

# Kiss the Son!

By Rabbi Levi bar Ido/ B'nai Avraham

Kiss<sup>1</sup> the Son, lest he be angry, and you perish in the way, for his wrath will soon be kindled. Blessed are all those who take refuge in him. Tehillim 2:12

<sup>41</sup>And, the Perushim, having been assembled, Rebbe, Melech HaMoshiach confronted with this sh'eilah (question), <sup>42</sup>saying, "What do you think concerning the Rebbe, Melech HaMoshiach? Whose Ben [son] is he?" The Perushim gave this teshuva (answer) to him, "Ben David". Matt.22:41-42

Tehillim 2 commands us to "KISS the SON". Who is this Son mentioned in this Tehillim? In order to arrive at a conclusion we must first study two Hebrew words in this verse.

- **KISS: H5401** *nāshaq* BDB Definition: 1) to put together, kiss 1a) (Qal) to kiss 1b) (Piel) to kiss 1c) (Hiphil) to touch gently 2) to handle, be equipped with 2a) (Qal) to be equipped Part of Speech: verb A Related Word by BDB/Strong's Number: a primitive root [identical with H5400, through the idea of fastening up] *Gesenius*: to join, declare fidelity, show submission to, to join mouth to mouth, mutually connected, to touch each other.
- **SON: H1248** *bar* BDB Definition: 1) son, heir

According to the Hebrew, we are to be joined to, submitted to, and faithful to the Son, the heir of all things, or He will be angry ('*anaf*- to be enraged with) with us. The implication is that without embracing and being faithfully joined to the Son, His anger will be manifested towards us. Who is this Son whom we must kiss?

- <sup>12</sup>Kiss the Chosen One, lest He be angry, and ye lose the way, When His anger burneth but a little, O the happiness of all trusting in Him! **YLT**
- That You were as my brother that sucked the breasts of my ima! When I should find You outside, I would kiss You; yes, I should not be despised. **Shir Hashirim 8:1**

The context of this Tehillim is the conspiring of the nations (*goyim*) against YHWH and His "Anointed<sup>2</sup>" (Hebrew-*MeShiYCho*).<sup>3</sup> The *Artscroll TaNaK* claims that this Tehillim is the description of the Philistines conspiring against David *Melek* of Yisrael. *The Jewish Study Bible* claims that the context of this Tehillim is obscure and translates verse 11 as "Serve YHWH in awe; tremble with fright<sup>4</sup>, lest he be angered"<sup>5</sup>.

## The Sages Speak

Who did the ancient sages of Yisrael teach that this Psalm was speaking about? What does Judaism really teach?

- "Our rabbis taught, the Holy One, blessed be He, will say to the Messiah, the son of David<sup>6</sup> (May he reveal himself speedily in our days), 'Ask of me anything, and I will give it to thee', as it is said, I will tell of the decree etc.this day have I begotten thee, ask of me and I will give you the nations for thy inheritance." **Babylonian Talmud, Sukkah 52a**
- "R. Jonathan said: Three persons were bidden "ask", viz. Solomon, Ahaz, and the King Messiah. Solomon: Ask what I shall give thee (1 Kings 3:5). Ahaz: Ask thee a sign (Isa.7:11).The King Messiah: Ask of Me, etc. (Ps.2:8).**Midrash Rabbah (Vol.1,pp.365-366)**

<sup>1</sup> Kiss purely-JNT, David Stern

<sup>2</sup> Referenced in Yalkut, Vol.2,p.90a

<sup>3</sup> **H4899**-*māshiyach* : 1) anointed, anointed one 1a) of the Messiah, Messianic prince 1b) of the king of Israel 1c) of the high priest of Israel 1d) of Cyrus 1e) of the patriarchs as anointed kings

