

Show Insight & Take Warning

Psalms

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So Psalm 2, it's really a Psalm calling us to show insight and to take warning, and as a good illustration of what the Lord is asking us to do, I'll just use the modern just what happened this week with Hurricane Ivan. You know, as happens with most Category 4 or 5 storms, there's an evacuation notice and sometimes it's voluntary and sometimes it's commanded, you have to do this. But the storm comes, this big massive storm and people who are in the way, some listen and evacuate, others choose not to listen. Now in our fallen world, we understand some of the reasons why that is, one is the news always over-hypes the storms, that's one reason, so you really don't know how strong the storm is; and secondly, it's a bit unpredictable, "Is it really going to hit? Is it not going to hit?" So many people choose to stay and though they don't have much damage, they do okay, but there are people who choose to stay, they choose to ignore the warning and they get caught, right? The storm surge blasts through their front door. They've got no upstairs, nowhere to retreat. They go to the roof and they call 911 only to be told, "Sorry, it's too dangerous for us to send anybody out in the storm right now. You'll just have to manage on your own." Some do manage, some don't.

The difference here with Psalm 2 is that we have a message of precise hit. We have a message that's not over-hyped. We have a message that's coming directly to mankind and we ignore the warning to our peril. And this Psalm really dovetails very well with Psalm 1. Psalm 1 is to the individual, it's an invitation and a warning. This Psalm is really to the nations and it is mostly a warning and you'll see at the end it's an invitation. The Lord warns rulers and nations of the impending judgment and really the futility of their rebellion against Jesus Christ, the King. Their rebellion is futile and so at the end of this Psalm the Lord calls kings and rulers to exercise insight, that is, discernment, and to take warning, right, to fear the King, to embrace his Kingship. That's really the message of Psalm 2 and Psalm 2 is broken up into four really paragraphs or thoughts, I call it four voices, and we're just going to tackle each one of these as we go through it. I'll read it instead of reading the whole Psalm altogether, I'm just going to read these section by section, voice by voice.

The first voice that we hear from is the voice of the rebellious nations; you'll see this in verse 1 to 3. And before you get to the voice of the rebellious nations, you get the psalmist declaring, really asking the question why are the nations in an uproar? Now

before we kind of dig into why he's asking that question, let me give you a little bit of background. First of all, as I said, Psalm 2 is a complement to Psalm 1, and Psalm 2 really takes us from the individual level, zooms out to the national level still calling individuals to repentance but its focus is on kings and rulers who lead those nations.

Psalm 2 doesn't have a superscription in front of it or above it. Many of the Psalms have what we call superscriptions so they'll tell you a little bit of background and they'll tell you who wrote it. So from Psalm 2 itself, we don't know who wrote this but actually we do know who wrote this because under the inspiration of the Holy Spirit in Acts 4 we're told that David wrote this.

So this is a Psalm of David and let me just read it for us. "Why do the nations rage And the peoples meditate on a vain thing? The kings of the earth take their stand And the rulers take counsel together Against the Yahweh and against His Anointed, saying, 'Let us tear their fetters apart And cast away their cords from us!'" Now though this Psalm is written by David and some have tried to say it was the coronation of David, it's very very difficult to pin this on like a specific historical event. The Psalm is most definitely prophetic, really David becomes the smaller, lesser, he just becomes the tool in the Holy Spirit's hand to write this Psalm speaking of Jesus Christ. This is one of the Psalms that's quoted or referenced the most or one of the most in the New Testament. It is most definitely a prophetic Psalm for us.

So the psalmist begins with a question that's not really a question because it's spotlighting the futility of what the kings and the rulers are doing. When it asks why are the nations in an uproar, the psalmist isn't asking to know their individual reasons: maybe they didn't believe, maybe they doubt, maybe they're angry. There's all those things going under the surface but he gets to the core issue, his core message is that it's futile so why because of its futility, why do they do it? I mean, it's like the people who call 911 when they were told to evacuate and you say, "Why didn't they evacuate?" You feel bad for them but it's like, "Why didn't you listen?" Again, God's message is 100% accurate. I know weather forecasters and governors and mayors and all that err all the time so we can doubt their word, but we must not doubt God's word.

Why are the nations in an uproar or a rage? Why do the nations rage? So here the idea of rage is the idea of someone throwing their fist up to heaven and refusing God's reign and rule. The nations here is a reference to the Gentile nations. Remember, David is writing as a Jew, as an Israelite, so God appointed Israel to be a special nation before him as a spokesperson to the entire world, and ruling over that nation was David, King David anointed by God to rule Israel and to be an ambassador to the nations. David failed grossly. Israel failed grossly. But obviously this points to something much more important. The nations here are rebelling against Israel, they're rebelling against David, but ultimately they're rebelling against God and his anointed, as we'll see in a moment.

