picture having world wide dominion over all the kingdoms of the earth. This is the rule of the Messiah with an iron scepter, because His rule will be over rebellious nations where these nations will only be submissive by an iron rule.

The last few verses of *Tehillim / Psalms 2* speak of how to deal with the word or declaration of the Lord. The kings, rulers, and peoples of the earth are to serve the Son of God and in doing so one is to rejoice with fear and trembling (א) עֲבָדוּ אֶת-יְהוָה בְּיִרְאָה וּגְיִלוֹ בְּרַעְדָּה where it says literally to “*serve the Lord God in fear and rejoice in trembling.*” We rejoice because the Lord has given the Messiah the nations as

an inheritance. It says in *Tehillim / Psalms 2:12* to “kiss the son” (בְּשִׁקוֹ-בֵּר). Note that the NASB, NIV, KJV, OJB, DBY, and YLT translates as “kiss the son,” whereas the RSV translates “kiss his feet.” The kiss of the hands and the kiss of the feet indicate that a person is to worship the Son in purity, with a pure heart. It is interesting that in the Targum Pseudo Jonathan, the Aramaic translation states that we are to “accept His instruction” יב קבילו אולפנא דילמא ירגז ותהובדון אורחא מטול דייחור כזעיר רוגזיה תוקפיה טוביה טב *2:12* לכל דסברין במימריה: *Accept instruction lest he be angry, and you lose your way; for his wrath will tarry a little. Happy all who trust in his word! (EMC)* The words “kiss the son” is translated as “accepting instruction” along with the “and you lose your way” is an interesting paraphrase by the Aramaic text. We are to accept the instruction of the Son of God or else we will lose our way. Blessed are those who trust in the Word of the Lord. The concluding phrase אֲשֶׁרִי כָּל-חֹסֵי בו “blessed are all who take refuge in Him” is drawn in parallel with טוביה טב לכל דסברין במימריה “the blessedness/happiness of all who trust in His Word.” The ending of *Tehillim / Psalms 2* draws our attention back to the blessedness of the man who does not walk in the counsel of the wicked, does not stand in the way of the sinner, and does not sit in the seat of the scornful. The reason for the warning at the end of the Psalm is to remind us that if we do not take refuge in Him, we will perish. Remaining in the Lord God, in His Word, and in His Messiah, in the Son of God we will have life. Praise the Lord!

Rabbinic Commentary

The Midrash on *Tehillim / Psalms 2* has 17 parts. This week we will be looking at Part 9 from the Midrash. Let’s begin by outlining Midrash Tehillim Chapter 2 Part 9.

Outline of Midrash Tehillim / Psalms, Chapter 2, Part 9

- The Midrash begins with the verse being discussed, *Tehillim / Psalms 2:7* “I will declare of the decree of the Lord, He said unto me, you are my son.”
- The Children of Israel are said to be declared the sons of God (*Shemot / Exodus 4:22*).
- This decree is declared in the prophets, references to *Isaiah 42:1 and 52:13*
- The decree is declared in the writings, references to *Tehillim / Psalms 110:1*
- The parable shifts to the vision of Daniel (*Daniel 7:13-14*)
- The Messiah occupies himself with the study of the Torah
- When a Master wants to give pleasure in his slave he says “today have I begotten you.”
- A comment on suffering is made with respect to being begotten of God.
- The Messiah is said to be created in the day of redemption
- The question of creation is made, are we to understand that begotten means literally to create?
- The story of Absalom (*1 Kings 1:5-6*) and Adonijah is given to end the Midrash.

Midrash Tehillim, Chapter 2, Part 9 was chosen because it is very Messianic in nature and so it is interesting to look at the how the rabbis understood Tehillim 2. The דיבור המתחיל (Dibur Hamathil) “the beginning word” and פתיחתא (Petihata) “the homiletic introduction” of the Midrash is that of *Tehillim / Psalms 2:7* which states 2:7 אֲסַפְּרָה אֶל חֶק יְהוָה אֲמַר אֵלַי בְּנֵי אֶתָּה אֲנִי הַיּוֹם יְלֻדְתִּיךָ: *I will surely tell of the decree of the Lord: He said to Me, ‘You are My Son, Today I have begotten You. (NASB)* The משל (mashal) “the parable” is that of the Children of Israel. The Children of Israel are said to be the sons of God according to the decree of the Torah, the Neviim (Prophets), and Ketuvim (Writings) citing the Scripture from *Shemot / Exodus 4:22* וְאָמַרְתָּ אֶל-פַּרְעֹה כֹּה אָמַר יְהוָה בְּנֵי בְּכֹרֵי יִשְׂרָאֵל: *Then you shall say to Pharaoh, ‘Thus says*

