

Psalm 2

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 10 January 2021

Preacher: Nathan Raynor

[0 : 00] Thank you, Ryan and girls. I'm really thankful for the Zwimkes. The Zwimkes are ministry partners of ours that are normally serving in the kingdom of God in Germany. And they've been back for this year for some tax reasons to not have to pay German taxes and U.S. taxes. And so we're really glad that they're able to be here. That was so much more enjoyable than me singing acapella.

So glad for that this morning. Thank you all so much. Although you did catch me on the false start back there like I was trying to take over. 2021 is off to a tumultuous start.

This morning, I had planned to consider the matter of critical race theory and intersectionality and in opposition to these ideologies, teach a biblical ethic of justice, which was itself no light topic.

However, the events in our capital this past week and frankly, for much more time than just this past week, should cause us to pause and think. What happened this past week was not some bizarre isolated incident.

But for decades, a culture has been going in a direction. It's not possible in this morning's time frame to consider all that can and probably should be considered in light of this past week.

[1 : 20] But we do have time to consider the most important of matters. I've mentioned to you before that my work as a pastor for the past 12 years can be summarized in my working to answer three questions.

I said this to you a number of times. I feel like my entire life, these are the three questions I'm going to answer. Number one, what is the Bible? Number two, what is the gospel? And number three, what is the church?

If you've been around, you've heard me talk about this. But I'm finding that I need to add a fourth. And it's an extremely important question to add to that list.

I think that far too many professing Christians are being shaken in our time when they ought to be immovable. I don't know where each of your hearts are this morning.

I think as a fellowship we are less shaken than I'm seeing in the broader Christian culture. I certainly hope that's true. I hope years of getting together and getting into the word together has been stabilizing for you.

[2 : 27] But I'm concerned. I'm concerned about my own soul and I'm concerned about yours. I want us to be immovable. Our God wants us to be immovable.

Regardless of the circumstance of our day. And we will not be immovable unless we can rightly answer this question. So my fourth question.

Who is God? Who is our God? If we are finding ourselves highly troubled, it's because we either don't know him or enough about him or we have forgotten the things that we know.

So we're going to explore this question this morning in brief. Who is God? We're going to be exploring this question for all of our lives and for the life to come. I think it's going to be the great joy of the redeemed to get to learn about God forever.

Our God has told us much of himself that we can know now and we do well to learn as much as we can. So we're going to look together this morning at Psalm 2.

[3 : 40] So please turn with me in your Bible to Psalm 2. Psalm 2. Psalm 2. Psalm 2.

Before I read this psalm, let me remind you, beloved, that this is God's word to us. It was written for his glory and for our good.

So we would all do well to listen to it in order to believe its promises and obey its commands.

Beginning in verse 1, Psalm 2. Why do the nations rage and the peoples plot in vain?

The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed, saying, Let us burst their bonds apart and cast away their cords from us.

He who sits in the heavens laughs. The Lord holds them in derision. Then he will speak to them in his wrath and terrify them in his fury, saying, As for me, I have set my king on Zion, my holy hill.
[4 : 57] I will tell of the decree. The Lord said to me, you are my son. Today I have begotten you. Ask of me and I will make the nations your heritage and the ends of the earth your possession.

You shall break them with a rod of iron and dash them in pieces like a potter's vessel. Now, therefore, O kings, be wise. Be warned, O rulers of the earth.

Serve the Lord with fear and rejoice with trembling. 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. As we consider the present state of the world in which we live, we see widespread and seemingly unbridled rebellion.

All we have to do to see this rebellion locally is tune into our favorite TV, radio, or social media outlet. This is a rebellion that spans all cultural and political vantage points.

[6 : 05] I'm not making any judgment about any of the things necessarily that happened this past week. There is just a widespread rebellion in our world.

What is the Christian meant to think of such things? How are we to bear up when everything seems to be falling apart around us? Psalm 2 speaks into our world concerning its rebellion and tells us that God is powerfully at work to end this world's rebellion.

The uprising that began with Adam and Eve will not be allowed to persist forever. For those not in Christ, this is terrible news.

