

THE PSALMS

Series: Selected Psalms Phase 1

Lesson 2: Man's Sinful Uprising Against the LORD Psa. 2:1-12

Today's Study: Psa. 2:1-12

1. Rage/Rebellion of the Nations Vv. 1-3
2. Response of the LORD Vv. 4-6
3. Reassurance . . . God's Will Shall Remain Intact Vv. 7-9
4. Repentance Demanded of the Rebels Vv. 10-12

INTRODUCTION

1. Brief Review of Lesson 1 Part B

(a) Summary of Psalm 1 . . . Thomas Nelson, King James Study Bible.

"The key word in the psalm is the word **blessed**. It serves here as a pronouncement upon a man—but a certain kind of a man. In essence, the psalm is teaching that the blessed or happy man is the righteous man. The happy man avoids evil influences, deeds and attitudes (v. 1); he delights in God's Word (v. 2); therefore, God causes him to prosper (v. 3). On the other hand, the **ungodly** is worth no more than a **chaff** (v. 4), and his destiny is judgment (5).

Finally, the evaluation by the LORD Himself is described (v.6). There is an ellipsis which is understood with the clauses in verse 6: **For the LORD knoweth the way of the righteous [and it will be blessed], but [He also knows] the way of the ungodly [and it] shall perish"**

("ellipsis": the omission of one or more words that can be obviously understood and supplied.)

(b) Some highlighted pointers from Lesson 1 Part B

(1) **What we are witnessing in Psalm 1 is the sharp contrast to the continuing blessedness of the righteous in comparison to the short-lived hollowness of the ungodly.** We have in this account (Psa. 1), a most powerful illustration of permanence noted in the example of the flourishing tree planted by the rivers of water. We must also note that nothing could be more uncertain and temporary than the chaff that is used in comparison.

(2) The ungodly is different from the righteous! Briefly defining "the ungodly."

- They purposefully deny or disobey God and live contrary to His laws; choosing rather to pursue a life of immorality.
- The KJV Dictionary defines "ungodly" as:
 - "Wicked", impious; neglecting the fear and worship of God, or violating His commands (1 Peter 4).
 - Sinful, contrary to divine commands; as ungodly deeds (Jude 4).

- It seems as if man is at the place where he continues to deny the reality he faces in pursuing an ungodly life. They either tend to ignore or deny that the wrath of God is revealed from heaven against all ungodliness (Rom. 1:18-32, NB v. 18; etc.)
- (3) The well-established tree and the chaff . . .
- The righteous is like a well-established tree planted by the rivers.
 - He is like a gigantic tree that is securely settled in fertile soil. It has deep root system that continuously feeds from the refreshing waters by which it is planted. Its leaves are luscious and green and there is always an abundance of delicious, juicy and nourishing fruits.
 - **The righteous man is like a deeply entrenched tree, one that is tested but stands firm despite any raging storm.**
 - The ungodly is unstable and lacking substance.
 - He is compared to chaff which is intrinsically worthless, dead, unserviceable, without substance, and easily carried away.
 - In times of testing the chaff is quickly and easily dispersed . . . blown away by adverse circumstances. **the reality is, it cannot withstand the slightest puff of wind, much less the violent gust of the raging storm.**
- (4) The ungodly lack fear for God but the cool composure of a sinner will change on the day of accountability!!
- On that day fear shall lay hold on the ungodly!!
 - Although when sinning they were confident and fearless, now they will desire to flee away!!
 - Before, they were defiant and strongly defended their sinful lifestyle but now embarrassment, shyness and shame set in as they became aware of eternal contempt.
- (5) **The ungodly will not stand in the judgment** (Psa. 1:5)
Mal. 3:2 Amplified Bible
 “But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire and like a fuller’s soap [Rev. 6:12-17].”
Matt. 3:12 NKJV
 “His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”
- (6) **The ungodly will have no place in the congregation of the righteous.**
The wicked and profane, in this world, ridiculed the righteous and their congregation, despise them, and cared not for their company; justly therefore will they forever be separated from them!!
- (7) **Psa. 1:6 Amplified Bible**
 “For the LORD knows and is fully acquainted with the way of the righteous, but the way of the ungodly [those living outside God’s will] shall perish (end in ruin and come to nought).”

(8) Note the following by C. H. Spurgeon, commenting on the ungodly ... Psa. 1:6
Not only shall they perish themselves but their way shall perish too. The righteous carves his name upon the rock, but the wicked writes his remembrances in the sand. The righteous man ploughs the furrows of earth, and sows a harvest here, which shall never be fully reaped till he enters the enjoyment of eternity; but as for the wicked, he ploughs the sea, and there may seem to be shining trail behind his keel, yet the waves shall pass over it, and the place that knew him shall know him no more forever.

The very 'way' of the ungodly shall perish. If it exists in remembrance, it shall be remembered of the bad; for the LORD will cause the name of the wicked to rot, to become a stench in the nostrils of the good, and to be only known to the wicked themselves by its putridity.

May the LORD cleanse our hearts and our ways, that we may escape the doom of the ungodly, and enjoy the blessedness of the righteous!"

2. Summary of Psalm 2

Psalm 2 is like the preceding psalm; it is without a title. It has been the consensus of scholars that Psalm 2 was written by David based on Acts 4:25-26. It belongs to a very special class of psalms known as the "royal" or "Messianic" psalms. *(In summary "royal" or "Messianic" psalms are prophetic and foretell of the coming "Messiah" or the "Anointed One").* There has been a great deal of debates in regards to the significance of these psalms. One of these theories is that these psalms are related only to the kings of Israel, and they noted that these psalms were used for example at an annual enthronement ceremony.

It may easily be admitted that the royal psalms could have had an actual occurrence in the life of David or some other Israelite king. However, note what one outstanding church leader had to say: "At times a psalm relating to one of the natural king's shades into a description of the King of kings; at times a description of the contemporary (*present-day, latest' etc. . . . insert mine*) blessedness leads to a description of the greater bliss of the time of the Messiah."

To some extent, some associate Psalm 2 with the revolt of subject nations against King Solomon (1 Kings 11:14-25), in order to prove their theory in regards to the royal psalms. However, the fact that the psalm is applied in the New Testament no less than five times to Christ and His kingdom (Matt. 3:17; Acts 4:25-26; 13:33; Heb. 1:5; 5:5) points to the universal rebellion against the divine which is the essential nature of sin.

The nature and dominion of sin manifesting in the lives of so many continues to create havoc. There seems to be no end to the horrifying, inhumane tragedies, evil

acts, that continues and increases daily the world over. What is the single word that comes to so many minds: **“WHY?”**

- (c) **Why** does God allow suffering in the world?
- (d) **Why** does He allow these atrocities to continue?
- (e) **Why** does He allow human beings to stand as His enemies, to curse and profane His holy name and rebel against Him?
- (f) **Why** does He allow the less fortunate to be deprived, discriminated, and downtrodden?
- (g) **Why** does he allow innocent people to suffer because of other peoples' wickedness?
- (h) **Why** allow evil doers to continue and even prosper despite their wickedness?

In this lesson we will be studying one of the most-quoted psalm in the New Testament and it begins with **“WHY”**.

“Why do the heathen rage, and the people imagine a vain thing?” (Psa. 2:1 NKJV).

Preacher's Outline & Sermon Bible notes:

“. . . the LORD offers this response: **the answer is not found by looking around at the world, but by looking forward to the fulfillment of God's divine plan for the human race.**”

The psalm (Psalm 2) consists of four stanzas (four sections or divisions) and each stanza has three verses (*We use “stanza” because the psalms are songs to the accompaniment of musical instruments . . . stringed instruments. You may use divisions or sections as desired*).