<p>מדרש תהלים פרק ב סימן ט</p> <p>ט. אספרה אל חק ה' אמר אלי בני אתה. מסופרין הן בחוקה של תורה, ובחוקה של נביאים, ובחוקה של כתובים, כתוב בחוקה של תורה בני בכורי ישראל (שמות ד כב), וכתוב בחוקה של נביאים הנה ישכיל עבדי (ישעיה נב יג), וכתוב בתריה הן עבדי אתמך בו [בחירי רצתה נפשי] (שם ישעיהו מב א), וכתוב בחוקה של כתובים נאם ה' לאדוני שב לימיני (תהלים קי א), וכתוב ה' אמר אלי בני אתה, [וכתוב אחר ואמר וארו עם ענני שמיא כבר אנש אתה הוא (דניאל ז יג). ה' אמר אלי בני אתה]. אמר ר' יודן כל הנחמות הללו בחוקו של מלך מלכי המלכים הן לעשותן למלך המשיח, וכל כך למה, לפי שהוא עוסק בתורה. דבר אחר בני אתה. אין אומר בן לי, אלא בני אתה, כעבד שרבו עושה לו קורת רוח, ואומר מחבב את לי כבני. [אני היום ילדתיך]. ר' הונא אומר שלשה חלקים נחלקו היסורין, אחת נטלו אבות העולם וכל הדורות, ואחת דורו של שמד, ואחת דורו של מלך המשיח, וכד תייתי שעתא, אמר להם הקב"ה עלי לבראותו בריאה חדשה, וכן הוא אומר אני היום ילדתיך, הא שעתא ברייה ליה, וכן הוא אומר ואותו ילדה אחרי אבשלום (מ"א מלכים א' א ו), וכי אמו של אבשלום ילדה לאדונייהו, והלא זה בן מעכה, וזה בן חגית, אלא מה זה רכב ופרשים למרוד באביו, אף זה עשה כן, מה זה בעל מחלוקת, אף זה כן, מה זה וחמשים איש רצים לפניו (שם מלכים א' א ה), אף זה כן. ט</p>	<p>Midrash Tehillim, Chapter 2, Part 9</p> <p>9. I will declare of the decree of the Lord. He said unto me, You are my son (Tehillim / Psalms 2:7), The children of Israel are declared to be sons in the decree of the Torah, in the decree of the Prophets, and in the decree of the Writings, in the decree of the Torah it is written The Lord has said, Israel is My son, My first born (Shemot / Exodus 4:22). In the decree of the Prophets it is written Behold My servant shall prosper, he will be exalted and lifted up, and will be very high (Isaiah 52:13), and it is also written Behold My servant, whom I uphold, Mine elect, in whom My soul delights (Isaiah 42:1). In the decree of the Writings it is written, The Lord said unto my Lord, Sit thou on My right hand, until I make your enemies your footstool (Tehillim / Psalms 110:1), and it is also written I saw in the night vision, and behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and he was brought near before Him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him (Daniel 7:13-14). In another word, the verse is read I will tell of the decree, I will give the nations for your inheritance, and the ends of the earth for your possession (Tehillim / Psalms 2:7-8). Rabbi Yudan said, all kings who will fulfill them for the Lord Messiah. And why all this, because the Messiah occupies himself with Torah. Another word on You are My son, God does not say I have a son but You are a son to Me, as when a master wishing to give pleasure in his slave, says to him, You are as dear to me as a son. This day I have begotten you (Tehillim / Psalms 2:7-8). Rabbi Huna said, suffering is divided into three portions, one, the Patriarchs and all the generations of men took, one, the generation that lived in the time of Hadrian's persecution took, and one, the generation of the Lord Messiah will take. When the time comes, the Holy One blessed be He, will say I must create the Messiah, a new creation. As Scripture says, This day have I begotten you, that is, on the very day of redemption, God will create the Messiah. So too, the verse She bear him after Absalom (1 Kings 1:6) cannot be taken literally. Bare cannot mean give birth to, for how could Absalom's mother be said to have given birth to Adonijah? Was not Absalom the son of Maacha, and was not Adonijah the son of Hagit? Bare means, then, that Hagit made her son bear himself like Absalom. Just as Absalom got himself chariots and horseman in order to rebel against his father, so did Adonijah, just as the one was a quarrelsome man, so was the other, and just as one went about with fifty men running before him (1 Kings 1:5), so did the other.</p>
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The sons of God, the Children of Israel are said to be exalted and lifted up, they will prosper (*Isaiah 52:13*, that this will occur to the servant in whom is God's delight (*Isaiah 42:1*, (א הן עבדי אתמך-בו בחירי רצתה נפשי נתתי רוחי עליו משפט לגוים יוציא, (א) The Nimshal) "Comparison / expansion of parable" references *Tehillim / Psalms 110:1* ב מטה עזך ישלח יהוה מציון רדה בקרב *The Lord says to my Lord: 'Sit at My right hand Until I make Your enemies a footstool for Your feet.'* (NASB) This is used as an introduction to the vision of *Daniel 7:13-14*, יג חנה הוית בחזוי ליליא וארו, עם-ענני נשמיא כבר אנש אתה הוא ועד-עתיק יומיא מטה וקדמוהי הקרבוהי: יד ולה יהיב שלטון ויקר ומלכו וכל *I kept looking in* עממיא אמיא ולשניא לה יפלחון שלטנה שלטון עלם די-לא יעדה ומלכותה די-לא תתחבל: *7:13*