Your rebellion, if you're not in Christ, will not go unpunished. It will be put to an end. For those found in Christ, Psalm 2 is a psalm of hope and encouragement.

I hope that it will be the latter for you today. We're going to study this morning's text briefly in the following outline. Number one, the world rebels. Number two, God the Father answers.

[7 : 19] Number three, God the Son declares. And number four, God the Spirit invites. Number one, the world rebels.

Psalm 2 begins with a rhetorical question. I imagine the psalmist frustrated. He's hand-palming, right? He's shaking his head.

Why do the nations rage and the peoples plot in vain? Do they not understand who it is they're rebelling against? What a fruitless, pointless thing for them to do.

He has noticed that the world over, people have a rebellion problem. And he continues in disbelief. The kings of the earth set themselves.

They're determined against. And the rulers take counsel together against the Lord and against his anointed, saying, let us burst their bonds apart and cast away their cords from us.

[8 : 19] The nations, the peoples, the kings, and the rulers of the earth do not want to be placed under any authority. It's like in the days of the judges, right?

Everybody did what was right in their own eyes. This is the day that we seem to be living in now. People want to be unbound, to go their own way.

And the psalmist tells us that all the peoples of the world are rebelling against who? Us? No, the Lord, and against his anointed.

It's much more egregious than a rebellion against what we might think or believe. They do not want to be placed under the authority of God and Jesus Christ.

Now, the early church understood Jesus to be the anointed of Psalm 2. So quickly, let me show you that that's the case. Listen to the response of the church to the news that Peter and John had been arrested and released in Acts chapter 4.

[9 : 24] This is verse 24 and following. And when they heard it, they lifted their voices together to God and said, Sovereign Lord, who made the heaven and the earth and the sea and everything in them, who through the mouth of our father David, your servant, said by the Holy Spirit.

And then here's Psalm 2, right? Being excited in their prayer in response to Peter and John's arrest and release. This is verse 25. Why did the Gentiles rage and the people's plot in vain?

And the kings of the earth set themselves and the rulers were gathered together against the Lord and against his anointed. And then verse 27. For truly in the city they were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the people of Israel, to do whatever your hand and your plan had predestined to take place.

So rebellion against God and his Christ did not end with the persecution of the early church. It is not over.

Much of the New Testament is written to Christians who were suffering because the world was rebelling against God and his Christ. We as Americans have somehow thought that we're exempt from this, American Christians, as if we live in Jerusalem and not in Babylon.

[10:44] Near the end of his reign, the Roman emperor Diocletian set up two massive pillars in Spain declaring victory over Jesus Christ. The inscription on the pillars read, forgive me for this horrible butchering of this guy's name.

I'm sure he won't mind. Diocletian, Jovian. Maximilian, Hercules. Caesarius, Augusti. Something like that. For having adopted Gallarius in the East, for having everywhere abolished the superstition of Christ, for having extended the worship of the gods.

This is beyond the early church day. And this rebellion against God and his Christ continues to this very day. We can witness it all around us in many forms.

And we should make no mistake that it is rebellion against God and his Christ. It is of the highest offense. And so, as God's people, it's reasonable that we will be seen as enemies of those rebelling against God and his Christ.

If we belong to him, people will also want to rebel against us. The early church expected to suffer for the name of Christ.

[12:03] And they rejoiced when suffering came. This feels the opposite to me of the American church. Acts chapter 5, verse 40 and following.

When they had called in the apostles. The apostles had been arrested. This is the council calling them in. They beat them and charged them not to speak in the name of Jesus and let them go.

Then, they left the presence of the council, went to a basement and started a blog.

What did they do? They were rejoicing that they were counted worthy to suffer dishonor for the name. And every day in the temple and from house to house, they did not cease teaching and preaching that the Christ is Jesus.

So, this is the rebellion of the world. This is the problem of our day. People do not want to submit themselves to the loving authority of God and Jesus Christ.

God answers this rebellion. Number two, God the Father answers. It does not go unanswered. God the Father answers the rebellion of the world first with laughter.

