

Psalm 2

A World United at an Inauguration

Introduction

The title of my message may seem a bit presumptuous, especially in light of present-day political division. We sometimes think that we have never seen so much mudslinging. But my ancestor, John Quincy Adams, in his bid for a second term, was in a serious mudslinging contest with Andrew Jackson. Of course, Confucius said, "He who sling mud lose ground".

- Our text this morning is a royal Psalm, written by King David (Acts 4:25), about 3,000 years ago. It's amazing that the Bible, written so long ago, can be so relevant for us today. Hal Lindsay has said that the Bible is more up to date than tomorrow's newspaper.
- This Psalm is quoted more often in the New Testament than any other (Mt. 26:63; Jn. 1:50; Acts 4:25-28; 13:33-34; Rom. 1:4; Hebrews 1:5; 5:5).
- In some manuscripts, Psalms one and two are written together. But they are totally unlike each other in style and subject. However, both Psalms are a fitting introduction to the Psalms.
- There are two main views, that: 1) this Psalm is typically Messianic, that is, it describes an *earthly* Jewish king who was faced with enemies, and who was a prophetic *type* of Christ, or, 2) the Psalm is directly Messianic, that is it is *only* about the Christ and His possession of His future earthly kingdom. I favor the later view. I cannot find enough correspondence in the life of any of the kings of Israel with this Psalm, even David. So, I take it that this is only about the Christ, whom we know as the Lord Jesus.

Exposition

1. The nations rebel against the Lord and His King (:1-3)
 - a. Why the rebellion? (:1)
 - i. The Lord is not a tyrant against whom they rebel. He is a benevolent, forgiving God (Ex. 34:6-7). Throughout Scripture, we find that this is nothing new. The nations have always rebelled against the Lord. It is because of the universal depravity of man. But this rebellion is a *future* one, most likely beginning in the Plain of Esdraelon, spoken of in books such as Joel, Zechariah, and Revelation.
 - ii. The same word is used here for "meditate" as is used in Psalm one. There, the godly meditate on the Law. Here, the world meditates on their rebellion.
 - iii. The goals of these rebels are short-lived at best. Empires have come and gone: Syria, Egypt, Assyria, Babylon, Greece, Rome, the Third Reich, and the Soviet Union.
 - b. The rebellion described (:2)
 - i. Although rebellion is historic, this one in particular unites all world leaders against the Christ. They finally agree on something, their hatred of the Lord Jesus. Make no mistake about it. The world system is united against the Lord. The earth is presently ruled by Satan. Jesus called him the ruler of this world (Jn. 12:31). The apostle Paul called him the god of this world (II Cor. 4:4), and the prince of the

power of the air (Eph. 2:2). John said that the whole world lies in the evil one (I Jn.5:19).

- ii. And what a futile rebellion! It would be even more absurd than Lichtenstein or Luxembourg declaring war on America.
- iii. Mashiach here is the word for Messiah. Priests were anointed (Lev. 4:35), and kings, of course were anointed (I Sam. 2:10). There were figurative uses of the term, notably Cyrus, in Isaiah (Is. 45:1), because of his deliverance of Israel. But its ultimate usage is found in Jesus (Dan. 9:25-26; cf. Jn. 1:42; 4:25)
- c. The goal of the rebellion (:3)
 - i. Here David quoted the rebels' slogans. They think that they can remove the Lord's control over them. They think that they can defeat Him.
 - ii. Notice the names of the leaders: nations, peoples, kings, rulers. It's a universal rebellion, except for a remnant.
 - iii. The figure of speech for bonds or fetters is called a metonymy. In other words, bonds or fetters stand for the *supposed* servitude to the Lord.
 - iv. But the benevolent rule of the Messiah is completely misunderstood by the world, just like today. They want to rebel against Him whose "yoke is easy and load or burden is light" (Mt. 11:28-30). We see that even now, people reject the abundant life, free for the taking. Don't try to understand it. Sin and rebellion don't make any sense. Unbelief is illogical.
- 2. The Lord's purpose to install His King (:4-6)
 - a. The Lord laughs at their feeble plan (:4)
 - i. I always say that the Lord has a sense of humor, but this isn't like a funny joke here. This is a *serious* laugh. His mocking is more like "aha" than "ha". Some might call this a figure of speech making the Lord more human. But numerous texts have the Lord with "human" characteristics. Perhaps it is because we are made in His image, so perhaps it is the other way around.
 - ii. Thomas Adams, in Spurgeon, p. 15, "Oh, what are His frowns, if His smiles be so terrible!" The nations are over confident. They think that they can do battle with the Lord, which is a laughable concept.
 - b. The Lord will speak in His wrath (:5)
 - i. Spurgeon, p. 11, "He need (s – sic) not smite; the breath of His lips is enough" (cf. Is. 11:4). The same God who spoke the world into existence will then destroy His enemies the same way. He who spoke, "let there be light", will someday say, "Let there be death". His wrath will be like a boiling pot, which finally boils over.
 - ii. Heb. 10:31 (NASB); Jn. 3:36. You can see from the text in John, that unbelievers are under a *present* sentence of God's wrath. It doesn't just mean going to Hades someday, although that is the result. The only way to remove that sentence is through faith in Christ. We don't talk so much these days about God's wrath in gospel presentations, but it is taught throughout Scripture as an important attribute of God. It is His response to unbelief, sin and rebellion. On the flip side people think of eternal life as only something future, going to heaven, pie in the sky. But eternal life is a *present* possession for the believer, the abundant life in the here and now.
 - c. He will install His King on Mt. Zion (:6)

