Common Hebrew words Psalms 2 110 What are the common words in psalms 110 and psalms 2, not translated (English); but in Hebrew. I saw that possessor and possession are in there, and different altogether, but that was what spiked my curiosity.

Great question. And you're exactly right to get curious here: **Psalm 2 and Psalm 110 "feel" like they share vocabulary** in English (rule, reign, inheritance, possession, etc.), but **in Hebrew they overlap in a few *very specific* words**, and then they "pair" in *concept* using **different word-families** (like your "possessor/possession" spike).

Below is a clean inventory of the **common Hebrew words** (same roots / same key terms) **shared by Psalm 2 and Psalm 110**.

✅ Common Hebrew Words Shared by Psalm 2 and Psalm 110

1) יְהוָה — YHWH ("LORD")

- **Psalm 2:** v2, v4, v7, v11
- **Psalm 110:** v1, v2, v4, v5, v6

This is the obvious anchor: both psalms are **YHWH-centered enthronement/kingdom texts**.

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2) מֶלֶךְ — melekh ("king")

- **Psalm 2:** v6 — "I have set my **King**…"
- **Psalm 110:** v5 — often translated "the Lord… will shatter **kings**" (plural)

Same core noun **מלך**.

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3) אֶרֶץ — 'erets ("earth / land")

- **Psalm 2:** v2 — "kings of the **earth**…"
- **Psalm 110:** v6 — "over the **wide earth**…"

Same Hebrew word **אֶרֶץ**.

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4) דֶּרֶךְ — derekh ("way")

- **Psalm 2:** v12 — "lest you perish in the **way**…"

- **Psalm 110:** v7 — "he will drink from the brook in the **way**…"

Same Hebrew noun דֶּרֶךְ.

This is one of the coolest shared words because it's *not* a "kingdom keyword" on the surface, but it becomes a **journey / procession / path-of-rule** link.

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5) נָדִיב — nādîv ("willing / freewill / noble / generous")

- **Psalm 2:** v12 — "Blessed are all who take refuge in him" *(not this word)* → but the related "willing" idea **does not overlap here**.
  ✅ **Important correction:** *Psalm 2 does NOT contain* נָדִיב.

So we **do NOT** count this as overlap.

I'm mentioning it because people sometimes "feel" overlap here because Psalm 110:3 has "freewill offerings / willing people" language, but it's not in Psalm 2.

✅ Strong Conceptual Parallels (NOT the same Hebrew word)

This is where your "possessor / possession" intuition lives.

A) "Inheritance / possession" idea — but different Hebrew roots

Psalm 2 uses:

- נַחֲלָה — **naḥălāh ("inheritance")** (Ps 2:8)
- אֲחֻזָּה — **ʾăḥuzzāh ("possession / holding")** (Ps 2:8)

So Psalm 2 explicitly uses **inheritance + possession** language.

Psalm 110 uses:

Psalm 110 does *not* reuse נַחֲלָה or אֲחֻזָּה.
Instead it uses **rule + enemies underfoot + priest-king authority** language.

So the "you thought they shared the same possession word" moment is *exactly* the right kind of curiosity:
✅ **The theology overlaps.**
❌ **The Hebrew vocabulary mostly does not.**

B) “Son” language (Psalm 2) vs “Lord / Priest forever” language (Psalm 110)

- Psalm 2: **בֵּן — ben (“son”)** (Ps 2:7,12)
- Psalm 110: no **בן**

Psalm 110 instead builds the identity through:

- **אֲדֹנִי — ’adonî (“my Lord”)** (Ps 110:1)
- **כֹּהֵן — kohen (“priest”)** (Ps 110:4)
- **מַלְכִּי־צֶדֶק — Malki-Tzedek (“Melchizedek”)** (Ps 110:4)

So: same *Messiah figure*, different vocabulary strategy.

C) “Rule / dominion” idea — different verbs

Psalm 2:

- “break” (as with a rod of iron): **נָפַץ**/ **רָעַע** type language depending on text tradition/pointing
- “set/install”: **נָסַךְ** (Ps 2:6)

Psalm 110:

- “rule”: **רָדָה** (Ps 110:2)
- “shatter”: **מָחַץ** (Ps 110:5–6)

Same theme, different Hebrew roots.