<sup>4</sup> <sup>12</sup>Do homage in purity, lest He be angry-JPS

<sup>5</sup> Jewish Study Bible pg.1286 , Ps.2

<sup>6</sup> Son of David can mean Hebraically –one just like David

- “All the nations will be gathered together to fight with the Son of David, as it is said: The Kings of the earth set themselves, etc.” **Pirke de-Rav Eliezer ( 9<sup>th</sup> Cent.) , Section 28**
- “Our teachers interpreted the subject of this Psalm with reference to the King Messiah, but according to its plain meaning it will be right to expound it of David himself...” **RASHI**
- “THIS DAY I HAVE BEGOTTEN THEE [Ps.2:7]...When the time comes, the Holy One blessed be He, will say, ‘I must create the Messiah – a new creation.’ As the Scripture says: THISS DAY I HAVE BEGOTTEN THEE---that is, on the day of redemption, Elohim will create the Messiah.”...ASK OF ME, AND I WILL GIVE TEE THE HEATHEN FOR THINE INHERITANCE, AND THE ENDS OF THE EARTH FOR THY POSSESSION [PS.28]. Elohim, speaking to the Messiah, says: If thou dost ask for the dominion over the nations, already they are thine inheritance, if for the ends of the earth, already they are thy possession.” **Midrash on the Psalms**
- “The prophets and the saints have longed for the days of the Messiah, and great has been their desire towards him, for there will be with him the gathering together of the righteous and the administration of the good, and wisdom, and royal righteousness, with the abundance of his rightness, and the spread of his wisdom, and his approach to Elohim, as it is said: Adoni said to me, Thou art my son, today have I begotten thee.” **Maimonides, introduction to Sanhedrin, chapter 10.**
- “There are those who interpret this Psalm of Gog and Magog, and the “anointed” as the King Messiah; and thus did our rabbis of blessed memory interpret it (b. Berachot 7b.)” **David Kimchi**
- “R. Huna said in the name of R. Idi, In three parts were the punishments divided: one for King Messiah, and when His hour cometh the Holy One, blessed be He, saith, I must make a new covenant with Him, and so He saith, Today I have begotten thee... [ concerning verse 9] Thou wilt bruise them with a rod of iron, this is Messiah ben Yosef.” **Yalkut (13<sup>th</sup> Cent.) , Section 621**
- “ The same term [Moshiach] is used in post –Biblical literature (but never in the Bible) to refer to the ideal future Davidic king, and is the origin of the term ‘Messiah’....against His anointed , suggesting that the Davidic king was viewed by some as Elohim’s earthly representative. This idea is picked up in many depictions of the ideal future Davidic king, called Messiah in post-biblical texts...The Hebrew word ‘ bar’ can also mean SON, especially in Aramaic, and this has sometimes been connected to the divinely adopted son {ben) of verse seven.” **Jewish Study Bible pp.1285-1286**
- “ After the signs have come if which I have spoken to you before, when the nations are moved and the time of my Anointed One comes, he will call all nations, and some of them he will spare, and others he will kill...” **2 Baruch 72:2**

### **From the Restoration Scriptures<sup>7</sup>**

<sup>8</sup>Why do the nations rage and the people imagine a vain thing? 2 The *melechim* of the earth set themselves and the rulers take counsel together, against **יהוה**, and against His *Moshiach*,<sup>9</sup> saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sits in the *shamayim* shall laugh: **יהוה** shall have them in derision. 5 Then shall He speak to them in His anger, and trouble them in His heavy displeasure. 6 Yet have I set My *melech* upon My set-apart *Har Tzion*.<sup>10</sup> 7 I will declare the decree: **יהוה** has said to Me, You are My Son;<sup>11</sup> this day have I brought You forth.<sup>12</sup> 8 Ask of Me, and I shall give You the nations for Your inheritance, and the furthest parts of the earth for Your possession.<sup>13</sup> 9 You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel. 10 Be wise now therefore, O *melechim*: be instructed, *shophtim* of the earth. 11 Serve **יהוה** with fear, and *gilah* with trembling 12 Kiss the Son,<sup>14</sup> lest He be angry, and you perish from the *halacha*,<sup>15</sup> when His anger is kindled even slightly. Blessed are all they that put their trust in Him.<sup>16</sup> **Restoration Scriptures Tehillim 2**

<sup>7</sup> NOTES BY RABBI MOSHE YOSEF KONIUCHOWSKY

<sup>8</sup> A messianic psalm with many details of Moshiach Yahshua.