- (a) In **Vv. 1-3**, the psalmist views the revolt of the nations against the LORD and His Anointed.
- (b) In **Vv. 4-6**, next we see the futility of the revolt in the light of God's sovereign power, and hears Him declare that He has set His King upon His holy hill of Zion.
- (c) In **Vv. 7-9**, the King declares the decree that which was made before the foundation of the world that He would reign over the world.
- (d) In **Vv. 10-12**, the psalmist draws the lesson to be learned by the rebellious peoples and exhort them to make their peace with God.

Like many psalms, the theme of Psalm 2 is emphasized in the final verse. We can defy God and perish or we can surrender to Him and be blessed.

Psa. 2:12 ESV

“Kiss the Son, lest He be angry, and you perish in the way, for His wrath is quickly kindled. Blessed are all who take refuge in Him.”

A. Rage/Rebellion of the Nations Psa. 2:1-3

We are hereby presented with a prophetic psalm in which the author shows his astonishment at man's insolence and God's amazing patience. As noted before, based on Acts 4:25-26, scholars have attributed this psalm to King David. The psalmist speaks on behalf of the people who were likewise astonished at man's fearlessness by their

insubordination against God and God’s seemingly silence at human uprising against Him (Psa. 2:1-3).

The following is a partial quote of C. H. Spurgeon’s summary of Psa. 2:1-3:

“We have, in these first three verses, a description of the hatred of human nature against the Christ of God. No better comment is needed than the apostolic song in Acts 4:27, 28: ‘For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and counsel determined to be done.’

*The Psalm begins abruptly with an angry interrogation; and well it may: it is surely but little to be wondered at, that the sight of creatures in arms against their God should amaze the psalmist’s mind. We see the heathen raging, roaring like the sea, tossed to and fro with restless waves as the ocean in a storm; and then we mark the people in their hearts **imagining a vain thing** against God.*

*Where there is much rage there is generally some folly, and in this case there is an excess of it. Note that the commotion is not caused by the people only, but their leaders fomented the rebellion. ‘**The kings of the earth set themselves . . .**’ In determined malice they arrayed themselves in opposition against God. It was not temporary rage, but deep-seated hate, for they set themselves resolutely to withstand the Prince of Peace.”*

Beloved, what we have here is a great struggle about the kingdom of Christ and it is being contested by hell; the place of the war is earth, where Satan has long had a usurped kingdom and exercised dominion to such a degree that he has been called *the prince of power of the very air (Eph. 2:2)* we breathe in and *the god of the world we live in (2 Cor. 4:4)*.

Satan knows for certain that as the Messiah, the Anointed One’s kingdom rises and gains ground, all his efforts are in jeopardy, and he will do anything and everything to oppose and destroy God’s work here on earth but his opposition is futile.

1. **Rage Against God** (Psa.2:1a)

(a) *“Why do the **heathen** rage?”* (KJV)

(1) *“Heathen” or “Nations”*

- *“Heathen” was used in reference to the surrounding nations or to all other people who were not Jews . . . those who did not recognize and worship the LORD.*
 - *Those nations were, in fact, heathens or idolaters.*
 - *For example, see Neh. 5:8; Jer. 31:10; Ezek. 23:30; 30:11; the same is applicable in the Greek usage Matt. 4:15; 6:32; 10:5,18; 12:21.*

- “Why do the **nations** rage?” (NKJV). Throughout the Old Testament “*heathen*” usually refer to the “**Gentile nations**”.
- (b) The nations were in a state of rage and turmoil.
- (1) The word rendered “*rage*” means to make a noise or tumult (racket, uproar, etc.), and would be expressive of violent commotion or agitation.
 - (2) The psalmist sees the nations in violent agitation or commotion, as if under high excitement, engaged in accomplishing some purpose—rushing on to secure something or prevent something.
 - (3) They were furious and determined to accomplish their objective although failure was inevitable.
2. **Rallying the People Against God** (Psa. 2:1b)
- (a) They were united and furious and determined.
“And the people . . . (v.1b)”
- (1) The same idea of **people** or **nations** as mentioned above; “*heathen*” (v. 1a).
 - (2) It should also be realized that the nations of Gentiles in antagonism to the true God may be called heathen.
 - (3) The use of the plural form (*people* or *peoples*) in this verse shows how people of various nations will cross geographic, political, and ethnic lines to unite against the LORD.
- (b) Their futile goal:
- “ . . . imagine a vain thing (v. 1b KJV)”*
“ . . . plot a vain thing” (v. 1b NKJV)”
- (1) “*The people **imagine** . . . (v. 1b)* means “the people [Hebrew is plural] **meditate**”; the same word in Psa. 1:2, but here with the implication of plotting to do evil.
 - *Their minds were engaged in deliberating on their plot . . .* that is they continuously focused on their plan to oppose God.
 - As noted in our text, the peoples’ thoughts were focused upon that which was a vain goal. They were meditating on a project that excites deep thoughts, but that was a lost cause.
 - (2) An ample fulfilment of this occurred in the opposition to Christ when He came to earth in the form of man. There was resistance everywhere from His birth to the grave and that opposition was extended to His church.
 - Nothing has produced more agitation in the world (example see Acts 17:6) and nothing still excites more determined resistance.
 - The truths taught in this verse (Psa. 2:1)
 - Sinners are opposed—even so much as to produce violent agitation of mind, and a fixed and determined purpose—to the plans and decrees of God, especially with respect to the reign of the Messiah.
 - Resisting the will of God will be vain and ineffectual; irrespective of seemingly wisely drafted plans. Even when the ungodly are determined to execute their plans their efforts will be useless.

(3) Man's effort to rise up in rebellion against God are vain. They are wasting their time and energy, for they cannot succeed. The psalmist is amazed these rebels believed that they can defeat God.

3. Rulers Opposed God and His Chosen One (Psa. 2:2)

(a) The adversaries of Christ.

"The kings of the earth . . . and the rulers . . . (v. 2 NKJV)

(1) This verse is designed to give more specific information to the general statement in verse 1.

- In verse 1, the psalmist sees a general commotion in the planning process among the nations that he regards as worthless.
- In this verse (v. 2) he describes specifically the reason for the turmoil and gives more specific information of what is happening.

(2) We are here told who are the adversaries to Christ who had become the devil's instruments in opposing Christ's kingdom.

- The leaders of the nations stir their people to rise up with them in rebellion against the LORD.
- Generally, these forces do not always work together.
 - Princes and people, court and country have sometimes different interest. Here they are combined to oppose God!
 - It was not just the mob but the mighty (who you would expect better) **but they were all united against** Christ whose kingdom is not of this world, never-the-less they were determined to activate their plans.
 - People often make mistakes because they don't know the right way to do something; but this is not always true sometimes we falter and fail because we are bent on our own ways or become careless, etc.
 - **We have seen where God was willing to offer pardon if a righteous person was found.** Several examples could be note for example see (a) Gen. 18:16-33 (b) **Note carefully Jer. 5, highlight Vv. 1-5, with emphasis on verses 3-5.**

(3) **Psa. 2:2:** "The kings . . . and the rulers take counsel"

- Since the time of Babel, men have continued to band themselves together against God (Gen. 11:1-9). Their mistaken belief is that two or more men united against God have a better chance than one man set against God.
- **Gen. 11:6 KJV**
 "And the LORD said, behold the people is one, and they have one language; and this they begin to do: and now nothing will be restrained from them, **which they have imagined to do.**"
Note again Psa. 2:1
- See also the following on "**Evil Imagination**": Gen. 6:5; Psa. 38:12; Prov. 6:18; Ezek. 8:12; Rom. 1:21.

(b) The Anointed openly opposed!!