Quick Summary (Shared Hebrew Words List)

Here’s the overlap in one tight list:

✅ **יְהוָה** (YHWH / LORD)
✅ **מֶלֶךְ** (king)
✅ **אֶרֶץ** (earth/land)
✅ **דֶּרֶךְ** (way)

That’s the *real* direct shared vocabulary.

Everything else is **shared concept**, but **different Hebrew word choices**.

Why your “possessor / possession” spike matters

Because Psalm 2 does something Psalm 110 does not:

Psalm 2 frames Messiah's reign as:
Inheritance → possession → ends of the earth

Psalm 110 frames Messiah's reign as:
enthronement at YHWH's right hand → ruling from Zion → priesthood forever → conquest/judgment

So even though English can blur them together, Hebrew shows:
✅ Psalm 2 = *legal inheritance & territorial claim vocabulary*
✅ Psalm 110 = *enthronement + priest-king + battlefield victory vocabulary*

If you want, I can do the **next level pass**:

1. show the **exact Hebrew words + verse fragments** (no English),
2. then map **root families** (נחל / אחז / מלך / דרך / ארץ / רדה / מחץ),
3. and finally show the **"inheritance → footstool" bridge** across Psalms 2 → 110 as a covenant spine.

In the Old Testament, where are there more passages talking about this same concept, God establishing his King, prophetically, and his inheritance, or possession (in psalm 2 it says the "hethen" in English, but this looks more like the gentiles, or the nations (which I think is in reference to all image bearers who lack righteousness, but is given righteousness through the promise; it does not say that here, but the concept will weave in)). We have the "volunteers", those who trust/volunteer, and their alignment with the coming king.

Yes. You're seeing it correctly.

Psalm 2 is not just "God will put a king on a throne."
It's a covenant announcement:

- **YHWH installs His King**
- that King receives **the nations** as **inheritance / possession**
- people are then divided into two responses:
  - **resistance** ("rage / plot / rebel")
  - **voluntary refuge** ("trust / take refuge / serve with fear")

So if you want the **Old Testament passages that speak the same *prophetic concept*** (installed King + nations/gentiles + inheritance/possession + willing allegiance), here's the cleanest map.

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1) God establishing His King (enthronement by decree)

2 Samuel 7:12–16

This is the mother-root of Psalm 2 language:

- God establishes the kingly line
- “I will be his Father, and he shall be my son” (Psalm 2 echoes this)

Psalm 89 (especially vv. 19–29, 35–37)

God’s sworn covenant with David:

- chosen king
- enduring throne
- global scope implied

Psalm 132:11–18

Zion + David + God’s sworn oath:

- “The LORD has sworn…”
- God appoints the king and blesses his reign

Daniel 7:13–14

(Not Davidic monarchy language—**cosmic kingship language**)

- the “Son of Man” receives dominion
- “all peoples, nations, and languages” serve him

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2) The King’s inheritance / possession = “the nations”

This is where Psalm 2 is blunt:

“Ask of Me, and I will make the nations your inheritance…”

Genesis 12:1–3

The seed promise begins:

- “in you all families of the earth shall be blessed”
  This is the *pre-kingdom* foundation for the “nations inheritance” idea.

Genesis 49:8–12

Judah’s kingly line:

- “the obedience of the peoples” belongs to him
  This is a very Psalm-2 kind of “peoples gathering to the ruler.”

Deuteronomy 32:8–9

A very important frame:

- nations allotted
- **YHWH's portion** is His people
  This becomes the legal backdrop for "possession language."

