

Psalm 2

Introduction – The Psalms are for us an opportunity to let the Word of Christ dwell in us richly. And the Word of Christ is a story. And this story has a beginning and an end. It is filled with rich twists of irony, heroes and villains, sub-plots and themes and drenched with imagery and symbolism. Psalm 2 is the main theme of this story. It is the beginning and end of what we are to let our minds dwell upon – the finished work of our Lord and Savior and all that this means for the world.

Why Do The Heathen Nations Vainly Rage (vv1-3) – Insane anger. That is what it has to be called whenever any person or any culture/nation rails against the omnipotent, sovereign God that grants them breath to rant and elbows to shake their tiny little fists against Him. Rebellion against God and His authority is not only sinful – it is madness. And what is the fruit of this insanity?

They Miss the Messiah (Acts 4:24-28) – We learn that this is a prophesy of the crucifixion. The Jews crucified the very Messiah their self-deceived minds thought they were serving.

Strange Bedfellows – In the midst of their rebellion, the Jews team up with none other than their enemies, the Romans, in the crucifixion of Christ.

Impossible Possibilities – Is it possible to stop God's decreed will? Here we see that they played right into the very hand of God. In attempting to stop Christ's work, they actually are key players in the very work of securing the salvation of the world. The chaff (remember Psalm 1?) think they are flying on their own. They are actually being blown away by Another.

The Laughter of God (vv4-6) – *“Who thought when Christ suffered and the Jews triumphed that God was laughing all the time?”* – Luther. God was not up in heaven wringing His hands as He hopelessly watched His Son die on the cross. He was laughing with great victory. He was saving the world. At the very same time the nations are raging, the Lord is laughing. The kings are never more than kings “of the earth,” yet all authority is given in heaven and on earth to the One who now is set upon the holy hill of Zion.

Wrath and Deep Displeasure – What is this but God's outpouring of justice upon sin and, more importantly, sinners. God's wrath is poured out on sinners in Christ at the crucifixion, and on all those outside of Christ at the final judgment. And so God allows vessels of wrath to exist for His good purposes (Rom 9:22-24).

A Declared Inheritance (vv7-9) – This is the story; remember that. We find that this passage is the declaration of the resurrection of Christ (Acts 13:33). Psalm 2:7 is a prophesy of Christ's high priesthood as well. He is first the sacrifice in His crucifixion and then He is the High Priest in His installation in heaven (Heb 5:5). Jesus is declared to be greater than the angels (Heb 1:5) and this is manifest in His inheritance (Heb 1:4, from Psalm 2:8). All of this is given to Him and initiated at His resurrection and not at His second coming. Jesus asked for His inheritance (John 17:1-2) and received it, sharing it with His church in the Great Commission (Matt 28:18-20).

“You shall break them...” – Rev 19:13-15 refers to Christ's rule over the nations and the impending judgment upon Jerusalem in 70AD. Rev 12:5 refers to Christ's rule over all the nations, and in 2:26-29 we clearly see how Christ empowers and shares this rule with His church. We preach the Word of God in the name of Jesus, manifesting His rule through His church over the expanse of His inheritance (2 Cor 10:2-5).

Now and Therefore (vv10-12) – The conclusion of the psalm is this: a public and exhaustive declaration of the gospel is to be made and a public and exhaustive demand for allegiance and obedience is to be proclaimed. Like the old westerns, “there's a new sheriff in town.”

Worship With Fear, Rejoice With Trembling – *“fear without joy is torment; and joy, without holy fear, would be presumption.”* – Spurgeon.

Kiss the Son – This is the kiss of reconciliation, a token of strife ended and peace established; arms of opposition fall to the earth and grace is given and received. This is a kiss of allegiance and submission, yielding to the government and rule of Christ. There is a healthy separation of church and state; but never of God and state. This is a kiss of worship, with knees bowed and tongues confessing, *“Worthy is the Lamb.”* And this is a kiss of affection and gratitude, as one forgiven much. And this command is given to nations, not just individuals. It is not given first to private individuals, but to all who hold a public office of authority over others; kings and judges. This is what the church is to sing and what the church is to declare.

Ultimatums – Jesus Christ will not share His glory with any idol, any demon, any false religion or so-called secular worldview. His anger is such that nations are destroyed when it is but kindled a little. This month, for instance, marks another anniversary of the passing of Roe v. Wade (our goddesses of convenience and personal choice) and we must wonder why a much greater tsunami has not struck our coast. But this is only the fruit of a church and a nation which has refused to *“kiss the Son.”*

Invitations – But here is the open salvation of God: no one who calls upon the name of the Lord will be turned away. No nation which humbles itself in and before the name of the Triune God will be turned away from the blessedness of those who trust in Him. Only by faith, however, can we see today that Jesus Christ is the Lord of heaven and earth. Faith. *“For whatever is born of God overcomes the world. And this is the victory that has overcome the world – our faith.”* (1 John 5:4)