“. . . against the LORD and His Anointed . . .” (v. 2b NKJV)

(1) **The leaders opposed the LORD and His Anointed One!!**

- The leaders of the nations stirred their people to rise up with them in revolt against the LORD.
- His Anointed One or The Anointed One
(*Note the following brief explanation*)
 - **Anointed** is derived from the Hebrew “*Mashiach*”, (*Meshiach*) or Messiah.
 - **When translated from the Greek** *Mashiach* becomes *Christos*, from which our English term “Christ” is derived.
 - **Christ** means the “Anointed One” and “Messiah” or “The Messiah Jesus.”
- With the above information in mind, we have the justification to include this psalm (Psalm 2) among the Messianic or Royal Psalms; and we can also include the application made in the New Testament to Jesus Christ (For example: **Psa. 2:1-2 in: Acts 4:25-26**; note also Psa. 2:7 in: Acts 13:33; Heb. 1:5; 5:5; Note also Psa. 2:8-9 in: Rev. 2:26, 27; 12:5; 19:15).

(2) **His Anointed or Anointed One . . .** refers to one who is consecrated by the LORD to a specific office.

- Anointed is also used in the Old Testament of priests (Lev. 4:3; 8:12), prophets (1 Kings 19:16), and kings (1 Sam. 16:13; 24:6).
- Used in regards to Messiah, it finds ultimate fulfillment in the promised Redeemer and deliverer, Jesus Christ.
 - In Dan. 9:25, Jesus is specifically called the Messiah. Christ is the New Testament translation of Messiah.
 - See also Isa. 9:5-7; Matt. 1:23; 16:15-17, 20; Luke 2:11; John 4:25-26; 20:28-31. **Note also:** Isa. 61:1-6; Luke 4:18-19.

(3) In essence the leaders and people rose up in opposition to the LORD and His Anointed One . . . Jesus Christ.

- There is affirmation of this royal or Messianic psalm (*noted before*) for example Acts 2:29-36; Heb. 1:5; 5:5.
- Peter and John recognized this psalm’s fulfillment in the conspiring together of Jewish and Roman officials to crucify Christ (Acts 4:25-28; Matt. 26:47-27:26).
- A future fulfillment will also take place when Christ returns to earth (Rev. 13:12-14; 16:12-16; 19:15-21).

(c) The opposition described (*briefly*) (Note Psa. 2:1-2)

(1) It was a most spiteful and malicious opposition.

- At the setting up of Christ’s kingdom, they rage and fret; they gnashed their teeth with frustration.
- The establishment of Christ’s kingdom produced in them utmost uneasiness and filled them with indignation.

- The reality of Christ’s kingdom took all their joy and filled them with rage, bitterness and vengeful fury!
 - The adversaries of God’s kingdom are filled with discontent, bitterness and rage; example see Luke 4:28; 13:14; Acts 5:17, 33; 7:51-59; 19:28. The fact is that their evil rage was because of the light.
- (2) It was a deliberate and militant oriented opposition.
- They *imagined (or meditate)*, deliberated and continuously focused on their goal to oppose God and His anointed.
 - They meticulously crafted ways and means to suppress the rising interest of Christ’s kingdom and they were confident that they would be successful.
- (3) It was a resolute and obstinate opposition.
- **They set themselves** (v. 2), set their faces as a flint and their hearts as an adamant, in defiance of reason, and conscience and all the terrors of the Lord. At this point it seems as nothing would make them change their minds!
 - They were proud and daring like those who commenced to build the Tower of Babel (Gen. 11:1-9) and were determined in their resolution, comes what may!!
- (4) It was a combined and confederate opposition.
- **They take counsel together**, to assist and stimulate one another in their act of rebellion.
 - They intended to unanimously move forward with their unholy war against the Messiah with utmost vigor.
 - They tried every conceivable way to prevent the establishment of Christ’s kingdom (Psa. 83:5).
- Psa. 83:5 Amplified Bible**
 “For they have consulted together with one accord and one heart; against You they make a covenant.”

4. Resolved to Discontinue God’s Rule and His Binding Precepts (Psa. 2:3)

(a) The unholy objective of the nations

- (1) We have the nations, people and rulers who were overwhelmingly bold, motivated by their passionate desire to break free from God.
- They were intently determined to loose themselves from God’s authority over their lives.
 - Note the terms they used (see verse 3); they were specifically speaking of any dominion of God in their lives that is exerted through His Anointed One, the Messiah, Jesus Christ.
- (2) The word **band (v. 3)**; here refers to the restraints imposed by the authority.
- One possible example possible in reference to **band** is that of a yoke on oxen (or other animals) which was used to keep them in subjection.

- The same figure is used by the Savior in Matt. 11:29: **“Take my yoke upon you”**
 - The idea here is that of Jehovah and His Anointed to establish dominion over men.
 - **“Cords” (v. 3)**, carry the same idea as above under another form . . . **cords** hereby speaking of ropes or thongs which bound oxen to the plough.
- (3) The expression noted in verse 3, refers to the purpose among men to cast off the government of God, and especially that part of His administration which refers to His purpose to establish the kingdom under the Messiah.
- (4) **To promote their rebellious cause, they were resolved to lie and slander.**
- They slander the sweet laws of Christ’s kingdom as **bonds and thick cords**, these are signs of slavery (Jer. 27:2, 6, 7).
 - Mention was made earlier of Matt. 11:29 and as noted in verse 30, Christ said: *“My yoke is easy, and my burden is light.” (KJV)*
- Matt. 11:30 Amplified Bible**
“For my yoke is wholesome (useful, good—not harsh, hard, sharp, or pressing, but comfortable, gracious, and pleasant), and My burden is light and easy to be borne.”
- (b) **Rebellious people hate God!!**
- (1) They not only hate God but His Son and His commandments.
 - (2) Psa. 2:3 indicates a prevalent state of human mind as being impatient of the restraints and authority of God, and especially of the dominion of His Son, anointed as King.
 - (3) They consider themselves shackled against their will to Divine laws that prevented them from living as they desired.
 - (4) Those who felt compelled against their own will to keep God’s commands are experiencing the continued evil work of Satan just as he did to Eve (Gen. 3:1-6) (See also James 1:13-16; 1 John 2:15-17; 1 Peter 5:8-11; etc.).
- (c) **Sin is rebellion against God!!**
- (1) Whatever the immediate circumstances may have been, Psa. 2:1-3 represents the most typical Old Testament description of sin.
 - Sin is not mere human or finite imperfection.
 - Sin is moral rebellion, a revolt against the laws of God!
 - Sin is putting man’s will at the center of life instead of God’s will!
 - The revolt of the nations is a picture of the sin of the individual soul.
 - (2) **Isa. 66** gives a powerful message in regards to the definition and description of sin, Note a few highlights:
Read verse 3 and keep in mind the historical background.
 - **First**, sin at its core means that we choose our own ways instead of God’s.
 - **Second**, sin is delighting in abominations (Isa. 66:3). God hates abomination which mean sin is loving and cherishing what God actually hates.

- (Read Isa. 66:4) **Third**, sin means we fail to listen when God speaks. We plug our ears so as not to hear when God speaks (See also Isa. 6:10; 42:18, 20; Ezek. 12:2; etc.)
 - (Read Isa. 66:24) **Fourth**, sin is rebellion against God! It means that we shake our fist in anger at Him for telling us how to live and what to believe, and we conspire to take over His rightful place to rule our lives.
- (3) **In summary, sin is:**
- Choosing our own way instead of God's.
 - Loving what God hates.
 - Stubbornly refusing to listen to God.
 - Outright rebellion against God.
- (4) Note a few references: Deut. 31:27; 1 Sam. 15:23; Isa.1:1-31; 63:10; Ezek. 20:8, 13; Hosea 13:16.
- (5) **What is the solution for victory over a rebellious life against God** (Note a few pointers briefly stated)?
- Choose the pathway of God's righteousness according to His Word (Deut. 30:15, 19; Josh. 24:15).
 - Loving what God loves and hating what God hates (Prov. 6:16-19; John 14:23).
 - Attentively and actively always listen to God and live accordingly (Luke 11:28; James 1:22).
 - Ensure that God always have the preeminence, by willingly submit to His Lordship in your life (Eph. 1:21-22; Col. 1:15-19; 2:9-10; Prov. 3:5-6; etc.).
- (d) **People often think they will be free if they can get away from God!!**
- (1) The fact is, inevitably, everyone serves somebody or something, whether a human king, an organization, or even one's own selfish desires.
 - (2) Just as a fish is not free when it leaves the water and a tree is not free when it leaves the soil, we are not free when we leave the Lord!!
 - (3) **We can find one sure route to freedom by wholeheartedly serving God the Creator. God can set you free to be the person He created you to be.**

NOTE:

In our text (Psa. 2:1-3) these people deeply desired to be free of the LORD and His Anointed!! If you are a believer, keep going on with Jesus!! If you are not saved or you have strayed . . . "seek ye the LORD while He may be found" (Isa. 55:6-7).