The peoples. You see the expression here, the nation is in an uproar, the peoples are devising a vain thing. Now the NASB uses "devising a vain thing" but the Legacy Standard Bible I think helps us see an important parallel. The Legacy Standard Bible says

why are they meditating, why are they meditating on a vain thing? Now think about the word "meditating" with what you saw in Psalm 1. Look at Psalm 1. They're maybe on the same page of your Bible, right? So look at the end of verse 2, Psalm 1:2, so this is describing the righteous man, "And in His law he meditates day and night." What are the peoples doing? What are the nations doing? They're meditating not on the law of God but they're meditating on a vain thing, right? Vain thing just means empty, it's a waste of time. They are fighting against something that they cannot change, and verses 2 and 3 go on to describe the futility of their rebellion or describes the rebellion.

So again the psalmist says in verse 2, "The kings of the earth take their stand And the rulers take counsel together." Now the structure of this text is putting an emphasis on kings and rulers, the kings of the earth, the rulers take counsel together, and there's an emphasis there to say it's all of them, right? Just like in the sense we can say that there's no, not one that seeks after righteousness, talking on an individual level, there's no one who's born righteous, all must be converted, here there's an emphasis on the entirety of the nations. The entirety of the nations are in rebellion against God except by his grace he converts them and changes them.

But the whole emphasis is on the totality of their rebellion and look at what they're doing, they take their stand together. Now think about history. The nations usually just gravitate towards working well together, peaceful relations, and you know, they just naturally come together and say, "I'll help you. You help me. Let's work on this together." You don't even have to look at history, just look at current events, what's happening right now and you know that's not the case. Neighbors, neighbor nation goes to war against neighbor nation, right? These things, they just conflict and Europe is just a history of one war after another, of neighbor conquering or battling another neighbor. It's just history, it's in its blood, it's not going to change until Jesus comes back, right? But the point I'm making is here they're doing, what? They're working together. They're working together, taking their stand together, right? Do you know what's going on here? This is the old strategy of the enemy of my enemy is my friend, my ally. Now my enemy I'd normally fight, but if my enemy is the enemy of my other enemy, he's my friend, and that's what you see going on in Europe. They really don't care too much about each other but there are these strange alliances.

But in this text, the world is rallied against what or against who? Look at it in your text, right, "the rulers take counsel together Against Yahweh," against the Lord, "and against His Anointed." They have a focal point of their rebellion and it's God and his anointed. In the immediate context, that's David but David, again, small David in the text, large is Christ in the Messiah. This is ultimately who the Scriptures are talking about.

And here's the voice that I wanted to see, I wanted you to see in verse 3, in most of your Bibles there should be quotes around the statement of verse 3, "Let us," this is firsthand witness, this is firsthand testimony that the Holy Spirit is giving us. He reads the hearts of the kings and the rulers and what are they saying in verse 3? "Let us tear their fetters apart." The "their" refers to Yahweh, to the Lord and to his anointed. "Let us tear their fetters apart." Now do you guys have fetters? It's an old word, right? Unless you're a

farmer you probably don't. It's used something to bind like to bind together, to work together. It's used along with the idea of like binding oxen together. So it's not the only term that can be used but the idea is there's somebody binding. A fetter is somebody like an owner putting something onto an ox and getting it to do what he wants it to do. So fetter is just a metaphor to understand rule, right?

So these rulers want to overthrow Yahweh's rule and the rule of his anointed, and the other parallel phrase at the end of verse 3 says, "And cast their cords from us!" They're ropes literally, "cast the ropes off of us. We don't want His rule. We want to be in charge." That's what they're saying and they're uniting to defeat God, to try to defeat God and try to defeat his anointed but if they were successful, do you know what would happen? They would feud amongst themselves as to who was going to be the king and then they would destroy each other. That's exactly what would happen.

But they're fighting against the Lord and his anointed. His anointed is Jesus Christ. Anointed is the Hebrew term where we could translate Messiah, right? So he is the Messiah. It's the Lord's anointed and in the general sense the Lord's anointed was any king the Lord anointed to be king over Israel, right, but ultimately all the earthly kings of Israel failed. Jesus, the ultimate King, did not fail, perfect, and he is the Anointed and that's really ultimately who we're talking about here.