[13:23] He who sits in the heavens laughs. The Lord holds them in derision or mockery. Think it's laughable that these people think that they can cast off the dominion of God who created them.

A couple of cross references. Psalm chapter 24, verse 1 and 2. The earth is the Lord's and the fullness thereof. The world and those who dwell therein.

For he has founded it upon the seas and established it upon the rivers. It belongs to him. Everything created, which includes us, belongs to God.

Isaiah chapter 40 and verse 15. Behold, the nations are like a drop from a bucket. And are accounted as the dust on the scales.

Not worthy to be measured. Behold, he takes up the coastlands like fine dust. Our God reigns over all things and all peoples with absolute sovereignty.

[14:30] To the degree that he finds the rebellion of the world laughable and mockable. Who do you think you are? Do you find yourself troubled at the rebellion of the world?

If you belong to God, you need to know this morning that God finds the world's rebellion laughable. The rebellious think that they can escape the authority of God, but he reigns with this absolute authority.

Nothing has ever or will ever escape his grasp of control. That settled deep into your soul this morning.

There's not a single thing that has ever happened or will ever happen in the history of the world that has escaped God's control. He is in control of all things.

It doesn't make him the source of evil, but he is not allowing evil to happen apart from his control.

Nothing, not a single thing in your life, not a single thing in the life of this nation, not a single thing in the life of this world happens outside of God's providence.

[15:45] Nothing. We don't believe this well. He orders everything according to his will. It's difficult to trust sometimes that he's working good for his people.

Sometimes all hope feels lost. And so we must run back to who our God is, right? Reigning over all things, working good for his people, bringing all things to completion for his glory.

We have to run and hang tight to these promises. So God answers the rebellion of the world with laughter and he then says something.

He also answers it with speech. Verse 5 and 6. Note that after God laughs, he speaks and what he says should receive our highest attention.

That really ought to grab us. We ought to be gripped. What does God the Father say in response to the rebellion of the world? What does he say? That he has anointed King Jesus to reign.

[17:07] When you think of Jesus, where do you most regularly place him in your mind? Is he the humble servant? The suffering Savior?

Or the reigning King? He has all of these things. And an awareness of his person, his complete person, and his accomplished work will enable you in the day of trouble to also laugh at the rebellion of the world.

Because you know that King Jesus reigns. The church, broadly, talks much of Jesus' life and death and resurrection.

But often leaves out his session. Where he is now. What is he doing now? He's presiding over the world.

Giving leadership to his church. Bringing about his kingdom. It's his heavenly ministry. He carries it out by the power of his spirit. Through his word. This is the activity that he is about right now.

[18:12] Let us not forget. This is how God the Father responds. All this rebellion. He laughs and he says, oh yeah? Christ. And then the voice of the psalm changes.

Now a different speaker. We've had the psalmist narrating for us. But now someone speaks. This is our third point. God the Son declares.

This is now coming from the vantage point of Jesus Christ himself. And he declares three things that God the Father said of him.

So now Jesus is narrating a conversation that happens between them. First he declares his identity. Verse 7.

I will tell of the decree the Lord said to me. So God the Father said to me. God the Son. You are my son. Today I have begotten you.

[19:16] What does it mean that Jesus is begotten? Many of you may have had your minds run quickly to John 3.16. You may have learned that growing up. And so you're thinking in those terms.

However, not the same word is being used in this case. It does not mean brought forth from or born from in this case.

So what does it mean? Psalm 2 and verse 7 is cited three times in the New Testament. Which is really helpful for us in understanding what the word means.

So I'm going to invite you to turn with me if you'd like to. You don't have to. You can just try to sit and listen. But I'm going to read these texts fast. So I'm giving you fair warning that if you want to see it for yourself, get ready.

Right? So Hebrews chapter 1, verses 3 through 5. We're going to start there. Jesus is the radiance of the glory of God and the exact imprint of his nature.

[20:11] And he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the majesty on high. Having become as much superior to angels as the name he has inherited is more excellent than theirs.

And here we go in verse 5 of Hebrews chapter 1. For to which of the angels did God ever say, you are my son, today I have begotten you.