Charles Spurgeon notes:

"To a graceless neck the yoke of Christ is intolerable, but to the saved sinner it is easy and light. We may judge ourselves by this, do we love that yoke, or do we wish to cast it from us?"

Beloved, freedom is found within the perimeter of God's command. That is where we are freed from the wages of sin! There we are freed of not been afraid of getting caught! There we are freed from the clutches and control of Satan!! (John 8:36; Rom. 6:2, 7, 23; Gal. 5:1).

B. Response of the LORD Psa. 2:4-6

1. Reposed/Unmoved . . . God. (Psa. 2:4)

“Mark the quiet dignity of the Omnipotent One. and the contempt which He pours upon the princes and their raging people. He has not taken the trouble to rise up and do battle with them—He despises them, He knows how absurd, how irrational, how futile are their attempts against Him—He therefore laughs at them.” (C.H. Spurgeon)

(a) Despite the excitement of the threatening uproar, God was calm and unshaken— *“He who sits in the heavens” (v.4a NKJV).*

(1) The fact of God sitting at a time of such threat clearly implies:

- The LORD is far above these rebel’s malice and power.
- Nothing was hidden from Him, He sees all their plots

Prov. 15:3 ESV

The eyes of the LORD are in every place, keeping watch on the evil and the good.”

See also Psa. 33:13; Jer. 16:17; 17:10; 23:24; etc.

- Nothing ever surprises God; He sees the past, the present and the future (Psa. 139:1-17).
- The fact remains, He is God, the Almighty, He is Omnipotent, Omniscient ... (Psa. 139:1-4, 7-10; Prov. 15:3; Jer. 23:23-24; Col. 1:17).

(2) How did God respond to those who so rudely revolted against Him?

- His first response was non-verbal; He is seen simply *sitting* on His throne.
 - Have you ever struggled to do something, exerting sweat and extra energy, etc. but someone else it did the same project and didn’t break a sweat!
 - God has enabled me to do a few things on the computer but I have seen some folks able to do simply marvelous things with the computer (including my grandchildren!!).
 - **Beloved, God was not the least disturbed by these rebels because He is still God and still in control!!** Definitely, He got the whole world in His hands!! (Ex. 19:5; Psa. 24:1-2; 95:4; Col. 1:16-17). He is able to do whatever He pleases (Psa. 115:3) and with Him nothing is impossible (Jer. 32:17; Matt. 19:26; Luke 1:37).
- It should be noted that *sitting* is a proof of being in charge and indicates this is a ruling position!
 - The compelling and powerful message here is: “Him who is enthroned in heaven is completely and soundly secure in His power and position as LORD of the universe.”
 - Man may disdain, reject and rebel but God is not intimidated nor threatened by any individual or coalition united against Him, no matter how formidable they may seem to be!
- **Beloved, despite the uproar, God didn’t instantly go into action or mounted a defense.**

- Irrespective of all the commotion and the imminent threat, God was still not moved!! He was calm and confident knowing that He was still in control!!
 - He is LORD of all and was completely uninterrupted. His kingdom will continue and His authority unchanged.
- (b) *He who sits in heaven shall laugh . . .*" (Psa. 2:4a NKJV)
- (1) **NOTE: a point of interest . . . (Briefly Noted)**
- **LORD** when all letters are capital refers to *YHWH* (no vowels . . . Hebrews regarded God's name too holy to be pronounced) . . . Vowels were later added, we derived at *Yahweh* ... later translation resulted in us having **Jehovah**.
 - **Lord** when only the **L** is a capital letter this refers to *Adonai or Lord or my Lord or Master* in place of the inexpressible *YHWH* ... later transited to *Yahweh*.
 - In the KJV you will notice the use of both **LORD** and **Lord** . . . note for example Psa. 2: (a) LORD in Vv. 2, 7 and 11 (b) Lord in v. 4.
- (2) Despite the rebels' upheaval, God not only kept a calm composure but He observes it and laughs!!
- The fact that God laughs, further authenticates the fact that He is not unnerved by their rebellion.
 - The combined armies of the heathen are no match for Him, and He is not nervous about their sinister plans to attack.
- (3) The composure and commanding authority of God gives comfort and assurance to His people, knowing for sure that He is in control!!
- (4) **He shall laugh . . .** this fact conveys to our minds that irrespective of the greatest confederacies, of kings and people, their most extensive and vigorous preparations to defeat God's purposes and injure His people, are insufficient and worthless.
- (c) God ridicule their folly (v. 4b)
"The LORD shall hold them in derision" (Psa. 2:4b NKJV)
- (1) They ridicule us, God laughs at them!
- Somethings are difficult to see or accept . . . at first.
 - The injustice and injuries of the saints.
 - The cruelties and callousness of our enemies.
 - The derision and danger that they greet us with.
 - The persecution and persistent hatred and bitterness they surround us with.
 - See also Psa. 17, NB Vv. 10-12 . . . note also v. 15. See also chap. 37, NB Vv. 9-22; Prov. 1:20-33, NB Vv. 24-33; etc.
- (2) God laughs (Psa. 2:4) but it is a scornful laugh! It is a laugh with vengeance!
- Pharaoh **imagined** and was persuaded that by drowning the Israelites male babies he would successfully obliterate them from the earth but his

household became a source of assisting in producing one who would lead Israel out of Egypt!!

- The Jewish leaders, Roman officials and the people **imagined** that by murdering Christ it would put an end to Christ but His death and resurrection ushered in a new and glorious era, one of deliverance, victory and great hope!!
 - Saul (Paul) **imagined** that by persecuting and slaughtering the Christians it would silence and wipe out the cause of Christ but he, himself, became an outstanding ambassador of the very purpose he set out to destroy!!
- (3) God was calm, confident and unmoved as He looked on smiling at the absurdity.
- He looks upon their poor and puny efforts, not only without uneasiness or fear, but He laughs at their folly.
 - He knows that He has the power to crush them like a moth, or easily devour them any minute with the breath of His mouth.
 - How profitable it is for us to be reminded of truths such as these! Oh Beloved! It is indeed **“a vain thing”** for broken pieces of pottery to strive with the glorious majesty of heaven!
 - Matthew Henry notes:
“Sinners’ follies are the just sport (*“sport”: display, exhibit ... insert mine*) of God’s infinite wisdom and power; and those attempts of the kingdom of Satan, which in our eyes are formidable in his eyes are despicable.”

2. Relevant Response (Psa. 2:5)

(a) He takes time to address the rebels (v.5a).