These rulers want to rebel. They want to be their own lords. They don't want God to be Lord. It sounds a lot like what's going on right now, doesn't it? People individually want to be their own gods, want to be their own lords, but the rulers of the nations, the rulers of the states want to be their own gods as well. They want to be in charge. They don't want to be held accountable for their actions. Now the rebellion of the kings of the earth have been just repeated and repeated throughout human history. What these verses are talking about, particularly in verse 3, "Let us tear their fetters apart, cast away their cords from us," this has been going on since the fall but it culminates at one specific point in history and that is the Incarnation, the coming of Christ, the coming of the Messiah, right?

The world takes its stand against Jesus Christ and I'll show you this just real quick. Turn to Acts 4. Keep your place in Psalm 2 because we'll be coming back there, but Acts 4 picking up the discussion at verse 23 and the context here is that of the healing, Peter and John healing a man who had been lame and the Jewish rulers are not too happy with this because their power base is being threatened. Look at verse 23. So Peter and John are released, they have been released from prison. "So when they were released, they went to their own companions and reported all that the chief priests and the elders had said to them. And when they heard this, they lifted their voices to God with one accord and said, "O Lord, it is You who made the heaven and the earth and the sea, and all that is in them, who by the Holy Spirit, through the mouth of our father David Your servant, said, 'Why did the Gentiles rage, and the peoples devise futile things? The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ.' For truly in this city there were gathered together against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined to occur. And now, Lord,

take note of their threats, and grant that Your bondservants may speak Your word with all confidence, while You extend Your hand to heal, and signs and wonders happen take place through the name of Your holy Servant Jesus.' And when they had prayed earnestly, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness."

So there Peter is tying together what Psalm 2 said with how the nations murdered Jesus and yet they couldn't stop them, and yet that their murderous traits, their stand against the Lord didn't stop at the resurrection of Christ, they didn't say, "Oh, we got it wrong," right, but they continued to fight against him. And so they do that by fighting against the servants of Jesus and you saw how the servants of Jesus, the apostles, Peter, John, the others, were they intimidated by that? No. Why not? Because the Holy Spirit came upon them with power that they would preach with confidence. Why would they preach with confidence? Because Psalm 2 was in their mind. If you're a believer here this morning, get Psalm 2 in your mind because it gives you confidence in evangelism, gives you confidence when people threaten you, right?

Now God in his providence allows his people to endure much hardship and even to be martyred for Christ, but even facing martyrdom you can do so with Psalm 2, knowing that that is not the end. You can tell those who oppose you, "You can kill my body but you can't touch my soul. And do you know what? God's going to raise my body up better than it's ever been before so it's not really worth keeping anyway." So just that's the confidence that they had because of Psalm 2. They knew the Lord reigned. Was Jesus around? No, Jesus wasn't around, just like he's not around right now for us to see, but they knew he reigned. They knew the end of the story that God wins and that confidence fueled their life.

They weren't intimidated by the culture around them but notice also they weren't in hatred to the culture around them, they wanted to do, what? Evangelize the culture around them. They wanted to be obedient to make disciples of all the nations, right, beginning right there in Jerusalem. So that was their focus, right, just like our focus shouldn't be on hate in a world that hates God, our goal should be to take a stand for truth upon the word of God in the confidence of God's power of what he says, and then lovingly be a witness to them, calling them to repentance and faith, and warning them that judgment day is coming and they will not, they will not successfully rebel against God.

Now go back to Psalm 2. So the voice of the rebellious nations is they're raging. They want to tear God's rule off of them. They want to be free, is what they think, but really what we talked about, we talked about slavery a few weeks ago, how sin deceives and they think that casting off the cords of God's rule they'll become independent and free when, in fact, all they'll do is become slaves of sin. They won't really be free. That's a deception of sin but that's, nonetheless, what they think.

We see another voice in verses 4 to 6. We see another voice and that is our Father in heaven. "He who sits in the heavens," he gets really nervous and he wonders if the

nations are going to successfully overthrow his kingdom. No, you know that he sits in the heavens and laughs. Though the world gathers their mighty weapons, though the world can come together and build another tower of Babel, and though the world can come together and build the most powerful weapon, even more powerful than nuclear bombs, even if all that were to come together, none of that is a concern for God. He sits in the heavens and laughs. The psalmist reinforces his sovereignty and let me just read this together.

4 He who sits in the heavens laughs, The Lord scoffs at them. 5 Then He speaks to them in His anger And terrifies them in His fury, saying, 6 "But as for Me, I have installed My King Upon Zion, My holy mountain."

