

WARNING TO RULERS, JUDGES, AND THE PEOPLE UNDER THEM Psalm 2

Psalm 2 warns of the absolute solidarity between God and the Son whom He has established as Judge of all the Earth. It is written to encourage people of all times who have been loyal to God and looking for His redemption. It also warns all who hear it to forsake any thoughts of resisting God's rule.

David cannot be the ultimate subject because the terms of this Psalm are only appropriate to the Messiah—the ultimate King—who is Jesus Christ. The New Testament confirms this conclusion, Acts 4:23-31, 13:33; Rev 2:27, 19:15.

Psalm 2 affirms the ultimate victory of God's Messiah over all those who oppose His right to rule the earth and the righteousness of that rule. It speaks of blessed security for all who take refuge in Jesus Christ.

The four stanzas of Psalm 2 each has a different speaker.

1. HUMANITY'S COMPLAINT AGAINST GOD REPORTED (vss1-3).

This stanza records the activity and words of rulers who counsel together to rebel against God. It asks: Why are they complaining and conspiring?

Who is "His Anointed One"? Anointing was a sign in the OT of the special empowerment of God or specially conferred authority of God given to people such as Judges, Priests, Prophets, and Kings. There is an ultimate "anointed one" promised for humanity's salvation from the plague of sin and death.

The early church saw the reference in Psalm 2 as prophetic of Jesus' crucifixion and resurrection.

"Chains and restraints" are poetic figures for God's authority. To these human leaders God's authority is too restrictive.

Why do the rulers conspire this way?

- 1) because they are deceived—they think that God's restrictions limit their potential for happiness.
- 2) because people do not know God (John 8:42-47).

2. GOD'S RESPONSE TO THOSE WHO CONTRIVE REBELLION AGAINST HIM (vv. 4-6).

A. God's **attitude** toward this persistent conspiracy against Him.

He mocks the Kings of the Earth and the rulers conspiring against Him. This is the laughter of disgust and scorn, not pleasure.

Note: Psalm 37:12-13, Psalm 59:5-8; Proverbs 1:25-26.

We do not hear this laughter of God, but we see the effects of it. Psalm 73:13-20. God allows leaders to use their influence to corrupt others and gather them into their circles of corruption. The time during which you see sinners seeming to get away with their wickedness is time during which God is laughing at their folly.

B. God *speaks* to His enemies in wrath and judgment (v. 5)

He has designated His representative to earth, and He has installed Him in the place above all places of power—in the place symbolic of where God condescends to meet with humanity—Mt Zion—Jerusalem.

His plan centers in His Son, Jesus Christ—the ultimate “anointed one”. But the swamp of corrupt human authority and power does not like righteous rivals.

3. THE ROYAL SON DECLARES HIS RIGHT TO RULE (VV. 7-9)

The royal Son states the decree of God which establishes His right to rule. Verse 7 looks ahead to the ultimate heir who will inherit the nations. In His first coming, Jesus became the incarnate Son.

Verse 8 reports the decreed inheritance of the incarnate Son. This is the reversal of Adam’s forfeiture of dominion as earth’s steward when he sinned in the garden.

Not only is the Son promised the nations as His inheritance, He is also promised the power necessary to rule them, verse 9. (Revelation 19:11-16)

4. DAVID WARNS THE REBELLIOUS TO HUMBLE THEMSELVES AND BLESSES THE HUMBLE (vv. 10-12).

A. An exhortation to stop the folly of rebellion and heed the warnings of stanzas 2 and 3.

B. Three directives for those who recognize the peril of rebellion (vss 11-12a).

Serve the LORD with reverential awe, rejoice with trembling, pay homage. Prompt as well as humble submission is urged here.

CONCLUSION:

Galatians 6:7 “Do not be deceived, God is not mocked.”

A reckoning is coming. Take courage! Great will be the triumph of those who have chosen to side with God’s Anointed Savior and King—Jesus Christ

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