“Then shall He speak to them . . . (v. 5a NKJV)

- (1) Face the facts, this seemingly indifference and insolence will not be allowed to continue!!
 - (2) God will not always look calmly on, nor will He allow them to accomplish their evil purpose without Him intervening.
 - (3) When He has shown them how He regards their evil objectives—how powerless they are—how they are objects of mockery and the futility of their rebellion—He will intervene and accomplish His purpose of establishing His King on the hill of Zion.
- (4) **“Then shall He speak . . .” (v. 5a)**
- This is a clear picture of the power of the word of God! He has but to speak the word to bring confusion to His enemies!
 - Whatever method He uses, will accomplish the victory intended: Ex. 23:27; Deut. 2:25; Josh. 10:10; 2 Sam. 5:24; 2 Chron. 20:29; Psa. 35:4; Dan. 5:5-6; etc.
 - See also Isa. 55:10-11; Jer. 23:28-29; John 11:4-44; Heb. 4:12.

- (b) He was **angry** with them (v. 5b).
"... in His wrath" (v. 5b NKJV)
- (1) His contempt for their plans will be followed by indignation against themselves for forming such plans and for the efforts to execute them.
 - (2) The weakness of the scheme, and the fact that it will be vain, does not change the character of him who made it; the fact that the perpetrator is foolish does not prove he is not wicked!
 - (3) He fiercely addresses them and strikes terror in their brassy hearts with His furious tone.
- (c) His address was agonizing (v. 5c).
"... and vex them..." (5c KJV)
"... And distress them..." (5c NKJV)
- (1) "**Vex**" (KJV) is translated to mean "tremble". To cause to tremble, to terrify, to strike with consternation.
 - (2) The idea here is God would alarm them, or make them quake with fear.
 - (3) **Psa. 83:15 NKJV**
"So pursue them with Your tempest, And frighten them with Your storm."
- (d) He responded in a state of being **annoyed** (v. 5d).
"... in His deep displeasure" (v. 5d NKJV)
- (1) *"... in His sore displeasure" (KJV)*
 - Literally this quote means: "in His heat or burning, that is, in His anger."
 - Thus we are speaking of one that is inflamed with anger, or burns with indignation.
 - (2) The meaning here is that God would be displeased with their purposes, and that the expression of His design would be adapted to fill them with deepest alarm
 - (3) Although His declaration does not immediately come to pass, it hangs like a threatening and looming storm cloud over the haughty head of the wicked.
- (e) Anger of God questioned by some.
Note the following quote from The Preacher's Outline & Sermon Bible
"Some people question whether God's anger towards sinners is a righteous response. God is not angry because of uncontrolled emotions, but because of His character. His wrath is kindled against the ungodly because of His holy nature. He is not mean and vicious but just and righteous. His perfect, unbiased justice demand that all be held accountable for their rebellion against Him."

3. Revelation of God's Plan (Psa. 2:6)

- (a) Appointed and anointed!!
- (1) Irrespective of their useless rebellion God would still install His King!!
 - Jesus Christ is a King, and is endowed by Him who is the fountain, the source of power; His King is appointed and anointed with greatness and authority of a sovereign prince in the kingdom both of providence and grace.

- He is a King that is above all, He possesses the office and character of our gracious Redeemer. **“He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS”** (Rev. 19:16 NKJV).
- (2) God is pleased to call Him His King because He is appointed and anointed by Him with the sole administration of government and judgment (Isa. 9:6-7).
- (3) *“Yet I have set My King . . .”* (Psa. 2:6a NKJV).
- **Yet** is translated **“and”**. **“And I have set or established my King.”**
 - The word **“set”** means to pour out, as in making a tribute to Deity (Ex. 30:9). *Pour out, also* used in reference to pour out oil in the anointing of a king or priest . . . hence to consecrate or to inaugurate (Ex. 29:7, 21; Lev. 8:30).
 - Christ took not this honor upon Himself but was called to it and He that called Him, owns Him; **“I have set Him”**; His command and His commission, He received from the Father.
- (4) My King, The Anointed, The Messiah!!
- Being called to this honor, He was confirmed in it; high places (some say) are slippery places but Christ being raised IS **FIXED: “I have set Him”, I have settled Him!!**
 - The LORD didn’t speak of Him as “a king” or “the king” but “My King.”
 - This is a strong confirmation that the King was appointed and anointed by the Father.
 - My King, also shows the very close relationship that the Anointed One sustains with the One who appointed Him.
- (b) The King who reigns upon the holy hill of Zion.
- (1) Irrespective of their rebellion God’s will, will be done!!
- God was saying to them: **“In spite of all your purposes and all your opposition, I have set My King on the hill of Zion.”**
 - They had their plans and God had His; they meant to cast off His authority, and to prevent His purpose to set up the Messiah as king; He resolved on the contrary, to carry out His purposes, **and He would do it!!**
- (2) The King who rules upon the **holy hill of Zion** (Psa. 2:6) . . . literally, “Zion, the mountain of My holiness” (*Zion is a mountain in Jerusalem . . . further study will be helpful*).
- The LORD has designated a King who **will rule** over His entire creation from Zion and Jerusalem.
 - Since He reigns by authority and in the name of God, resistance to Him is resistance to God (Luke. 10:16).
 - Christians rightly apply this truth in this text to Jesus Christ. **“He that receiveth Me receiveth Him that sent me”** (Matt. 10:40 KJV . . . see also John 13:20; Luke 10:16).

- **Matthew Henry notes:**
*“He is set upon **Zion**, the hill of God’s holiness, a type of the gospel church, for on that the temple was built, for the sake of which the whole mount was called holy. Christ’s throne is set up in His Church, that is in the hearts of all believers and in the societies they form. The evangelical law of Christ is said to **go forth from Zion** (Isa. 2:3; Micah 4:2), and therefore that is spoken of as head-quarters of this generation, the royal seat of this prince in whom the children of men shall be joyful.”*
- **Beloved, Christ’s coming rule on earth is God’s plan, and we can be sure that it will be accomplished!! (Rev. 19:11-21, NB Vv. 16, 19; also 11:15).**

C. Reassurance – God’s Will Shall Remain Intact Psalm 2:7-9

NOTE: You will notice that there are four speakers or voices in this psalm or hymn (Psalm 2).

The first speaker, is the psalmist, David as noted in Acts 4:25-26 (Psa. 2:1-3).

The second speaker, is God, the Father, Himself (Psa. 2:4-6).

The third speaker, is the Anointed One, The Son of God (Psa. 2:7-9).

The fourth speaker, there is a division among scholars in that some believe the speaker is the psalmist speaking again and others believe the speaker is the Holy Spirit (Psa. 2:10-12).

We have heard what the kings of the earth had to say against Christ’s kingdom, and have heard it disputed by God who sits in heaven. Let us now hear what the Messiah Himself, the Anointed One, has to say for His kingdom, to make good claims that all powers of earth cannot dispute.

1. Proclaimed His Son to Be King (Psa. 2:7)

Beloved, no one can overrule when God Himself has proclaimed His Son to be the King.

(a) Declaring the decree!

“I will declare the decree . . .” (v. 7a NKJV)

(1) We have in these verses (Psa. 2:7-9) strong proof that this is the LORD’S Anointed Himself speaking. He will **declare the decree** that God the Father spoke to Him.

(2) The Anointed One is Himself introduced as declaring the great purpose which was formed in regards to Him and referring to the promise which was made to Him, as the foundation of the purpose of Jehovah, (see verse 6) to set Him on the hill of Zion.

(b) Two important words are used by the Son to disclose His purpose for speaking: **“Declare”** and **“Decree.”**

(1) **“Declare”** (v. 7a)

- **“Declare”** some Scriptural definitions: to show, publish, proclaim, reveal; or manifest: *“the heavens declare the glory of God.” . . . To make known one’s choice or opinion; etc.*

- The words “*decree*” and “*declare*” are used together in Christian prayers and mean distinctively two separate things. . . . The word “**declare**” comes from the Hebrew word “*achvah*” which “**means to make known**” or “**to set forth an accounting.**”
- In Psa. 2:7, “**declare**” means that give utterance to, or that He would now Himself make a statement explaining why the LORD, Jehovah, had determined to establish Him as King on His holy hill.