Okay? So there it is. 2, 7. Now what's happened right before that? For to which, verse 5. For to which of the angels did God ever say, you are my son, today I have begotten you. The author of Hebrews has just talked about Jesus' sacrificial death, the purification for sins, and his implicit resurrection.

Because now he is seated in his session at the right hand of the majesty on high. Right? So we've got sacrificial death. We've got seated session with the resurrection and ascension had to happen in between those two things.

Okay. Turn a couple pages if you're with me. Hebrews chapter 5 and verse 5. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, you are my son, today I have begotten you.

[21 : 26] Again, Psalm 2 and verse 7. So in the beginning of verse 5. So Christ did not exalt himself to be made a high priest, but was appointed by him who said to him.

So again, here we have Jesus in his session, right? Reigning now as a high priest over his people, making intercession for his people.

What had to happen for that to come to be the case? Death, resurrection, ascension. He's now seated as our high priest. Okay. You with me?

Okay. Last one. Acts chapter 13, beginning in verse 30. Paul is speaking here in the synagogue at Antioch. He says in verse 30, But God raised him, Jesus, from the dead.

And for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we bring you the good news that what God promised to the fathers, this he has to fill to us, their children, by raising Jesus, as also it is written in the second psalm.

[22 : 32] So here it is again. You are my son. Today I have begotten you. And then verse 34. And as for the fact that he raised him from the dead, no more to return to corruption.

He has spoken in this way. I will give you the holy and sure blessings of David. So here, explicitly, Paul talks about the resurrection of Christ.

Right? Again and again and again. Verse 30 and then 31. The activity that he had as a resurrected Savior. Verse 33.

He has fulfilled to us, their children, by raising Jesus. You are my son. Today I have begotten you. So notice in each of these texts where Psalm 2, 7 is cited, the resurrection of Christ.

It's either explicit in the case of the Acts text or implicit in the case of the Hebrews text. So, begotten in this case, by way of sparing you further details, Hebrew and Greek conversation, means to bring forth.

[23 : 37] It means to bring forth. And it refers specifically to the bringing forth of Jesus from the grave. It refers to his resurrection.

So when Jesus declares his identity in Psalm chapter 2 and verse 7, I will tell the decree, the Lord said to me, you are my son. Today I have begotten you. He is speaking to the future reality of his resurrected life.

Isn't that awesome? Isn't that awesome? In response to the rebellion of the world, right? God laughs. He says, I've anointed a king to reign.

And then he tells the Son. He tells God the Son these things that he's now telling us about his identity. That he is going to be a resurrected, a living Savior for his people. That's a wonderful truth. Christ's identity. Christ also speaks of his destiny. Verse 8. Ask of me and I will make the nations your heritage and the ends of the earth your possession.

[24 : 40] God has promised to give to Jesus Christ every corner of the creation. And all the peoples of it to rule over forever. Philippians chapter 2 verse 8.

And following be found in human form, he humbled himself by becoming obedient to the point of death. Even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name.

So that the name of Jesus every knee should bow in heaven and on earth and under the earth. And every tongue confess that Jesus Christ is Lord. To the glory of God the Father. We know all things are to be put under the feet of Jesus Christ.

Here this is declared in Psalm chapter 2 and verse 8. Turn with me please quickly to Philippians chapter 2. I just read to you verses 8 through 11. But I want you to see verse 12 and following for yourself.

So turn to Philippians 2 verse 12. Verse 12. A brief aside of hermeneutics.

[25 : 50] When you see a word like therefore. You should really pay attention to what's come before it. What I just read to you. Is that Jesus humbled himself. He came to be a servant of all.

He humbled himself for the point of death. He bore the wrath of God for the sins of the church on the cross. And because of that God has highly exalted him. But still are in the names above every name. Right? Everybody's going to bow and confess that Jesus is the Christ.

And then verse 12. Paul writes. Therefore. My beloved. As you have always obeyed. So now not only as in my presence. But much more in my absence.

Work out your own salvation. With fear. And trembling. For it is God who works in you. Both to will and to work. For his good pleasure. So in response to the saving grace of Christ.