the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. 7:14 'And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed. (NASB) The vision of Daniel is very Messianic and speaks of the “One like the Son of Man” who will have dominion and power over all of the earth. The Midrash makes a reference to *Tehillim* 2:8 that says “2:8 ‘Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession.” This is interesting because the Midrash directs us to Daniel’s vision and the One who the Lord God establishes upon His Holy Mountain, the Messiah.

Studying the Midrash is interesting because it appears that the author of the Midrash is struggling with the obvious nature of *Tehillim / Psalms* 2, it is very Messianic, speaks of a future king and an eternal kingdom that God establishes. The Scripture states that God declares a statute, that He has begotten a Son. The Midrash says “Another word on ‘My Son’” (דבר אחר בני אתה) the Midrash continues saying דבר אחר בני אתה. אין אומר בן לי, אלא בני אתה, כעבד שרבו עושה לו קורת רוח, ואומר מחבב את לי כבני. [אני היום ילדתיך]. כ *Another word on You are My son, God does not say I have a son but You are a son to Me, as when a master wishing to give pleasure in his slave, says to him, You are as dear to me as a son. This day I have begotten you (Tehillim / Psalms 2:7-8).*” It is interesting how the Midrash placing a spin on the words of Scripture stating that God does not say that He has a Son but that he calls the Messiah a Son. The rabbis are trying to say that God has not begotten a son, this obviously is a polemic against the teachings of the Gospels in the Apostolic Writings. To say that God “does not have a Son” but calls men “His sons” discounts the words of the Apostle John in *John 3:16* and of Jesus being the Son of God. When thinking upon this topic of God having a Son, the Scripture from *Mishley / Proverbs 30:1-6* comes to mind.