(2) “**Decree**” (v. 7a)

- Defining “decree”
 - The word “decree” means something decreed, prescribed, appointed (example see Job 23:14 compare with Gen. 47:26; Ex. 12:24).
Consequently, decree is equivalent to law, statue, ordinance.
 - Brief expansion of the usage, “decree”.
Decrees are used to fulfill God’s will, for example see Matt. 6:10. In the Hebrew, **Decree, means to divide, separate and destroy.”** When we declare the decree for example “I am blessed” (based on Psalm 112:1), we establish blessing while separating from anything purposed against it by the enemy.
- Summarizing the definition, “**decree**”
 - General definition.
In essence “decree” is a formal and authoritative order, especially one having the force of the law.
 - Theological
One of the eternal purposes of God by which events are foreordained.
- **Decree as used here (Psa. 2:7)** refers not to a law which He was to obey, but to an ordinance or statue respecting His reign: the solemn purpose of the LORD in regard to the kingdom which the Messiah was to set up: the constitution of His kingdom. ***This as the statement showed and implied two things:***
 - that He was to be regarded and acknowledged as His Son or to have that rank and status (v.7).
 - that the heathens and the uttermost parts of the earth were to be given Him for a possession or that His reign was to extend over all the world (v. 8).

(c) The kingdom of the Messiah is founded upon a decree, an eternal decree, of God the Father.

- (1) It was not a sudden resolve, it was not the trial of an experiment but the result of the counsel of the divine wisdom and determination of the divine will and cannot be altered.
- (2) The precept or statue (as some interpret it), the covenant or compact (as others refer to it), the federal transactions between the Father and the Son

concerning man's redemption, represented by the covenant of royalty made with David and his seed (Psa. 89:3).

- This is what the Lord Jesus ever so often referred to as that which in all His efforts were governed (see John 6:40).
- He also refers to "the commandment that He received from His Father (John 10:18b; 14:31).

(3) The determination of Jehovah (v. 6) to establish the Messiah as King on His holy hill is therefore seen not unreasonable but to be in fulfillment of a solemn promise made long before, and of His covenant faithfulness and truth.

(d) His title was one by inheritance (v. 7b)

"You are My Son; Today I have begotten You" (v. 7b NKJV)

(1) "This day have I begotten thee" (KJV)

- These words are applied to the resurrection of Jesus by Paul in his Antioch sermon (Acts 13:33).
- It was also applied by, the writer, to the Hebrews both to the son-ship of Jesus as superior to angels (Heb. 1:5) and to Christ's having been made a High Priest by God's own action (Heb. 5:5).

(2) **He is the Son of God!**

- He is the Son of God and therefore of the same nature with the Father; has in Him all the fullness of the godhead, infinite wisdom, power, and holiness (Col. 2:9; John 1:1; Rom. 1:4; 9:5; 1 Tim. 3:16; Heb. 1:3).
- He is the Son of God and therefore dear to Him, His beloved Son in whom He is well pleased (Matt. 3:17; 17:5; 2 Peter 1:17); as a result of such endorsement we are to receive Him as King and because the Father love the Son, He has given all things into His hands (John 3:35; Eph. 1:22).
- If God addressed Him as, "*Thou art My Son,*" it behooves us to say to Him: "*Thou are my Lord, my Sovereign!*"

(3) **"Today I have begotten you"** (v. 7b NKJV)

Time wouldn't allow for details.

Although many have taught otherwise but **"this day have I begotten you" (KJV) is not limiting Jesus' origin to a particular time frame.** The **day** was decreed in heaven, even before the foundations of the world (*note John 8:58; also Micah 5:2; John 17:5, 24; etc.*). "This day" or "today" (Psa. 2:7b) speaks of the plan to redeem humanity (Gen. 3:15; Rom. 5:1-10; 6:23; etc.) by becoming man and going to the cross (John 1:14; 1 Peter 1:18-20). Beloved, Jesus Christ is Divine and possesses all the attributes of God: *He is eternal Psa. 90:1-2; etc.; He is unchangeable Psa. 102:26-28; etc.; as well as the other attributes of the Godhead.*

2. Promised His Son – Glorious Inheritance . . . Universal Domain (Psa. 2:8)

(a) The opportunity to make His request known, whatever it may be! (v. 8).

- (1) The decree (v. 7) included not only an acknowledgement of the Messiah's divinity but His domain (kingdom) and dominion. He only had to **ask** and His desire would be granted (v. 8).
- (2) The assurance: **"I shall give you"**
 - *"The heathen"* . . . that referred to the world ... at that time was referred to as consisting specifically of Hebrews and other nations. New Testament period was referred to as Jews and Gentiles and the Greeks divided all the world as Greeks and barbarians.
 - Everything and everyone would come under the Anointed One's domain. *"And the ends of the earth for your possession"* (v. 8 NKJV).

He got the whole world in His hands
He got the whole world in His hands.

- (b) The human birthright of Jesus was to rule over the entire earth.
 - (1) he gave up all His glory for our redemption
The song: "If That Isn't Love" . . . Partial quote:
He left the splendor of heaven,
Knowing His destiny
Was the lonely hill of Golgotha,
There to lay down His life for me.
 - (2) One of the consequences of The Fall of Man (Gen. 3:6-13 was the curse upon man and the earth, both needed to be redeemed (Gen. 3:17-18; Rom. 8:19-22).
 - Because of His sacrifice as the only begotten Son of God, Jesus Christ is to inherit the earth that He died to redeem. God has entrusted it to Him.
 - Such was incorporated in the decree drafted before the foundation of the world.
Isa. 53:12 NKJV
"Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And bore the sin of man, And made intercession for the transgressors."

3. Power to Conquer and Rule All Nations (Psa. 2:9)

- (a) Victory over all His enemies.
 - (1) The fact conveyed here is that He would crush all His enemies.
 - (2) He would have absolute power, and the allocation which had been made to Him would be accompanied with the authority sufficient to retain it.
- (b) Power to protect, power to humble.
 - (1) The dominion which was to be conceded to Him would not be only of protection of His friends but He would have power to humble and crush His enemies!

- (2) *"You shall **break them**"* (v. 9 NKJV)
- The Hebrew verb is translated "**break**" or "**rule**".
 - The translators of the Septuagint understood the term to mean "**rule**", and is quoted in Rev. 2:27 and 12:5.
- (3) *"You shall **dash them to pieces like a potter's vessel**"* (v. 9 NKJV)
- "**Dash**" them in pieces definitely means destruction. The term is used to mean: "**break in pieces as an earthen vessel**" (Judges 7:20).
 - A vessel or instrument made by a potter is a vessel of clay; this is easily broken and especially with a rod of iron and the idea here is that Christ would crush and subdue His enemies as easily as this could be done.
- (c) The One appointed and anointed to rule is the One with **nail-pierced hands**.
- (1) As we saw earlier, "the heathen" (v. 1) refers to other nations (who were not Hebrews), they combined to rebel against God's anointed. These rebels will be fiercely subdued and powerfully subjected to the Lordship of Jesus Christ.
- (2) *"**Break them with a rod of iron . . . dash them in pieces like a potter's vessel.**"* But why this seemingly harsh rule by God's Son?
- They refuse to accept Him as their King and that was their motive for the rebellion (Vv. 1-3)
 - *"He must be severe because the kings of the world will unite their armies together in one final unrestrained attack against Jesus Christ when He returns to claim His inheritance (Rev. 19:11-21)"* (P.O.S.B.)
 - *"**Those who will not bow shall break**"* (Matthew Henry. *"Like brittle bowls of clay they will shatter in pieces at the powerful word of God's glorious Son."* (P.S.O.B).
- (3) Mankind can rebel against God but will be judged unless he repents and forsake his wicked ways!
- It has been suggested that the two lines in v. 9 should be read: *"Thou shalt rule these with a rod of iron; thou shalt dash those in pieces like a potter's vessel."*
 - The Anointed One (Psa. 2:2) will ultimately crush and overthrow **all His foes**. Those who submit will enjoy His protection: Isa. 11:4; Psa. 110:6; Rev. 19:15; etc.
 - God's word does not change (Isa. 40:8); those who submit to Christ's authority will be His subjects, while those who resist shall be destroyed (example see Matt. 25, NB Vv. 31-46; etc.).