<sup>9</sup> Hebrew: **Meshecho**.

<sup>10</sup> Moshiach Yahshua.

<sup>11</sup> Yahshua.

<sup>12</sup> Hebrew: **B'nee atah ani hayom yeladtecha**.

<sup>13</sup> The Son of YHWH will inherit all nations as decreed by YHWH.

<sup>14</sup> Nashku Bar.

<sup>15</sup> The name of the first-century faith in Yahshua; “The Way” or the Nazarenes.

<sup>16</sup> Hebrew: **Ashrai kol chosai bo**.

If we cross-reference Tehillim 2 verses 11-12 with two other Messianic prophecies in the Torah, we can understand that it is the Son [Moshiach] who will judge those who reject Him and His words spoken in the Name of YHWH.

- 20 See, I send a *Malach* before you,<sup>17</sup> to guide you in the derech, and to bring you into the place that I have prepared. 21 Beware of Him, and obey His voice, provoke Him not; for otherwise He will not pardon your transgressions: for My Name is in Him.<sup>18</sup> 22 But if you shall indeed obey His voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries. **Shemot 23:20-22 Restoration Scriptures**
- 18 I will raise them up a Navi from among their brothers, like you, and will put My words in His mouth; and He shall speak to them all that I shall command Him. 19 And it shall come to pass, that whoever will not listen to My words that He shall speak in My Name, I will require it of him. **Devarim 18:18-19**

### Son/Messiah/King

The prophecy of Tehillim 2 declares that the Son of Elohim, King Messiah, would rule over all the nations. He would stop the rebellion of man against Yahweh. The writings of Judaism agree that this Tehillim is about the Messiah.

- “See, Master, and raise up for them their king, the son of David, to rule over your servant Yisrael.” **Psalms of Solomon 17:21**
- “And he will be a righteous king over them, taught by Elohim. There will be no unrighteousness among them in his days, for all shall be holy, and their king shall be the Master Messiah.” **Psalms of Solomon 17:32**
- “May Elohim cleanse Yisrael for the day of mercy in blessing, for the appointed day when his Messiah will reign.” **Psalms of Solomon 18:5-7**
- “He will be called the Son of Elohim, and they will call him the Son of the Most High...His kingdom will be an eternal kingdom...The earth will be in truth and all will make peace. The sword will cease from the earth, and all the cities will pay him homage. He is a great Elohim among elohim...His kingdom will be an eternal kingdom...” **4QAramaic Apocalypse –Dead Sea Scrolls**
- “There shall come forth from you one day a man, and he shall rule over many nations and his kingdom spreading everyday shall be exalted on high.” **Philo-Life of Moses 1:289-290**
- R. Judah discoursed on the text: O that thou wert as my brother, that sucked the breast of my mother! When I should find thee without, I would kiss thee; yea, and none would despise me (S. S. VIII, 1). ‘The Companions’, he said, ‘interpret this verse as being addressed by the Community of Israel to the King to whom peace belongs. **Zohar 1:184b**

### Kissing the Son

- The shir ha-shirim, which is Shlomo’s.2. Let Him kiss me with the kisses of His mouth; for your love is better than wine. 3 Because of the fragrance of Your good perfumes Your Name is as ointment poured forth,<sup>19</sup> therefore do the virgins love You. **Shir HaShirim 1:1-2**
- The lad then began a discourse on the text: Let him kiss me with the kisses of his mouth (S. S. I, 2). ‘This,’ he said, ‘is a more burning desire, in which affection issues from the mouth with a fire unlike that which issues from the nostrils. For when mouth is joined with mouth to kiss, fire issues from the strength of affection, accompanied by radiance of the countenance, by rejoicing on both sides and by gladsome union. “For thy love is better than wine” (Ibid.), to wit, than that wine which exhilarates and brightens the countenance, which makes the eyes sparkle and induces good feeling; not the wine that intoxicates, induces rage, beclouds the countenance, and inflames the eyes, the wine of rage. It is because this wine is exhilarating and cheering and induces love and affection that a libation of it is offered every day on the altar, of just such a quantity **Zohar 1:70a**

<sup>17</sup> Widely acknowledged as the Guardian of Yisrael, or the young Man **Metatron**/Yahshua.