<p>ספר משלי פרק ל פסוק א-ו</p> <p>א דְּבַרִי אָגוּר בֶּן-יָקֹה הַמְשָׂא נְאֻם הַגִּבֹּר לְאִתִּיאֵל לְאִתִּיאֵל וְאָכַל: ב כִּי בָעַר אֲנֹכִי מֵאִישׁ וְלֹא-בִינַת אָדָם לִי: ג וְלֹא-לְמַדְתִּי הִקְמָה וְדַעַת קְדָשִׁים אָדָּע: ד מִי עָלָה-שָׁמַיִם וַיֵּרַד מִי אֶסְתֵּר-רוּחַ בְּחַפְזָיו מִי צָרַר-מִים בְּשַׁמְלָה מִי הַקִּים כָּל-אֶפְסֵי-אָרֶץ מֵה-שָׁמוּ וּמֵה-שָׁם-בְּנוֹ כִּי תִדְעֶ: ה כָּל-אֲמַרְתֵּי אֱלוֹהִים צְרוּפָה מִגֵּן הוּא לַחֹסִים בּוֹ: ו אֶל-תּוֹסַף עַל-דְּבָרָיו פֶּן-יֹוכִיחַ בְּךָ וְנִכְזַבְתָּ</p>	<p>Mishley / Proverbs 30:1-6</p> <p>30:1 The words of Agur the son of Jakeh, the oracle. The man declares to Ithiel, to Ithiel and Ucal: 30:2 Surely I am more stupid than any man, And I do not have the understanding of a man. 30:3 Neither have I learned wisdom, Nor do I have the knowledge of the Holy One. 30:4 Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His son's name? Surely you know! 30:5 Every word of God is tested; He is a shield to those who take refuge in Him. 30:6 Do not add to His words Or He will reprove you, and you will be proved a liar. (NASB)</p>
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As we read here, according to *Mishley / Proverbs 30* these are the words of “Agur Ben Yakeh.” We know very little of Agur, for example what tribe he was from, or when did he live? *Mishley / Proverbs 30:1-3* Agur writes that he is more stupid than any man saying: “Surely I am more stupid than any man, and I do not have the understanding of a man. Neither have I learned wisdom, nor do I have the knowledge of the Holy Ones.” Agur laments that he is not wise in spiritual matters and uses examples of the “holy ones” or “holy things” (אָדָּע) קְדָשִׁים (אָדָּע) *Neither have I learned wisdom, Nor do I have the knowledge of the Holy One.* Agur knows that his understanding is not sufficient such as concerning the “holy things” “kiddoshim.” On his own, he can’t get sufficient insight into these holy things, nor truly comprehend them. Agur appears to give a deep sense of his own limitations in these spiritual matters. He knows in his natural state that he is incapable of understanding, let alone apprehending the things of the Spirit of God. To make his point even clearer, Agur includes five questions which illustrate the limitations of man’s

understanding, and to show that it is absurd for man to think that he can explain God's works or presume that he understands the holy, infinite, all-knowing and all-powerful Creator. He asks the question "Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His Son's name? Surely you know!" (Mishley / Proverbs 30:4).

In the statement "What is His name, or His Son's name?" he asks the question of who understands the unpronounceable Name of God (יהוה) and what man outside of divine revelation knows the name of God's Son? The question suggests to mean that the God of Israel has a Son. Is the Son the Nation of Israel? (Shemot / Exodus 4:22) or is there something more to this Son of God? The questions asked suggest that this Son is eternal who had a part in the creation, who God alone is able to reveal.

It is interesting while reading the proverb that there appears to be a parallel between *Tehillim / Psalms 2:12* and *Mishley / Proverbs 30:5*. Let's look at the verses:

ספר טוביה פרק ב פסוק יב

יב וְשָׁקוּ-בַר פֶּן-יִאָנַף | וְתִאֲבְדוּ דְרֹךְ כִּי-יִבְעַר כְּמַעַט אַפּוֹ אֲשֶׁר־י כָּל-חַוְסֵי בּוֹ

2:12 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! (NASB)

ספר משלי פרק ל פסוק ה

ה: כָּל-אִמְרַת אֱלֹהִים צְרוּפָה מִגֵּן הוּא לְחַסִּים בּוֹ

30:5 Every word of God is tested; He is a shield to those who take refuge in Him. (NASB)

Note the parallels to the one who takes refuge in Him and the kissing (doing homage) the Son. When Agur was writing this proverb was he thinking of *Sefer Tehillim / Psalms 2*? Looking at the Midrash on Proverbs, Chapter 30, Part 2 (מדרש משלי פרק ל סימן ב) says that the one who goes up is Elijah and the one who comes down is Moshe and that the son referenced here is Israel which is consistent with the Midrash on Tehillim 2. There is an obvious difficulty in the rabbinic understanding of the "Son of God," this is most likely the result of Christian influences and the late recording of the rabbinic commentary in the age of the tannaim (group of Jewish sages/teachers who were active between 70 to 200 CE).