D. Repentance Demanded of the Rebels Psa. 2:10-12

1. Wise Counsel: Heed the Warning (Psa. 2:10)

Psa. 2:10 ESV

"Now therefore, O kings, be wise; be warned, O rulers of the earth."

(a) The necessity to heed to wise counsel!

- (1) In the last stanza the psalmist speaks directly to the rebels; those he saw engaged in opposition to the purposes of God (Psa. 2:1-3).

- He addresses them with tact and a sense of urgency.
 - “. . . *be instructed* or “admonished.”
 - “. . . *ye judges*” is a term used of rulers in general, including the king’s subordinates.
 - Much was at stake and it was imperative for them to take heed and do what was necessary to avoid disaster.
- (2) It is always wise to be willing to be instructed, especially when such instruction tends to the deliverance of the soul.
- (3) “*Be wise now therefore*”; delay no longer, but let good reason be prioritized. Your warfare cannot succeed, therefore refrain and yield cheerfully to Him who will make you bow if you refuse His yoke!!
- (4) Wise people will not ignore nor scoff at the warning issued in this psalm.
- Those who oppose the LORD will not stand.
 - God’s will have been established in heaven, and in the process of time His will shall be fulfilled on earth. Jesus Christ will reign, and all who reject Him shall surely perish.
- (b) The pride of the high and haughty destroyed!
- (1) Powerful people are prone to be puffed up with pride.
- Some leaders feel invincible and some judges think they cannot be overruled.
 - At this time note two references:
 - Pride goes before destruction. (Prov. 16:16-30, NB v. 18)
 - The wise submit to wisdom but the foolish rebels (Prov. 9:7-12, NB Vv. 7-9).
- (2) God in His mercy and grace has issued the warning!
- He has sounded the trumpet of warning to the mighty and contemptuous.
 - If any are so great as to spurn the admonitions, God will make little of them; and if they are so wise as to despise His teachings, their fancied wisdom shall make them fools.

2. Wholesome Response – Serve the Lord Fervently (Psa. 2:11a)

The Messiah, The Anointed One, has already declared the decree that was made before the foundation of the world, that He was established with authority to rule over the world and all who oppose Him will be destroyed (Psa. 2:7-9). “For [Christ] must be King and reign until He has put all [His] enemies under His feet. [Psa. 110:1]” (1 Cor. 15:25 Amplified Bible).

Everyone has been given the facts with ample warnings. God has made known:

- (a) “. . . what the future holds
- (b) . . . how this world will end
- (c) . . . who will prevail throughout eternity
- (d) . . . what will become of all who refuse Him.” (PSOB)

Taking these established and unchangeable factors in mind, the question asked: **“What must we do?”** The answer: **“Serve the Lord with reverent awe and worshipful fear ...” (Psa. 2:11a Amplified Bible).** Love Him wholeheartedly (Matt. 22:37-40; Mark 12:29-31), remain obedient and surrender to His will, way and Word. We most effectively serve Him by consistently living by His standards.

- (a) Reverence to God means an awareness of His holiness and the standard of living necessary for us His subjects.
- (1) This means to reverence God and stand in awe of Him!
 - See Isa. 6:1-5
 - Although there are so many pointers in these verses (Isa. 6:1-5) we have time to briefly note two words verse 4: **“shaken”** ... NKJV (**“moved”** ... KJV) and **“smoke”**
These are expressions of the mystery and awe surrounding any experience of the Creator by a creature.
 - (2) Beloved, the fear of the LORD is demonstrated by an attitude of the highest veneration, honor and devotion towards Him!
 - (3) **We must serve God in all regulations of worship, and all occasions of practical godly fear, personal uprightness and reverence for Him.**
 - (4) Anyone who fears the LORD wholly acknowledges His holiness, might, knowledge, wisdom, judgment and wrath.
 - The term fear includes dread and terror for those who do not have a relationship with Him.
 - A personal relationship with God will be established and maintained by those who have a genuine godly fear (reverence) of Him. This relationship is made possible through Jesus Christ (John 14:6).
- (b) The fear of the LORD means total surrender and obedience to Him.
- (1) When we fear the LORD we will recognize His authority and willingly bow to Him in humble subjection.
 - (2) There was a necessity for those addressed in Psa. 2, not to pursue their hopeless rebellion and were urged to **“serve the LORD with fear.”**
 - (3) They were to serve and not oppose but in promote His purpose of establishing a kingdom under the Messiah; they should also realize that if they fail to cooperate they would be crushed.

3. Winsome/Reverential Attitude (Psa. 2:11)

(a) It is not a new discovery that there are two kinds of rejoicing in God, **Note**

Briefly:

- (1) **First**, a serving in professed security and rejoicing with fear of God.
 - They feel secure and put emphasis on pleasing themselves.
 - They convince themselves that they are not un-useful servants and they have a great standard on their side.

- A couple references regarding them (You may want to read the context for clarification is needed):
 - Outward success gives them a false sense of security and is a discouragement to the righteous (**See Psa. 10:5**)
 - There is no fear of God before his eyes (**Psa. 36:1b**)
- In simple words, beloved, they set their own standards, determined to live as they desire and have no room for the Messiah or His requirements for **genuine righteous living**.

(2) **Second**, a serving with fear and rejoicing with trembling (Psa. 2:11)

- They know what is righteousness and diligently pursue it at all times.
- They realize that being righteous is impossible by their own efforts, so they wholly depended on the Messiah who is able to keep what they have committed to Him.
- They are fully aware:
Of the facts . . . **Prov.28:14a NKJV**
"Happy is the man who is always reverent"
(KJV ". . . that feareth always")
- *Martin Luther states:*
". . . **they are broken in pieces and humbled, and the husks being thus bruised off they come forth the all-pure wheat of Christ.**"

(b) Serving God is not enslavement, it is not a life of tyranny.

Note a highlighted quote from The Preacher's Outline & Sermon Bible.

*"We who serve the LORD with fear are not slaves; we are not forced into His service against our will. See the contrast with the attitude of those who rebel against the LORD (v. 3). **The only chains that binds us are the cords of love and gratitude. Our attitudes have been transformed from one of bondage to that of a bondservant (Ex. 21:1-6). We serve the LORD by our own choice, willingly, cheerfully and gladly (Rom. 12:1-2; Psa. 100:2). . . .**"*

(c) An outstanding scholar in 1660 states:

*"The fear of God promotes spiritual joy; it is the morning star which ushers in the sunlight of comfort. 'Walking in the fear of God, and in the comfort of the Holy Ghost.' God mingles joy with fear, the fear may not be slavish."
(*"slavish": like that of a slave; servile, etc.*)*

4. **Worship and Loyalty Due to the Son** (Psa. 2:12a)

"Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little" (v. 12a NKJV)

(a) Usage of the word **kiss** in Scriptures

*At this time, I will **highlight a few** examples of use in Scriptures.*

- (1) A sign of love among equals (sign of friendship) (Gen. 29:10-15; 33:4; 1 Sam. 20:41; Rom. 16:16; 1 Cor. 16:20).
- (2) A sign of subjection in inferiors (1 Sam. 10:1)