The psalmist reinforces the absolute sovereignty of God by describing him as he who, what? Sits in the heavens and does, what? Laughs. So if you're concerned about something, number 1, you're not going to be sitting, are you, right? So the fact that he's sitting shows that he's entirely unconcerned for his kingdom. That's not in doubt here at all. The other thing that sitting shows is God is pictured, keep in mind God the Father doesn't have a body so this language is poetic language that describes God in language that we can understand, right? So he's described as sitting in the heavens not because he's just unconcerned that the nations are going to overthrow him because they're not, but he is pictured as sitting because he's enthroned in heaven. And where do kings sit? On their throne. Where do they make their judgments? On the throne, right?

So he is sitting in heaven about ready to make a declaration, or in this case we're going to hear what he's going to say in verse 6, but he's saying that from his throne, right? The Lord sits in heaven and laughs. This is a laughter, a mocking laughter, and it's emphasized there in the second phrase, "The Lord scoffs at them." He scoffs at them. Now some of you may wonder, maybe some of you are bothered by the fact that God laughs in a mocking way at his enemies, or that he scoffs at them, but understand, first of all, that God is perfectly righteous so anything God does, even if we have trouble understanding it, is done righteously. Who are we, sinners, to stand in judgment of God and his word? But understand what did the unbelievers do, particularly the rulers who stand against God? They mock God all the time. They scorn God all the time. They laugh in mocking ways at God like they did at Jesus. "Oh, he said," you know as he's on the cross, they said, "Well, he said that he could save people. Why can't he save himself?" They mocked him while he was dying.

So what you see here is God bringing some revenge. Does that bother you that God takes revenge, right? Now keep in mind that you and I are sinful beings and so God tells us not to take revenge. We are not permitted to do that. In Romans 12:17-21 gives us an instruction about not taking revenge for ourselves. Just turn there a moment. I think it's important for us to see this because we need to set these things in our minds when we talk about the nations and those who rage against God. Romans 12 and I'd like to begin reading in verse 17. Romans 12:17, "Never paying back evil for evil to anyone, respecting what is good in the sight of all men, if possible, so far as it depends on you, being at peace with all men, never taking your own revenge, beloved--instead leave room

for the wrath of God. For it is written, 'Vengeance is Mine, I will repay,' says the Lord. 'But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head.' Do not be overcome by evil, but overcome evil with good." So God tells us never to take revenge. Why? Because in our sinfulness we're not going to mete out justice, we're not going to return like an eye-for-an-eye. We're going to go and try to get two eyes for one eye, right? That's the sinful man and so God's saying don't do it. Leave room for the wrath of God, right?

So what we're seeing here with God laughing and scorning them is the wrath of God perfectly poured out upon those who deserve that judgment. So there are some things that you see God doing that we may not do and this is one of those. So God can take revenge and he is doing it. This is a picture of him doing that and notice he says there he laughs and in verse 5 it says he will speak to them in his anger, and this kind of looks at a future judgment, notice the future tense, then he will speak to them in their anger and terrify them in his fury.

Now the Lord is going to bring his judgment and you see it a little bit in the language there. He will speak to them in his anger. Do you know that on every encounter with the person of Jesus like the glorified person of Jesus in the New Testament, that people, even believers and that's really all he appears to, believers, Christians fall on their face as a dead man because they realize that even though they're believers, they're not perfected, there is sin within them, and instantly they realize that they're a sinner in the presence of a holy God and that terrifies them. And do you know what? On all those occasions Jesus says, "Do not be afraid. Do not fear."

What do you think is going to happen when Jesus comes in his anger and when he comes in his fury? It just gives you a little picture of what's going to happen. People are going to melt before him. They won't even offer resistance. I mean, it's sort of like the ridiculous illustration of trying to fly a candle to the sun. It's a silly illustration but long before you could ever reach the sun, the candle is melted and gone. I mean, even we would be, right? I mean, even if humans tried to go to the sun, it would be a suicide mission. You'd be burned up before you ever got there. And that's what's going to happen with God's judgment. It's a good picture of us. God is righteously angry and contrary to what our world will tell you, he's not just angry with sin. He is angry with sin but who brings sin? Who does sin? Who has the heart of a sinner and rebellion against him? It's sinners, people, right?

God is angry with sinners every day and yet in his mercy, his longsuffering, he's holding back his wrath. He is holding back his judgment so that people will hear the message of the gospel, repent of their sins, believe in Christ and be saved and he can adopt them into their family. But judgment day is nonetheless coming and he is going to pour out his wrath upon sin, upon sinners, and look at what he says in verse 6, here's the Lord's pronouncement when the Father speaks and he says, "But as for Me." They want someone else to rule over them but here's my decree, "as for Me, I have installed My King Upon Zion, My holy mountain." Now understand what the Lord is saying here. First of all, God has decreed, whatever God decrees happens, it happens in his timing, and God

has decreed that Jesus Christ is King. Nothing can thwart God's decree and that's why the Psalm opened up, "Why, why do the nations rage?" You cannot defeat God. You cannot overcome him. Whatever he says happens. Why?

