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Faith Bible Church <http://www.fbcweb.org/index.html>  
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JEWISH APOLOGETICS (101)  
<http://www.fbcweb.org/Doctrines/Jewish-Apologetics-101.pdf>

**Objection #85: Psalm 2:12 should not be translated as “kiss the Son.” Only the King James Version and modern Christian fundamentalist translations still maintain this incorrect rendering.**

Brown’s short response to this objection:

The words “kiss the son” in Psalm 2:12 are actually not quoted in the New Testament, but one of the medieval Rabbinic commentaries, along with some noted modern Hebrew scholars argued for “kiss the son” rendering. A good case can be made for this translation. In any case, regardless of the translation of the verse, the psalm is filled with important imagery.<sup>1</sup>

Psalm 2 is rich in typological significance regarding the Messiah. In this Psalm the Lord (God the Father) and the son (ultimately God the Son) are intimately connected. The idea in the Psalm is that to submit to the Son is to take refuge in the Lord’s anointed, and therefore in the Lord as well. Only in the Son is there safety from the wrath of God. Not only will God treat others as others treat Christ (John 12:48), we are told that all judgment will be handed over to the *Son*. Each person has a choice: Christ as his Savior or Christ as his Judge (law of excluded middle):

**John 5:22** "For not even the Father judges anyone, but He has given all judgment to the Son,

In Christ Alone,

*Pastor Don*

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<sup>1</sup>Michael L. Brown, *Messianic Prophecy Objections—Volume 3*, (Grand Rapids: Baker Books, 2003), 111-14. In his book, Brown lists the objection and then gives a short response which is followed by a more developed response. This DDR series, for the most part, tracks the objection and his *short* response after which you will find my comments. I highly recommend his book if you are interested in his longer responses (there is far too much material to include in this series).