<sup>18</sup> The young man Metatron has YHWH’s Name and can pardon Yisrael’s sin. This Man has to be His pre-incarnate Son.

<sup>19</sup> YHWH’s Name.

- **Soncino Zohar, Shemoth, Section 2, Page 124b**THE MASTER (Adon) YHWH. R. Judah said: ‘Sometimes the superior aspect of the Deity is called by the lower Name, at other times it is the lower aspect that is given the superior Name. Here, in the phrase.” before the Master YHWH” (ha-ADoN TETRAGRAMMATON), the lower term Adon (Master) is expressive of the superior aspect. This matter has already been expounded, and expounded in various ways, which, however, all converge into one. Blessed be the Merciful One, blessed be His name for evermore!’ BEHOLD, I SEND AN ANGEL BEFORE THEE. R. Isaac quoted in this connection the words: “Let him kiss me with the kisses of his mouth” (S.S. 1, 2), and said: ‘It is the Community of Israel who says this (to YHWH). Why does she say “Let Him kiss me” instead of “Let Him love me”’? Because, as we have been taught, kissing expresses the cleaving of spirit to spirit; therefore the mouth is the medium of kissing, for it is the organ of the spirit (breath). Hence he who dies by the kiss of YHWH [Tr. Note: According to the Haggadah, Moses and certain other saints died “by the kiss of YHWH”.] is so united with another Spirit, with a Spirit which never separates from him. Therefore the Community of Israel prays: “Let Him kiss me with the kisses of His mouth”, that His Spirit may be united with mine and never separate from it.

This Tehillim by David IS Messianic and it commands us to embrace the Son of Elohim, the Messiah, and the King of Yisrael. We know Him as Yahshua! King David warns us not to ignore Him, or we will face His wrath at His coming. This is what the first *talmidim* of our Master preached and taught in the synagogues. The choice is now yours.

- <sup>25</sup>"And you are the one who by the *Ruach Hakodesh* through the mouth of *Avinu* David your eved, said, LAMMAH RAGSHU GOYIM UL'UMMIM YEHIGU RIK ("Why did the *Goyim* rage and the peoples plot vain and futile things?") <sup>26</sup>YITYATZVU MALKHEI ERETZ V'ROZNIM NOSEDU YACHAD AL YHWH V'AL MOSHIACHO ('The kings of the earth took their stand, and the rulers assembled together against YHWH and against His Moshiach.') [**Tehillim 2:1,2; Daniel 9:25**] **Acts 4:25-26 OJBC**
- <sup>32</sup>"And we are preaching to you the *Besuras HaGeulah* of the *Havtachah* made to *Avoteinu*, [**Yeshayah 40:9; 52:7**] <sup>33</sup>"that Elohim has fulfilled this *havtachah* for us, their *banim*, having made to stand up alive again Rebbe, Melech HaMoshiach Yahshua, as also in the Tehillim it has been written, BENI ATAH, ANI HAYOM YELIDETICHA ("You are my son; today I have become your father"). [**Tehillim 2:7**] <sup>34</sup>"And that he made him to stand up alive again from the *Mesim*, no longer to return to decay, thus he has said, `I will give you CHASEDEI DOVID HANE'EMANIM. [**Yeshayah 55:3 TARGUM HASHIVIM**] **Acts 13:32-34**
- <sup>30</sup>And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. <sup>31</sup>The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of יהוה come. <sup>32</sup>And it shall come to pass, that whosoever shall call on the name of יהוה shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as יהוה hath said, and in the remnant whom יהוה shall call. **Yoel 2:30-32**