"But as for Me, I have installed My King," and it's speaking about the Anointed, it's speaking about Jesus and he says, I have installed My King Upon," where? "Zion, My holy mountain." He could have said in the heavens, "I have installed My King in the heavens and He rules over all." Why does he say Mount Zion? Well, one is because Mount Zion was the location that God chose to reveal himself. It's not really a pretty place. I think one day it will be but right now it's not. It's rocky. It's not even a very beautiful mountain, more like a hill by our standards. Well, in Ohio it might be a mountain, right, but in Colorado it's just going to be a small hill. So God chose a lower mountain to reveal himself, I think because he wanted to be unlike the pagan gods. The pagan gods, you have to go up in the mountains to meet with your god in many cases. God comes down to his people and he chose to reveal himself on Mount Zion which is also Mount Moriah.

So this is the place that God chose to reveal himself on earth. This, beloved, in Psalm 2 is a text you have to wrestle with and you're talking about a future reign of Jesus Christ. Remember we're not just talking about little David. I don't mean that in a derogatory sense or a belittling sense but he's the earthly king. We're talking about Jesus Christ, a descendant of David. He has the right to rule, right, and God says, what? "I have installed My King upon Zion, My holy mountain." So in a sense the Lord is promising that the Lord Jesus is going to rule over earth from Mount Zion, his holy mountain. It's holy because he chose it, right? That's his. That's the place where he chose to reveal himself, where the temple was located and will yet be located. His temple, the temple of his body. So understand the Lord has made, the Lord God our Father has made a declaration as to who will be king.

There's another voice. We've seen, we've heard the voice of the rebellious, of the nations, we've heard the voice of a father, and now we get to hear the voice of the Son himself and this is in verses 7 to 9. Let me read those for you. This is the voice of a Son. "I will surely tell of the decree of Yahweh: He said to Me, 'You are My Son, Today I have begotten You. Ask of Me, and I will surely give the nations as Your inheritance, And the ends of the earth as Your possession. You shall break them with a rod of iron, You shall shatter them like a potter's vessel.'" Here we need to pay attention to who's speaking. I've told you that it's the Son but look at the pronouns, "I will surely tell of the decree of Yahweh," of the Lord, speaking of the Father. "He said to Me, 'You are My Son, Today I have begotten You.'" This is the Son speaking of the Father's declaration. So this is pretty neat because this gives us a little window into an inter-Trinitarian discussion that happened before we were ever around. It happened in eternity past. The Son echoes here what the Father proclaims. I mean, just think about this. What does the Son do? He doesn't turn his focus to the raging nations, he turns his focus to the Father's declaration and he says, "I will surely tell of the decree of the Lord." The anointed one, the one the Father has ordained as King reiterates what the Father has told him. He is basically recommunicating what the Father communicated with him.

Now why does the Son do that? Why does Jesus repeat what the Father told him? Well, there are some important reasons. First, to glorify the Father, to say, "I am coming to do His will." He glorifies the Father by proclaiming the word of the Father, something for us to learn there as well. And in proclaiming the command of the Father, the Son embraces the decree and makes it kind of his own. He commits himself to carry out that plan. When kings were inaugurated, what's one of the things that God commanded them to do and very few of them actually did it? It was that they would make a copy of the word of God for themselves. In other words, they would read it and they would have it. In other words, he's wanting them to commit themselves to obey the word of God, that it would be on their heart and be on their mind. So in a sense this is what Jesus is doing, right? This is, again, before he's incarnate, this is occurring, the conversation occurred long before but now is being revealed to us through the Holy Spirit through the psalmist.

The Son is committing himself to embracing the Father's command, his decree and the Son's reliance upon the decree of Yahweh, the decree of his Father, shows that he did not obtain his position by any kind of self-serving attitude. You know, a lot of leaders like some of the disciples early on, they wanted to be first among the disciples. They wanted to have the first place in the kingdom of God and that's the error of Satan. Satan threw himself forward but here you see Jesus just saying, "I didn't thrust Myself forward. The Father gave Me this. He promised this to Me." So he's showing us that, again, just that he has come to do the Father's will just like he says here when he was on earth as Incarnate Son of God, that his food was to do the will of God and he could say that because he's done that for his entirety in eternity.

So just think about it, application wise just the retelling of the word of God brings the Father glory, right? You are called not to invent the gospel or adjust the gospel or to make the gospel more palatable, you are called just to tell the word of God, just to be an ambassador. Hey, if people reject it, then they reject it. You can pray for them, perhaps the seed of the word of God will as yet have fruition in their lives, but your job is just to communicate what the Father has said, the word of God.