Work out your salvation. Right? Show yourself approved. That God has saved your soul. In light of who our Lord is. And listen to the things that he lists here.

[26 : 55] Boy this is a word for our time. Verse 14. Do all things. Without grumbling. Or disputing. So that you may be blameless and innocent.

Children of God without blemish. In the midst of a crooked and twisted generation. Among whom you shine as lights. In the world. Holding fast. To the word of life.

The scripture. Right? Picking them up. Believing them. Rechannel some of your time. Into the word. So that in the day of Christ.

I may be proud. That I did not run in vain. Or labor in vain. Even if I am to be poured out. As a drink offering. Upon the sacrificial offering. Of your faith. I am glad. And rejoice. With you all.

Likewise. You also should be glad. And rejoice. With me. Here is the response. Of the Christian. In light of Christ's destiny.

[27 : 55] Third. He speaks of his authority. The Lord said. To God. The son. Verse 9. Psalm chapter 2. You shall break him. With the rod of iron.

And dash them in pieces. Like a potter's vessel. God has given to Jesus. His anointed. The authority. To judge the nations. For their rebellion. Before the final judgment comes.

Jesus is calling. All men everywhere. To repent. It is a definite thing. That the judgment of Christ. Will. Come. It is his authority.

To do it. It will come. To pass. In the meantime. Calls people to. Repent. Ephesians chapter 2. In verse 17.

And he. Jesus came and preached peace. To you who are far off. And peace. To those. Who were near. Calling people. To be at peace. With God. Before. That. Judgment. Comes.

[28 : 50] Those who do not repent. And believe in the person. And work of Jesus Christ. Are going to face. This. Judgment. Here. Just. A glimpse. Of this judgment. From Revelation chapter 19. Verse 11.

And following. Then I saw heaven open. And behold. A white horse. The one sitting on it. Is called faithful. And true. And in righteousness. He judges. And makes war.

His eyes are like a flame of fire. And on his head. Are many diadems. And he has a name written. That no one knows. But himself. He is clothed. In a robe. Dipped in blood.

And the name. By which he is called. Is the word. Of God. And the armies of heaven. Arrayed in fine linen. White and pure. Were following him. On white horses.

From his mouth. Comes a sharp sword. With which to strike down. The nations. And he will rule them. With a rod of iron. He will tread. The wine press. Of the fury.

[29 : 45] Of the wrath. Of God. The almighty. We do not. Want to stand. In judgment. Before. This. Christ. This returning. And judging.

Christ. So what are we to do? Believe. Believe. Accept his mercy. While. We can. Which brings me to my fourth point. And quickly.

God the spirit. Invites. Now the text does not expressly state. That this is the spirit of God.

Speaking. But we know that the scriptures are inspired. Inspired. And that people come to repent and believe.

Through. The efficacious work of God. The spirit. So I think it's fair. To. Have that point. That. Non-inspired point. Nonetheless. God the spirit.

Invites. So in light of all that's been said. The text says. Verse 10. Now therefore. O kings. Be wise. Be warned. O rulers of the earth.

[30 : 41] Serve the Lord. With fear. And rejoice. With trembling. 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. There is mercy.

To be. Found. In Christ. Because of the coming judgment of Christ. God the spirit. Caused all people. Everywhere. There. To put down the rebellion. And take refuge.

In Christ. Recognizing. That. He. Reigns. So be wise. Be warned. If you have not repented. And believed. In Christ.

Do so. Today. Kiss the son. Swear. Your allegiance. To him. Because I do not. We. Do not. Want you to perish.

[31 : 35] When his wrath. Comes. God the father. Will not tolerate. The rebellion. Of the world. Forever. One day. God the son.

Will return. And judge the nations. But in the meantime. They are working. Mercifully. By God the spirit. To call people. To be saved. And to enter. Into everlasting. Comfort. And joy. And peace. If you are in Christ. Beloved. The reality. Of who. Our God. Is. Should make you. Immovable.
Despite the circumstances. Of our day. Because. Our God. Is immovable. Let's pray together.