Psalm 22:27–28

One of the strongest direct parallels:

- "All the ends of the world… all the families of the nations…"
- "kingship belongs to the LORD"

Psalm 72

This is basically **Psalm 2 expanded into a full kingdom psalm**:

- kings of earth bowing
- dominion "to the ends of the earth"
- blessing to nations

Isaiah 49:6

Massive "inheritance / nations" verse:

- "a light to the nations"
- salvation "to the end of the earth"

Isaiah 52:10

- "all the ends of the earth shall see…"

Zechariah 9:9–10

Messiah King comes humble, yet:

- rule "from sea to sea"
- "to the ends of the earth"

Zechariah 14:9

- "the LORD will be king over all the earth"

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3) The nations as image-bearers being gathered (not merely conquered)

You're hitting a key nuance:

In Psalm 2, "the nations" begin as **rebels**,
but the Psalm ends with an invitation:

- "serve"
- "kiss the Son"
- "take refuge"

So the OT expands that theme: **the King gains the nations by rescue + submission + worship**, not only domination.

Isaiah 2:2–4 / Micah 4:1–3

People do not merely get crushed—**they stream to Zion willingly**:

- "many nations shall come"
- they learn God's ways

Isaiah 11:10

A direct "voluntary allegiance" statement:

- the "root of Jesse"
- "to him shall the nations seek"
- his resting place is glorious

Isaiah 19:19–25

One of the wildest expansions:

- Egypt and Assyria included in worship blessing
- nations are not just "defeated," they're **absorbed into covenant peace**

Psalm 67

A missionary Psalm:

- nations glad
- God's blessing spreads outward

Psalm 86:9

"All the nations You have made shall come and worship…"

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4) The "volunteers / willing ones" aligned with the King

You tied this to Psalm 110:3 (“your people will offer themselves freely…”).
Even if the Hebrew vocabulary differs, the concept is everywhere:

Exodus 35:21–29

This is the **classic OT “willing offering” passage**:

- those whose hearts moved them gave freely
  This becomes a spiritual pattern: **the aligned people volunteer.**

Judges 5:2, 9

Deborah’s song explicitly praises:

- the people who “offered themselves willingly”

1 Chronicles 29:5–9

When David gathers for the Temple:

- people rejoice because they offered “willingly”

Psalm 110:3

Then this becomes a **Messianic militarized-holy-people picture**:

- volunteers in holiness
- aligned with the enthroned Priest-King

So you have a consistent OT pattern:

✅ God builds His kingdom not merely by force,
but by **a willing remnant who offers themselves**.

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5) A simple “Psalm 2 Concept Spine” you can reuse

Here’s the repeatable conceptual chain you’re tracking:

1. **Rebellion of rulers / nations**
2. **YHWH installs His King** (by decree / oath)
3. The King receives **inheritance / possession** (nations / ends of earth)
4. Warning: **judgment for resistance**
5. Invitation: **refuge for trust**
6. Result: **willing people** gathered around the King

That spine shows up most clearly in:

- **2 Samuel 7**
- **Psalm 72**
- **Psalm 89**
- **Isaiah 2**
- **Isaiah 11**
- **Isaiah 49**
- **Daniel 7**
- **Zechariah 9**
- **Zechariah 14**

Best “Top 10” OT passages to read right now (for your exact question)

If you want the tightest set (no fluff), read these in order:

1. **2 Samuel 7:12–16** (installed Son-King promise)
2. **Psalm 72** (global reign + nations blessed)
3. **Psalm 89:19–29** (oath + throne + dominion)
4. **Psalm 22:27–28** (nations worship + kingship is YHWH’s)
5. **Isaiah 2:2–4** (nations stream to Zion willingly)
6. **Isaiah 11:10** (nations seek the Root of Jesse)
7. **Isaiah 49:6** (light to nations / ends of earth)
8. **Daniel 7:13–14** (all nations serve him)
9. **Zechariah 9:9–10** (King’s rule to ends of earth)
10. **Exodus 35:21–29** (willing-hearted volunteers pattern)

If you want, I can do the **Hebrew-keyword overlay** next (very clean):

- גּוֹיִם (*goyim* = nations)
- נַחֲלָה (*nachalah* = inheritance)
- אֲחֻזָּה (*achuzzah* = possession)
- עַם (*am* = people)
- נָדַב (*nadav* = volunteer / freewill)
- חָסָה (*chasah* = take refuge / trust)

…and show you exactly where each appears across Torah + Psalms + Prophets, like a “word-thread atlas.”