And the Son tells of the Father's decree as something very special. It's hard for us to understand this. He says in verse 7, "This is the decree of Yahweh, the decree of the Father: He said to Me, 'You are My Son, Today I have begotten You. You are My Son.'" Now the imagery here is trying to communicate with us something inherently difficult for us to understand, the relationship between the Father and the Son. Let's say what it's not saying, right? This is not saying that Jesus was created by the Father or that he was birthed by the Father, right? We need to stop thinking biologically when it comes to language like this about the Father and the Son. Why? Because Jesus helped bring creation into being. He's not part of biology except when he became Incarnate, right?

So here we're talking about something that happened long before time began. This is something that I would describe as the doctrine of the eternal generation of the Son. It's almost some people describe it as a contradiction of terms. Eternal, long-lasting generation speaks of almost a moment in time but it speaks not of a moment in time but

of the Son's relationship with the Father, that he comes from the Father but not in a way that causes him to be created in any sense. I talked more about the eternal generation of the Son when I did a series on the Trinity; you can get those messages online and talk more about that. But understand that this is something that this decree was something said or decided in eternity and not in time. It doesn't ultimately, it doesn't refer to his Incarnation, it doesn't refer even to his resurrection, it doesn't refer to his ascension, although all three of those play into him being the Son. So they do have implications but this declaration is a declaration long in the past, not one that's in the future.

You can see that. He said at the end of verse 7, he said, "He said to Me, 'You are My Son, Today I have begotten You.'" That's not he will say. So remember Psalm 2 is long before, thousands of years before Jesus became Incarnate, so this is something in the past and it has to do with Jesus' reigning as King, right? So the fact that he is his Son, right, we can use the analogy of like a father, like a son, a son is going to portray the father, right? In an earthly sense sometimes well, sometimes poorly, right? But in a heavenly sense this is perfect. Jesus perfectly represents the Father and so the Father decrees that the Son will rule for him. You know, a lot of people kind of segregate the Bible or the God of the Bible into like, well, there's the angry God of the Old Testament and then there's the loving God of the New Testament talking about Jesus. But as we're going to see, guess who does the judgment in the future? The Father has given all authority to the Son to exercise judgment. So it's the same God. The God of the New Testament and the God of the Old Testament are one God, okay? One God. Compassionate, loving, flowing with lovingkindness and yet will judge sin. He will not overlook, ultimately overlook sin.

There is a subjugation that Christ, Jesus Christ is going to have over the nations. Look at verse 8. This is the Father talking to the Son relayed to us through the Son, "Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession." This helps us see that that declaration, "You are My Son," is talking about that reigning, right? It's about kingship. It's about rulership.

"Ask of Me," just like really of any loving father who could give anything to his son and could say, "Son, you know, ask me of anything and anything good for you I will give it." God is doing that for his Son. He gives the nations, the nations that rebel, right? So the Father hands the nations the very ends of the earth as your possession. Again, this shouldn't just be interpreted as spiritual language, that the Lord will spiritually, you know, rule over the nations. So this is something, the very ends of the earth have been given to our Lord and to our God to reign over. Now don't misunderstand, Jesus reigns right now from heaven. He is King right now just like he was King when he came as a baby and he lived a perfect life to die for your sins, he died on the cross, he was buried in the grave for three days, he was resurrected, then he ascended on high. He did that all as King and he's King now in heaven. This is speaking about a yet future time when he will reign on earth.

Now the Son will possess all of the ends of the earth, even though the nations rebel, and notice how the Father is going to give the Son all that he needs, and look what he's going to do with them. Verse 9, "You shall break them with a rod of iron, You shall shatter

them like earthenware." This is speaking about a future judgment day. Jesus will break them with a rod of iron. That word "rod" could be translated "a scepter; a kingly scepter." And it's made of iron. And who is he going up against in the poetic language? "You shall break them with a rod of iron, You shall shatter them like earthenware." So I was tempted to bring a clay pot, put it right here, and just let it fall off and it would make a mess but it would help you see how easily it shatters.

So you have an iron, a scepter of iron and clay pots, another imagery just to show the futility of this battle, right? The Lord is going to come and he's going to break them, defeat them, conquer them. He's going to shatter them, right? So there's going to be no resistance against him, none at all. I mean, just look how easily Jesus does this. It's not difficult, right? And we know in Revelation he's going to do this in part by the word of his mouth, just speaking it like he similarly did in creation, speaking it into being.

Now can you imagine Monaco, many of you don't know what Monaco is, Monaco is the second smallest country in the world. It's less than one square mile in size, part of the French Riviera. It has a population of 39,000. Can you imagine Monaco going against France and challenging France and saying, "We're going to conquer you"? France would say, "You're like a flea." They would flick it away, right? That's kind of what is a good illustration of what Jesus is going to do. I mean, even the whole world, all the nations gathered together are nothing compared to his power.

And we see this in other places of Scripture. Note that in Revelation 2:26 and maybe just turn there for there are some other passages I want to show you. I want to turn to the end where God shows us some pictures of what's going to happen. Go to Revelation 2 and I want to pick up in verse 26. Revelation 2:26, "Nevertheless what you have," and this is his message to the church at Thyatira, "Nevertheless what you have, hold fast until I come. And he who overcomes, and he who keeps My deeds until the end, to Him I will give authority over the nations; and He shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father; and I will give him the morning star. He who has an ear, let him hear what the Spirit says to the churches." So what is Jesus doing there? He's saying, "I have received authority to shatter the nations, to break them like potter's ware and I'm going to share it with," whom? "With the church." So the church is going to share in the Lord's reign and rule and even conquering of the nations.

Now I want you to see some other things from Revelation from the end. Go to chapter 12. Look at verses 5 and 6. We don't have time to set too much of the context except this is a prophecy of the Messiah, of the one who of Jesus becoming Incarnate. Verse 5, "And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. Then the woman fled into the wilderness where she had a place prepared by God, so that there she would be nourished for 1,260 days." That woman there is pictured or Israel is pictured as the woman there. It shows you how much Psalm 2 flavors into the end.

Look at Revelation 19 beginning at verse 11. So I need to set a little bit of the context here. In Revelation 19 you're at the end of the tribulation. The nations have rebelled against God. They have come to march against Israel and Israel has finally seen that they crucified their Messiah, repents of their sin, and you see in verse, we'll pick it up in verse 11. "Then I saw heaven opened, and behold, a white horse, and He who sits on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; having a name written on Him which no one knows except Himself, and being clothed with a garment dipped in blood, His name is also called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. And from His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, 'King of Kings, and Lord of Lords.'" At the end of the tribulation Jesus comes back with the church in battle to conquer his enemies and it's not much of a battle, right, that shatter like earthenware, just he speaks with his mouth and they're dead, they're gone. The battle is over.

But that's not the end. For a thousand years the Lord reigns. He reigns on earth as the perfect King and there's a reason for this. The reason is that in order to fulfill prophecy, Jesus the perfect Messiah needs to reign over an earth that still yet has sin to show that he can be sinless and lead his people in righteous triumph even in a world of sin. Now stay with me. Go to verse 20. So for that thousand years Satan is bound but at the end of that thousand years, look at verse 4, "Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and who also had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand. And they came to life and reigned with Christ for a thousand years." So all those that were martyred during the tribulation, they come to life. "The rest of the dead did not come to life," that is, all those that the Lord slaughtered right at the end, and the ones that died during the tribulation that didn't believe in Christ, they died, they don't get resurrected. "The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years." So again you see the emphasis on a thousand years.

Now look at verse 7. "And when the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city." So to understand what's going on there, the nations of the earth rebuild, they regather their strength. They forget what the Lord did a thousand years earlier and they rebel. One last time Satan inspires them to go against the holy city, to go against Christ, have one last crusade against God. And in the description of them it says they surrounded the camp, they were like the sand, the sand of the seashore, that's how numerous the armies were. Now you think weapons nowadays

are powerful, think about what men can do given a thousand years under the reign of Christ to turn and twist that. But notice what happens, "fire came down from heaven and," what? "Devoured them." Gone in an instant, right, and that's the last battle, right? "And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also, and they will be tormented day and night forever and ever."

Verse 11, "Then I saw a great white throne and Him who sits upon it, from whose presence earth and heaven fled away, and no place was found for them. Then I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life. And the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them, and they were judged, every one of them according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire." And the very first thing you read in chapter 21 is, "Then I saw a new heaven and a new earth," for God judged the older. That's when we enter a kingdom where there's no sin, no further rebellion and Christ rules over all.

Now you see the futility of the nations, right, from Psalm 2 and from the book of Revelation. It's futile. It's futile. But God doesn't end there. He doesn't end on a harsh note. Look at verses 10 to 12 and here I believe we're seeing the voice or hearing the voice of the Holy Spirit. Yes, David penned this but he penned it by the inspiration of the Holy Spirit and the Holy Spirit is the one who beckons him, calls people to repent of their sins and come to Christ. Listen to the voice of the Spirit, "So now, O kings, show insight; Take warning, O judges of the earth. Serve Yahweh with fear And rejoice with trembling. Kiss the Son, lest He become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!" Hear what the Holy Spirit is saying. He is calling the kings of the earth, the rulers, and by application every single one of us here on earth today to show insight. Take warning. Don't ignore God's warning. It's going to come. We do not know the time. You may die before then in which case you still need to be prepared, but this judgment day is coming.

Take heed. Show insight. Trust the word of God more than your own intuition is essentially what the Holy Spirit is saying. Serve Yahweh with fear. It's kind of a term we don't like to hear about, fear, but here the term fear is very much connected with worship. This is calling the nations of the earth to serve the Lord, Yahweh, the God, with fear, with reverence and rejoice with trembling. You know, even as we rejoice in our King, we recognize that when we're in the King's presence, the holy God, when you finally see him there's going to be a bit of trembling there. It's going to be joyful trembling. It's going to be trembling because you're in the presence of the holy God, the one who created you, the one who created everything around us.

Again, this is a picture, it's poetic language describing reverence and worship and that leads to its culmination, "Kiss the Son." So the Spirit here is saying this isn't just a kiss of

like compliance, this is an affectionate kiss of submission but an affectionate kiss of worship. So the imagery there would be like of when a king conquered nations, those that weren't killed were often required to come kiss the feet of the king and they were forced to do it. But this is an invitation to come kiss the feet of our Lord, worship him in holiness, worship him in love because, what? The warning is this, "lest He become," what? "Angry." And don't think about this on a human level like, you know, fathers can become angry and then the kids fear them, but the father's wrath is not righteous, often it's unrighteous wrath. The imagery here is a perfect righteousness. The Son one day, his longsuffering is going to be done and that anger is going to be kindled in order for him to pour out the judgment of God upon the earth, and if you don't trust in Jesus Christ as your Lord and Savior, if you don't submit to his rule and his authority and recognize that he died for your sins, and if he died for your sins that your sins are forgiven, but if he didn't die for your sins then you're still under God's wrath. You are still in your sins and if that is the case, when the Lord returns or on the day of your death, you are going to perish just like all those that we read about in Revelation. You're going to perish and you're going to face that judgment, that white throne seat judgment and your name will not be written in the book of life and you will perish. When we use the word "perish," it doesn't mean you go out of existence, this is talking about eternal judgment, right? Eternal judgment forever.

This is serious but the Holy Spirit just doesn't end with that warning, what does he say? "How blessed are those who do," what? "Take refuge in Him." There's that call, "O kings of the earth, exercise discernment." And though the King is angry with you now, if you will take refuge in him, he will not, he will cover you, he will cover your sin and he will not defeat you, he will not conquer you, he will not shatter you like earthenware. Beloved, we have a role in this, right? There are loved ones in your life who have not accepted Christ. They're not interested in Christ. They're just living their lives, they're happy-go-lucky maybe not so happy, but they're not so crushed that they'll turn to God. Take them to Psalm 2 and show them what the future looks like. Call them to exercise loving, to repent of their hatred toward God and show lovingkindness towards God.

There's a beautiful illustration, modern illustration of this and I linked to in the article, it's in the pastor's column. Don't read it now but read it later if you haven't already. Pastor John MacArthur actually wrote an open letter to Governor Gavin Newsom who is the governor of California pleading with him to turn to Christ because Governor Newsom has turned up the wretched heat even using the words of Christ on billboards to support the murder of babies making California a so-called sanctuary city for abortion, the slaughter of the innocents. And MacArthur doesn't go after his politics, he just warns him that the wrath of God is going to be poured out upon him if he does not repent. And it's such a good example for us how we need to on one hand call people to repentance and warn them and plead with them on the other hand, plead with them. And he ends the letter by saying that he and the people of Grace Community Church and people around the nation will be praying for Gavin Newsom. So I would like us to join with them in praying that Governor Newsom would repent of his sins and believe in Christ, turn away from his wicked ways, that his soul is in jeopardy. He is going after God. He is one of those rulers that Psalm 2 talks about that's just raging against God. He's meditated on how

to overthrow God and it's for naught, it's futile, it's vain. And there's many other of our leaders like that today in Washington to even our own state, in Columbus, probably it's our own city who are raging against God and need somebody to tell them of the Lord, to warn them of the impending judgment and to pray for them.

That's our role, beloved. That's our role as ambassadors of Christ, right? Not to slink away and see how easy of a life we can have living a Christian life in fairly comfortable America. Our role is to be ambassadors for Christ wherever God has you and he will strengthen you to do that. He will give you courage to do that and he will bless you, right? Remember his last words here, "How blessed are all those who take refuge in Him!"

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