

THE KINGS, AND THE KING OF KINGS
Psalm 2

Intro: The key to understanding certain OT passages is found when we note their use in the NT. Such is the case with Psalm 2.

One such quotation is in Acts 13:33 (reading vv. 30-37). This clearly points to the resurrection of Christ--referring to Psal. 2:7.

Another quotation of the same verse is Heb. 1:5 and Heb. 5:5.

This does not mean that Christ became the Son of God at His resurrection, but that it was apparent that He was the Son of God at His resurrection. Prior to this His glory had been veiled by His humanity, and by the load of sin which He carried with Him to the Cross. But all was different after the resurrection. Cf. Rom. 1:1, 3, 4. He had spoken of God as His Father before, and God had spoken of Him as His Son, but there was no doubt about it after the resurrection.

We need also to note the quotation of Psal. 2:1, 2 in Acts 4:25, 26 (read vv. 23-30).

So, we can say two things about Psalm 2:

- 1) It definitely speaks of Christ. There is no doubt about that.
- 2) It speaks of the time following the resurrection of Christ, anticipating His glorious reign upon the earth. Heb. 5:5 seems to link together His resurrection and His ascension as our Great High Priest to the right hand of the Father.

The Psalm has four clearly marked divisions:

- 1) The raging of the kings at the Cross (vv. 1-3).
- 2) The response of the Lord (the Father) in heaven (vv. 4-7).
 - a) His laughter (v. 4a).
 - b) His derision and wrath (vv. 4b, 5).
 - c) His decree regarding His Son (vv. 6, 7):
 - (1) His throne on earth (v. 6).
 - (2) His resurrection from the dead (v. 7).
- 3) The Father's promises to the Son (vv. 8, 9).
- 4) The divine appeal to the kings and judges of the earth (vv. 10-12).

Just a word about each section.

I. THE RAGING OF THE KINGS AT THE CROSS (vv. 1-3).

Remember that Acts 4:25, 26 pinpoints these verses with regard to time. And yet this has been the attitude of the

kings and the nations of the earth from the beginning of time. They have not only not had any place in their plans for the Anointed One (v. 2), but they have hated Him and opposed Him. And the worst that the nations have ever done was done at Calvary. V. 3 seems to indicate that it was a major thrust against the Lord to be rid of Him forever! V. 1 indicates that what they did was startling to the whole universe.

Note that it was an affront to God as well as to Christ.

How did God take it?

II. THE RESPONSE OF THE LORD IN HEAVEN (Psa. 2:4-7):

A. His laughter (v. 4a).

This is not a laughter of joy, but a laughter of scorn at those who are defiant of Him. After all, He is in heaven; they are on earth. But they do not seem to realize how insignificant they are with all that they can do in comparison with the Lord in heaven.

B. His derision and wrath (vv. 4b, 5).

He mocks them. He repeats their words after them, and hurls them back at His enemies. He vexes them, meaning that He confuses them. He is not only displeased, but sorely displeased. Nothing could stir the wrath of Almighty God more than the way His Son was treated while He was here on earth.

C. His decree regarding His Son (vv. 6, 7).

This was a twofold decree, decided upon before the foundation of the world, a decree (like all of God's decrees) which cannot be overthrown by all of the combined forces of men and demons.

Note that time-wise the order is reversed:

1. His throne on earth (v. 6).

This is what was often confusing about OT prophecy, but that which is last is often put first to show the ultimate outcome of things, and to emphasize their certainty.

2. His resurrection from the dead (v. 7).

That this has to do with the resurrection of Christ is made clear by Acts 13:33 and Heb. 1:5.

So God's answer to the raging of the nations at Calvary (and throughout history) is first the Cross, and then the Throne on earth when, according to Rev. 11:15b,
 The kingdoms of this world
 are become the kingdoms of our Lord,
 and of his Christ;
 and he shall reign for ever and ever.

Just as surely as He was raised from the dead, so shall He reign upon the earth. The fulfillment of the decree is not complete unless both take place.

III. THE FATHER'S PROMISES TO THE SON (Psa. 2:8, 9).

This is often used at missionary conferences, but it has nothing to do with missions. Why do we take v. 8, but leave v. 9?

This is the Father speaking to the Son. And at the time appointed by the Father, the Son shall ask, and the Father will give what the Son requests: the kingdoms of the earth. And, just as the nations could not withstand God at the Cross, neither will they be able to withstand God when His Son comes to reign upon the earth.

How does the Psalm close?

IV. THE DIVINE APPEAL TO THE KINGS AND JUDGES OF THE EARTH (Psa. 2:10-12).

Who makes it?

We could say that the writer of this Psalm does, and that would be true.

But perhaps it would be closer to the truth to say that the Lord Jesus Christ does--the Anointed One, the Son, the King. He is the One Mediator between God and men, "the man Christ Jesus" (1 Tim. 2:5, 6). He "gave himself a ransom for all, to be testified in due time." Could this be why Paul began 1 Tim. 2 with a prayer request "for all men; for kings, and for all that are in authority . . ."?

How did the Lord pray on the Cross? "Father, forgive them; for they know not what they do" (Luke 23:34a).

The wise person, the instructed, are those who turn to the Lord, not against Him. But there is no one who can really turn to the Lord who does not "kiss the Son," submit to Him, believe in Him, trust Him. There is no promise of an extended time in which to turn to Him. His anger may blaze up

suddenly. But the promise is: "Blessed are all they that put their trust in him"--even when kings repent and turn to Him.

Concl: What are the main lessons of the Psalm? Let me mention four.

- 1) The hatred of man's heart toward God and toward Christ. It is the same in every generation. It reached its peak at the Cross.
- 2) The sovereignty of God in the fulfillment of His decree(s). No man, no nation, no king or group of kings, can withstand Him.
- 3) The preciousness of Christ to God.
- 4) The grace of God in the offer of salvation even to those who had part in the crucifixion of Christ--or who would have had part if they had been living at the time.