- (3) A sign of religious adoration (1 Kings 19:18; Job 31:27). Note: this also refers to idolatry as in 1 Kings 19:18; see also Hosea 13:2.
- (4) As we know, Judas betrayed Jesus with a kiss (Matt. 26:47-56, NB v. 49; Luke 22:47-53, NB v. 48; etc.)
- (b) Kiss was as a sign of respect /reverence.
- (1) The primary meaning of **“kiss the Son”**, is that of **submission**, where the dignitary receives the humble kiss of an inferior.
- According to Oriental usages, it was this way that respect was indicated for one of superior rank.
 - This was the ancient mode of doing allegiance to a king (1 Sam. 10:1... note above).
 - The method of rendering homage to a king by a kiss was sometimes to kiss his hand, or his dress, or his feet as among the Persians.
 - Adam Clarke notes:
“Kissing the son was the token of subjugation and friendship.”
- (2) It also is an indicator of the affection God wants in relation to His Anointed One.
- When we say, *“He is worthy to be praised!”* These are not just an impressive term to be used but the expressions of our very hearts declaring our submission and affection!!
 - **“Kissing the Son”** is also seen as an act of worship; it is a tangible sign of our surrender and homage to Him!
- (3) As used in our text, **“kiss the Son”** means that those addressed (Psa. 2:1-3) should express their allegiance to the Son of God, recognize Him as the authorized King and submit to His reign and is applicable to everyone.
- (c) Kiss the Son . . . be reconciled.
- “Kiss the Son [pay homage to Him in purity] lest He be angry and you perish in the way, for soon shall His wrath be kindled . . .”*** (v. 12a Amplified Bible)
- (1) Those who were fomenting the rebellion (Vv. 1-3), need to take heed, amend their ways and make it right with the LORD and His Anointed.
- It is a fearful thing to fall into the hand of the living God (Heb. 10:31; Rom. 1:18; etc.) and all who desire to escape God’s wrath must worship the Son.
 - The Word of God is clear, man’s only way to God is through Jesus Christ, His beloved Son (John 5:23-24; 14:6; Acts 4:12).
- (2) As observed in our text it is the Son’s anger rather than the Father’s that need to keep away from (v. 12).
- **Beloved, Jesus Christ is the Savior today and will be the judge tomorrow!! God has committed all judgment to Him!!** (John 5:22; Matt. 25:32; Rom. 2:16).
 - It is the wrath of Christ that will suddenly be kindled against the enemies of God. The gentle Lamb, who willingly gave Himself on Calvary’s cross, will become a fierce Lion who will devour His enemies.

5. **Wholeheartedly Trust and Take Refuge in Him** (Psa. 2:12b)

“O blessed (happy, fortunate, and to be envied) are all those who seek refuge and put their trust in Him (v.12b Amplified Bible).

- (a) Those who are wise will be able to see imminent danger that which is life threatening and do what must be done to save and preserve precious lives.
- (1) Noah must have appeared to others as one who was mentally deranged to be building an ark but the flood came and only those in the ark were saved.
 - (2) The same situation, as it was with Noah, has continued throughout history but the day of accountability is coming and refuge is found **only** in the Anointed One, the Messiah, Jesus Christ our Lord!!
 - (3) Oh!! Beloved, Christ is the **only** surety, He is the Solid Rock, all other ground is sinking sand! Everyone need to put their trust in Him!! Looking at the world’s conditions says a lot but despite it all there is hope in Jesus Christ (example see 1 Peter 1:1-12; etc.)

(b) Psalm 2 closes with a beatitude.

(1) **“Blessed are all they that put their trust in Him”** (Psa. 2:12b KJV) . . . this is literally saying: **“Oh the blessings of all those seeking refuge in Him!”**

(2) **“How blessed are all those who trust in Him?”**

- To trust the Lord is to put oneself in His care under His protection.
- As sin and rebellion lead to certain destruction, trust and submission bring divine blessing.
- Many sorrows shall be to the wicked: but he that trusts in the LORD, mercy shall surround him. (Psa. 32:10 NKJV).
- Those who defy God are broken but those who depend on Him are blessed. The psalmist leaves the choice with everyone: “Do you want to be broken or be blessed?”

Psa. 1:6 Amplified Bible

“For the Lord knows and is fully acquainted with the way of the righteous, but the way of the ungodly [those living outside God’s will] shall perish (end in ruin and come to naught).”

1 Kings 18:21 Amp. Bible: “. . . How long will you halt between two opinions? If the Lord is God follow Him! . . .”

Josh. 24:15 Amp. Bible: “. . . choose for yourselves this day whom you will serve . . .”

DO NOT JUST READ THE BIBLE STUDY AND OBEY IT!

2 Tim. 2:15 NKJV: “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

2 Tim. 3:16-17 NKJV: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

Psalm 2 Review Questions

1. How is permanence powerfully illustrated in Psalm 1?

2. In what ways will the ungodly who was bold and self-confident will change on the day of accountability?

3. (a) Briefly explain what are the “royal” or “Messianic” psalms. (b) To whom Psalm 2 has been ascribed to as its author and why?

4. In our lesson what was noted as God’s answer to the questions of why all the ills continue the world over?

5. For each of the four sections (stanzas) of Psalm 2: list the verses; name the speaker and in summary what was stated or observed by each speaker.

6. As noted in our lesson, why has Satan been so determined to hinder and destroy the Messianic kingdom?

7. Explain the meaning and usage of the word "heathen" used in Psalm 2:1.

8. What does the thought, “The people *imagined* . . .” (Psa. 2:1), corresponds with in Psalm 1 and what does it indicate about the peoples’ objective?

9. Complete the following:

“Man’s (a) _____ to rise up in (b) _____ against God are (c) _____. They are (d) _____ their time and (e) _____, for they cannot (f) _____. The psalmist is (g) _____ these rebels believe that they can (h) _____ God.

10. Match the statements of the left with their correct reference on the right.

STATEMENTS	CORRECT REFERENCE	JUMBLED REFERENCES
The psalmist views revolt of nations against God and His Anointed.		Mal. 3:12 Amp. Bible
The rebellious people are exhorted to repent		Matt. 3:12 NKJV
Who can endure the day of His coming . . . who can stand when He appears		Psa. 1:6 Amp. Bible
He will thoroughly clean out His threshing floor		Psa. 2:10
The LORD knows the way of the righteous . . . the way of the ungodly shall perish		Psa. 2:1-3

11. Briefly explain: (a) what the psalmist observed as noted in Psa. 2:1. (b) As seen in verse 2 what was the reason for the turmoil?

12. Who were the organizers of the rebellion and what is unusual about their united effort?

13. Who is the Anointed, mentioned in Psa. 2:2? Briefly explain how we derived at such fact.

14. Based on Psa. 2:1-2, briefly explain how you would describe the opposition against the Messiah. *(In your answer the main pointer for each division with a brief explanation is OK).*

15. What four pointers were noted in our lesson as to how to be victorious over a rebellious life against God?

16. Briefly explain God's first response to those who so rudely revolted against Him?

17. Briefly explain: "*He shall laugh . . .*" (Psa. 2:4a)

18. Briefly list, with brief comments, the main pointers noted for Psa. 2:5.

19. How would you explain the words **“yet”** and **“set”** applicable to Christ as in Psa. 2:6?

20. What was the decree that the Messiah declared in Psa. 2:7-9?

21. In regards to the decree made by the Father, what two things are communicated and implied from the statement (see 2:7-8)?

22. (a) Answer True or False. (b) Explain your answer.

The statement: “. . . **This day I have begotten You**”, does not limit Christ’s existence to His incarnation or any specific time.

23. Why this seemingly harsh rule by the Messiah . . . as noted in Psa. 2:9?

24. In essence, what is the stern warning issued to the rebels as noted in Psa. 2:10-12?

25. (a) What reverence to God means? (b) Briefly explain “shaken” (NKJV) “moved” (KJV) and “smoke as used in Isa. 6:4?