- i. This is that future inauguration which is in my title. You will notice that this is in the past tense. This is what is called a prophetic past. The fulfillment is so certain that it is presented as having already taken place. This inauguration will take place. So, you can take this to the bank, as we sometimes say.
 - ii. And please understand that I am not saying that Jesus won't be king until then. He is King *right now*. He is just not yet ruling.
 - iii. You may have quotation marks in your Bible as David is quoting God the Father.
 - iv. No Jewish king was ever anointed on Mt. Zion. This inauguration or coronation is still future, despite what some are saying today (Dominion Theology, Replacement Theology, Kingdom Now teaching; Cf. I Sam. 16; II Sam. 7:14).
 - v. Christ is not only higher than all other kings, but also angels (Col. 2:12; Heb. 1:6).
3. The resolve of the King (:7-9)
- a. His right to rule is by decree (:7a)
 - i. Again, pay attention to the quotation marks, if you have them. He is now quoting God the Son, in :7a, who will in turn quote God the Father in :7b. There are actually three speakers in this Psalm: David, God the Father, and God the Son. God the Father will be speaking in the later part of verse 7 thru verse 9.
 - ii. This is a royal, Divine decree. It's not like an act of congress, which can be repealed later by a different congress or overturned by the Supreme Court. God the Son incarnate, will remain the same both in substance and office throughout eternity.
 - b. He is crowned as the royal Son (:7b)
 - i. "Begotten" has given rise to no end of speculative errors. In the early church, there was a guy named Arius, who taught that Christ was created. He caused a great deal of trouble. In the context here, it has reference to the coronation or inauguration of Christ. It is applied in the New Testament to the resurrection of Christ (Acts 13:33-34; Rom. 1:4). Of course, the resurrection of Christ is both a *confirmation of and a foundation to* His future rule. So, I think the New Testament writers were being consistent. It certainly doesn't mean that God the Father *created* God the Son or that Christ is in any way inferior to God the Father (Jn. 1:1-2). For you Bible scholars, "begotten" is actually a figure of speech called anthropopathia, a figure designed to help finite beings grapple with the infinite.
 - c. He is given authority to put down the rebellion (:8-9)
 - i. It should be obvious that this has not yet taken place, especially if you have watched the news. It is still future, despite what some say. I would venture to say that not one nation follows Christ at this present time, including America.
 - ii. Cf. Phil. 2: 9-11; Rev. 2:27; 6:5; 12:5; 19:15
 - iii. In Psalm one, we saw that the wicked will be driven away like the chaff. Here, they are broken into pieces. What do you do with broken pottery? You throw it away, in this case into Hades.
4. The imperative to submit (:10-12)
- a. The rulers are warned in verse 10. It's not like the world hasn't been warned. Although we still are attempting to spread the gospel to the uttermost, all civilizations have at least received some truth from the Scriptures, special revelation. All men universally have received general revelation (Psalm 19:1-6; Rom. 1:18-20).

- b. They are told to worship and rejoice (:11). Even unbelievers have an obligation to worship, to extol God's attributes.
- c. They are told to worship the Son, lest they perish in His wrath (:12a)
 - i. Nashku bar, translated "Do homage", is literally, "Kiss the son" (metonymy Cf. I Sam. 10:1). This isn't so much a kiss of affection, but a kiss of submission and worship, similar to what was done to kings in the past.
 - ii. Spurgeon, p. 13, "Fear without joy, is torment; and joy, without fear, would be presumption".
- d. Those who submit receive maximum blessing (:12b)
 - i. As Psalm one began with "How blessed", so this Psalm ends with "How blessed". What a great benediction!
 - ii. We experience this blessing to a high degree today. But after the inauguration of the King, it will be to the nth degree.

Application

After the judgment of the nations, the entire world will be united at the inauguration of King Jesus. So, my title wasn't presumptuous after all. In fact, there will be no more elections. All positions in Christ's administration will be by appointment. All corruption will be gone. In fact, no more signs, no more primaries. No more mudslinging and commercials.

But in our present time, we know that many folks will be very upset after the election. Your neighbors might be upset. Your family might be upset. Your friends might be upset. *You* might be upset. And not just regarding the presidential election. Folks might be upset over state, county and local elections and ballot initiatives. The world will be very divided at this inauguration, regardless! But here at FCC, we earnestly desire to reflect godly virtues, Christlikeness. Chief among those character qualities is unconditional love. We are told to preserve the unity. We should endeavor to accept one another and agree to disagree in love. I know that these issues are critical. But we don't know all of God's plan. Things may not go the way that I want or you want. But we know that the Lord is sovereign, that He is in control of who is elected. Daniel went so far as to say that the Lord installs kings (Dan.2:21). God's plan is the best possible plan. So, I pray for whomever is in office, knowing that the Lord is in control (Prov. 21:1; I Tim. 2:1-6). Often, I am praying for the salvation for whomever is in office.

There is a house not far from mine that has a political sign. Next to it is another sign that says, "God's got this!!" And He does. Prov. 20:24. Or as you may have heard, "Man proposes, but God disposes".

As we can see from this morning's text, the Lord has an end game in His plan. And it is right on schedule. One of those nations which gathers against the Lord, His Christ, and Israel will be the United States of America. Not one exception is mentioned. So, that is where we are headed...eventually.

It's okay to discuss politics with others here, especially those issues upon which the Bible sheds light. But if we can't do it in a spirit of love, if we are getting frustrated and angry, then we need to give ourselves a timeout. An apology or forgiveness may be necessary. But we need to keep the end goal in mind, the Great Commission. We should have a sense of urgency in reaching the lost and praying for revival. A mighty moving of the Holy Spirit will do more for America than any candidate. It is for that I pray most. I would like to see a mighty revival like I reviewed one Sunday morning. Let's do what we can: vote, pray, write letters. Run for office if you are able, though most of us can't. We need quality believers in office. But then we trust the Lord to take care of things beyond our control, and get about the Master's business.