According to the Scriptures the Son of God has now been revealed by His incarnation, His glorious life, His amazing death and His resurrection. The answer to the questions that Agur puts forth, "Who has ascended into heaven and descended?" This is Yeshua who descended as the living Word of God (*John 1:1-14*) and ascended back to the Father in Heaven (*Acts 1-2*). Yeshua is in heaven and seated at God's right hand sharing His glory. From that exalted place He descended to earth and took our nature upon Himself, this is the way in which God set and established His king upon the mountain of Zion (*Tehillim / Psalms 2:5-6*). It is the Messiah's life and ministry that provides our atonement in blood in fulfillment of the Torah requirement for our sins. Who else besides Messiah Yeshua, the One whom God has established, could claim: according to *John 3:11-13* "Truly truly I say to you, we speak that which we know, and bear witness of that which we have seen; and you do not receive our witness. If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? And no one has ascended into heaven, but He who descended from heaven, even the Son of Man." Who else would be so intimately acquainted with both heaven and earth? Who else has access to both heaven and earth? The Son of God descended from heaven and ascended into heaven and is also Lord of the winds and the waves and has established all the heavens and the earth. It is interesting in the context of *Mishley / Proverbs 30*, that the Name of God and the Name of His Son are the object of these questions. The context does unanalyzed in the rabbinic commentary.

Agur asks the question "Who has gathered the wind in His fists and who has wrapped the waters

in His garment?” While Yeshua and his disciples were out on a boat on the Kinneret (the Sea of Galilee), a storm suddenly broke over the lake. Within moments their small boat was rapidly filling with water as the waves crashed over its side. In the midst of this raging storm, Yeshua was fast asleep! But when He was awakened, the young rabbi rebuked the wind and said to the waves, “Quiet! Be still!” Immediately the wind subsided, and the waters became calm. Yeshua’s disciples, asked the question “who is this man that the wind and the waves obey him?” By the Word of God (the Scriptures) they knew that the God of Israel alone is the One who controls the storms. Remembering the account of Jonah, it was the Lord who hurled a great wind on the sea, so that there was a great storm, and the ship on which the disobedient prophet Jonah took passage was about to break up. Once the rebellious prophet was thrown into the sea, the Lord immediately stopped its raging. The disciples also were familiar with the Psalm where King David prayed: “*Lord, You still the roaring of the seas, the roaring of their waves, and the tumult of the peoples.*” (*Tehillim / Psalms 65:7*) As they saw the winds and sea obeying Yeshua, they got a glimpse of who He is, the Son of God (*Tehillim / Psalms 2:7*) and they had answered the mystery of the Name of the Son (*Mishley / Proverbs 30:4*), His Name is Yeshua!

Who has established all the ends of the earth? The Apostle John declared that all things came into being by Yeshua, and apart from Him, nothing came into being that has come into being. The Apostle Paul said that by Yeshua all things were created, both in the heavens and on earth, visible and invisible (*Colossians 1*) The apostolic understanding of Tehillim / Psalms 2 is that in this Messiah that God has established, His Son, in Him all things have been created (by Him and for Him). He is before all things, and in Him all things hold together. The Word of God is clear that it is Yeshua of Nazareth who has established all the ends of the earth. In these Scriptures, and in this Psalm God has revealed Himself, His plan, His ways, and His glory. Glory and eternal life are for those who place their trust and faith in God’s only begotten Son, Yeshua the Messiah. Will you be obedient today and believe and be saved? Let’s Pray!

Heavenly Father,

We praise Your holy name in the revelation of Scripture and in the truth that we have learned according to the Scriptures. We believe the Scriptures reveal Yeshua as the promised Messiah of God. Thank you Lord that in the fullness of Your mercy and grace You have provided for us atonement according to Your Word in Yeshua the Messiah. The atonement that You have provided is an absolute necessity for us to receive forgiveness. Help us to accept, embrace, and believe with all our hearts, our minds, and our strength that Yeshua is Lord and help us to make Him Lord of our lives. Help us to effectively proclaim the life, death, and glorious bodily resurrection of Yeshua the Messiah. Help us to draw near to You in righteousness

and in truth. Please forgive us of my sins and have mercy upon us Lord. Cleanse us from all sin in Yeshua's name. Help us to grow closer to You and to be filled with Your presence in our lives. Sanctify us in Your Holy Word Lord and in Your Son Yeshua. Help us to sanctify you Lord in our hearts, in our lives, and in all that we do. Thank You for everything You have done for us. We praise Your Holy Name and give You all of the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever