

# Kiss the Son

Psalm 2

Why are the nations in an uproar  
And the peoples devising a vain thing?  
<sup>2</sup> The kings of the earth take their stand  
And the rulers take counsel together  
Against the LORD and against His Anointed, saying,  
<sup>3</sup> "Let us tear their fetters apart  
And cast away their cords from us!"  
<sup>4</sup> He who sits in the heavens laughs,  
The Lord scoffs at them.  
<sup>5</sup> Then He will speak to them in His anger  
And terrify them in His fury, saying,  
<sup>6</sup> "But as for Me, I have installed My King  
Upon Zion, My holy mountain."  
<sup>7</sup> "I will surely tell of the decree of the LORD:  
He said to Me, 'You are My Son,  
Today I have begotten You.  
<sup>8</sup> 'Ask of Me, and I will surely give the nations as Your inheritance,  
And the very ends of the earth as Your possession.  
<sup>9</sup> You shall break them with a rod of iron,  
You shall shatter them like earthenware."  
<sup>10</sup> Now therefore, O kings, show discernment;  
Take warning, O judges of the earth.  
<sup>11</sup> Worship the LORD with reverence  
And rejoice with trembling.  
<sup>12</sup> Do homage to the Son, that He not become angry, and you perish *in* the way,  
For His wrath may soon be kindled.  
How blessed are all who take refuge in Him!

**Main idea:** Human rebellion will not win. What God decreed, the Son will execute.

## Outline:

- A. The **insurrection** against God (vv.1-3)—the world that hates
- B. The **indignation** of the Lord (vv.4-6)—the throne that consoles
- C. The **inheritance** of the Son (vv.7-9)—the decree that determines
- D. The **invitation** of grace (vv.10-12)—the Gospel that calls

## Introduction:

Thomas Watson is one of Christian history's greatest kept secrets. Although he was one of the most popular preachers in Puritan London in his time, few people today have even heard of him. He once wrote,

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"Self-examination is itself difficult...because it is *actus reflexivus*, a work of self-reflection; it lies most with the heart. It is hard to look inward. External acts of religion are easily performed. To lift up the eye to heaven, to bow the knee to read a prayer, requires no more labor than for a Catholic to count his beads...but reflective acts are the hardest. The eye can see everything but itself. It is easy to spy the faults of others, but hard to find out our own."<sup>1</sup>

In this Psalm, we will be brought, by God's grace, to do the "hard work" of self-examination in four important areas of our lives:

1. God's rule in my life—Have I sought to resist God's rule over my life?
2. God's comfort in my soul—Have I come to know God's comfort under His sovereignty?
3. God's purpose in my plans—Has Christ's mission become a priority in my schedule?
4. God's Son in my heart—Have I truly and savingly come to embrace God's Son?

God's rule. God's comfort. God's purpose. God's Son. The key to understanding this Psalm requires two virtues: *honesty* and *humility*. May God help us to seek His will, His way.

Psalm 2 is rightly called both a *Messianic* psalm and a *prophetic* psalm. By *Messianic*, we mean, it speaks not only *about* the Lord Jesus Christ, but in it, the preincarnate Son, the Lord Jesus Himself, *speaks* (vv.7-9). The actual word "Messiah" is used in verse 2, which speaks of the rebellion of the world's rulers against God's Anointed and of the Father's decree to give Christ dominion over them. By *prophetic*, we mean, these words clearly *anticipate* not only *the present enthronement of Christ* at the right hand of God, but they also speak to *the future return of Christ to the earth* and His glorious enthronement.

Psalm 2 is meant to be a sung so that we hear *four voices* or *four points of view*. Like a picture frame with four sides, the picture set before us is not of some patriarch or saint of old, but rather, it is a picture of *the reign and rule of God's anointed king—the Lord Jesus Christ*.

This psalm has four parts, each with three verses.

- In verses 1-3, we hear **the voice of the nations**, speaking in antagonism against God. Here we will discover *a world that hates*.
- In verses 4-6, we discover **the voice of God the Father**, speaking in tones of derision against those who would destroy His King. Here we will discover *a throne that consoles*.
- In verses 7-9, we hear **the voice of the Messiah**, King Jesus Himself, describing from His perspective what God has been doing in His life. Here we will discover *a decree that determines*.
- In verses 10-12, we hear **the voice of the Psalmist**, like a solo singer, *giving counsel, instruction, and application* to the people of the earth about what they ought to do in response to these voices in this Psalm. Here we will see *a gospel that calls*.

Come now and listen to the beauty of the poetry and the marvel of the musical structure. And let it draw you in mentally and emotionally so that together we might understand something of *the great purpose of God in Jesus Christ for the world* and your life and mine.

<sup>1</sup> Thomas Watson, *Heaven Taken by Storm*, p.31

## Exposition:

### A. The insurrection against God (vv.1-3)—the world that hates

The Psalmist first invites us to listen to the voice of the nations speaking in *antagonism* against the Lord and His appointed King. Notice how he captures the spirit of the nations of men which are represented by their kings and rulers. And the spirit and attitude that he expresses is one of *deep restlessness* and *defiant rebellion*. You can hear it clearly as you trace the verbs.

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Why are the nations in an uproar  
And the peoples devising a vain thing?  
<sup>2</sup> The kings of the earth take their stand  
And the rulers take counsel together  
Against the LORD and against His Anointed, saying,  
<sup>3</sup> "Let us tear their fetters apart  
And cast away their cords from us!

#### 1. What is the world's attitude toward God and His Christ?

It is that of *deep restlessness* and *defiant rebellion*. Listen to the tone of the five verbs which paint the picture. The peoples "**devise**" (*that is, to wickedly and secretly plot*), they take their "**stand**" (*in a defensive fighting position*), they take "**counsel**" together (*enter into a conspiracy together*) against the Lord and His Messiah, they say, "**Let us "tear"** (*to break or destroy by force*) anything and everything that restricts their freedom, and "**cast**" or throw it away from them.

A "**fetter**" was the yoke on the neck of an ox, and the "**cord**" was the rope that held the fetter in place. It was a restraint used on an animal to restrict or confine its movement and freedom, and this is the way the lost world or the unsaved man sees *God's rule over his/her life*. They say, "I want to be free from all moral restraints and constraints from God. Don't tell me what God's will is for the family! Don't tell me what God's will is for the church or my life! Don't tell me what God's will is for my moral life, sexual purity, or salvation!" "It is a chain," they say. And the Hebrew verbs express a *fixed determination to be free from it*—we will break their bands, and we are resolved to do it!

But this metaphor of a fetter is a false delusion. It is Satan's lie—for God's commands are not chains to hold us back from freedom. They are divine conditions to help us to experience God's blessing.

All of this is the Psalmist's way of describing *the global restlessness* and the human race's desire for freedom and independence from God. Mankind, by nature, hates and rebels against the authority of Christ. All of the nations are in a moral revolt. All of humanity is in a cosmic rebellion. The thoughts, the intentions, and the purpose of the heart are in rebellion. This is reality, friend. This is the big-picture view of a lost mankind crying out in defiance against God. Their quest is independence from God and to be free from His sovereign rule.

Is this the secret cry of your heart today, although you sit in the house of the Lord? It is unless you've been born again (*Is.53:6; Rom.3:10; Eph.4:18ff; Rom.8:7*). This is the spirit and attitude that characterizes the lost world—and every plan on the part of lost sinners to overthrow God's reign in their lives is a "**vain**" thing...meaning it is *empty and destined to fail*.

Notice carefully that “**the kings of the earth**” and “**the rulers**” are identified as the arrogant political and national leaders leading this resistance movement. It is true in our day, and it has been true down throughout history. And if you flip back down the corridor of world history, this is proven to be true—from Nimrod to Pharaoh, to Nebuchadnezzar, Antiochus Epiphanes, and Caesar. This rebellion reached its zenith during the days of our Lord when we read of Annas, Caiaphas, the procurator Pontius Pilate, and even Herod, all conspiring to destroy the Lord’s Christ!

Fast forward to the final countdown before the return of Christ, and we see in the 13<sup>th</sup> and 17<sup>th</sup> chapters of the book of Revelation, the kings of the earth coming together to take their stand against the Lord and His Christ. But again, it is all vain!

During some of the most hostile days in church history, ten waves of persecution came against the church to destroy her. The commentator Plumer tells us that,

“Of the thirty Roman emperors, governors of provinces and others in high office, who distinguished themselves by their zeal and bitterness in persecuting the early Christians, one became speedily deranged after some atrocious cruelty, one was slain by his own son, one became blind, the eyes of one started out of his head, one was drowned, one was strangled, one died in a miserable captivity, one fell dead in a manner that will not bear recital, one died of so loathsome [a disease] that several of his physicians were put to death by the stench that filled his room, two committed suicide, a third attempted it but had to call for help to finish the work, five were assassinated by their own people or servants, five others died of the most miserable excruciating deaths, several of them having an untold complications of diseases, and eight were killed in battle, or after being taken prisoner.

Among these was Julian the apostate. In the days of his prosperity, he is said to have pointed his dagger to heaven, defying the Son of God, whom he commonly called the Galilean. But when he was wounded in battle, he saw that it was all over with him, he gathered up his clotted blood and threw it into the air, exclaiming, ‘Thou has conquered, O thou Galilean.’<sup>2</sup>

So it has been throughout all of history. This rebellion and hatred toward the authority of Christ will characterize every age of mankind until Christ comes to bring the final curtain down on world history. This is the world’s attitude toward God and His Christ.

## **2. But why is there this spirit of restlessness, frustration, bitterness, and plotting in every society and in every man?**

The reason that the Psalmist gives us is found at the end of verse 2, “....the peoples....the kings...the rulers take their stand and counsel together...**against the Lord and against His Messiah.**”

Here the Psalmist penetrates to the very heart of what is *rotten* in the story of human history. What is *rotten* in the existence of human beings that causes this insurrection and rebellion? He places the tip of the spear on what is wrong in every human heart. It is this evil desire that revolts “*against the Lord and against His Messiah.*” This is the heart of sin.

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<sup>2</sup> As quoted from Charles Haddon Spurgeon, *Treasury of David*

It came into being in the garden when our first parents rebelled against the Lord (*Rom.5:12*). At the point of conception, the fatal poison and pollution of sin were put into your nature (*Ps.51:5*). From the top of your head to the bottom of your feet, the Bible speaks of the truth of total depravity and radical corruption. It repudiates God's rule in favor of its own. It is the desire to be free from God's control (*Is.53:6*). There is a resistance movement in the heart of every human being. This is why Jesus said, "*you must be born again*" (*John 3:7*). Why born again? Because something went wrong with the first birth. It was marred by sin, and it results in rebellion. Every person enters this world hating God and hating Jesus. Psalm 58:3 says that "*the wicked are estranged from the womb, these who speak lies go astray from birth.*" Joel Beeke says, "true and spiritual taste buds are foreign to us, and evil things are gratifying to us."<sup>3</sup> At the root of all our rebellion, we refuse to believe God, worship God, and take refuge in His Son.

Jesus spoke of this rebellion that represents mankind in the parable of the money usage.

**Luke 19:11-14**—While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.<sup>12</sup> So He said, "A nobleman went to a distant country to receive a kingdom for himself, and *then return*.<sup>13</sup> And he called ten of his slaves, and gave them ten minas and said to them, 'Do business *with this* until I come back.'<sup>14</sup> But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'"

What does it mean to be a sinner? It means to set your heart against God, to willfully disobey God, to fall short of His glory (*Rom.3:23*). Psalm 14:1-3 unpacks the definition clearly.

**Psalm 14:1-3**—The fool has said in his heart, "There is no God."

They are corrupt, they have committed abominable deeds;  
There is no one who does good.

<sup>2</sup> The LORD has looked down from heaven upon the sons of men  
To see if there are any who understand,  
Who seek after God.

<sup>3</sup> They have all turned aside, together they have become corrupt;  
There is no one who does good, not even one.

To be lost and still in a state of separation is seen not only in *what you are against*, but also in *what you are not for*. The lost man or woman is not "FOR" God nor "FOR" Christ. Jesus said, "*He who is not with Me is against Me...*" (*Matt.12:30*). We cannot be neutral. Unbelief is dangerous. The problem is deeply embedded in us (*Jer.17:9*). And coming to church does not remove the rottenness inside. Judas still sat in the back of the congregation. Cain still brought an offering to the place of worship. Being married to a Christian, having friends who are Christian, or being raised in a Christian home does not remove the rottenness! The enmity of the human heart, though hidden at first, always rises higher and higher. First against parental authority, then against spiritual authority, then against governing authority, but all along, it was against *the authority of God and the Lord Jesus Christ*.

WHY do men and women, boys and girls set their hearts against God? This is the reality that grips the Psalmist as he begins. The "**why**" of verse 1 is stated with this implication of *astonishment*. It is meant to carry over to the following clauses. *Why the uproar? Why the devising of a vain thing? Why the vain stand and counsel and desire to be free from and break off God's authority?* He can hardly believe it! It is suicidal to be possessed of such livid rage toward the God who rules!

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<sup>3</sup> Joel Beeke, *Why Do the Nations Rage?*, sermonaudio.com, May 4, 2017

**Application:** Why start here? Well if we are to have a right worldview, we must start here. If we are going to have a right view of God's kingdom, we must first get a right view of the world and of the human condition. If we are going to find the rest of soul, we must understand why Jesus said, "Come unto Me, all who are weary and heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy [kind and gracious] and My burden is light" (Matt.11:28).

Are you running from a Gospel that you have failed to understand? All your rebellion will not succeed. The war is unequal. Rivet, the Old Testament scholar, said, "It is as if a fly should attack an elephant or a man endeavors to snatch the sun from the firmament."<sup>4</sup> It is a vain effort to try to live apart from God's authority. The bad news is that you will continue to try unless God interrupts your blind endeavors. The insurrection of the nations is a picture of the world that hates.

### B. The indignation of the Lord (vv.4-6)—the throne that consoles

We have listened to the antagonistic voice of the nations, but now we hear the voice of God. As we move forward in the Psalm, a more insistent, a more glorious, and a more majestic voice is heard. In many ways, these are some of the most terrifying words in the Bible. The "He" that begins verse 4 refers to God the Father who sits enthroned in heaven.

- <sup>4</sup> He who sits in the heavens laughs,  
The Lord scoffs at them.
- <sup>5</sup> Then He will speak to them in His anger  
And terrify them in His fury, saying,
- <sup>6</sup> "But as for Me, I have installed My King  
Upon Zion, My holy mountain."

Here is God. He "sits" as the Sovereign One. Psalm 103:19 says, "The Lord has established His throne in the heavens, and His sovereignty rules over all." We notice three actions of God in this next section: 1) God laughs (scoffs) in derision, 2) God speaks (terrifies) in displeasure, and 3) God decrees (consecrates) in a declaration that it is forever settled in heaven—Christ is set as the divinely appointed and duly authorized King and Savior of sinners. First, notice,

1. **God laughs.** There are many reasons we laugh. Sometimes, we laugh because things are *flat out humorous* or *funny*. But there is nothing humorous about this scene. There are other times when we laugh because what we are seeing is *utterly ridiculous*.

The laughter we hear is the laughter of *divine derision, mockery, or contempt*. Imagine a little two-year-old boy, shaking his fist in the face of the former heavyweight champion of the world Mike Tyson in his prime. Picture, the foolish little boy saying, "I'm going to knock you out! I'm going to take your title! The belt will be mine!" Tyson would laugh in mockery. Well, how much more does Almighty God laugh when puny men with breath in their nostrils attempt a takeover of His rule? God laughs, but not because He finds anything funny about man's sin. This is anthropomorphic language to show us *how insane, how bizarre, and how utterly ridiculous* this is! The Lord scoffs in derision (Ps.37:13).

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<sup>4</sup> William S. Plumer, *Psalms*, p.41

Do we recognize how small we are in the great theatre of God's world? Do we see how we catch a little virus that we cannot even see, and we are begging for some relief? Or, how a stiff rain comes, and we are running for cover! Or, how a mighty wind blows, and we are coming apart at the seams! And yet, we walk around strutting in pride, boasting of our achievements, admiring ourselves in the mirror, and using God's name and gifts as if they were our own.

2. **God speaks.** The silent contempt of God for those who think they can throw off His reign will continue until the time chosen by God's perfect wisdom and, "**then He will speak to them in His anger.**" To "speak" is to make known His will by His acts. With men, our actions speak louder than our words, but with God, one of His actions revealed in Scripture is that He will speak in His anger. Why would God speak in anger? Aren't people taught that God is a God of love? He is, but the fact remains that the Bible speaks of a God of wrath and anger more than 600 times. It never does so out of some vicious glee that God has. The One who speaks most frequently about hell and God's wrath is the Lord Jesus Christ Himself—the same Lord Jesus who wept over the city of Jerusalem because they would not repent. And it is because man refuses to repent that the Bible says that God is very angry with the wicked or the lost person every day.
  - **Psalm 5:4–5**—For You are not a God who takes pleasure in wickedness;  
No evil dwells with You.  
<sup>5</sup> The boastful shall not stand before Your eyes;  
You hate all who do iniquity.
  - **Psalm 7:11**—God is a righteous judge,  
And a God who has indignation every day.

The "**anger**" here is a strong emotion that is oriented toward someone with whom there is a grievance. The word conveys a word picture of the nostrils or a snort of anger, which means that it will be an anger that is felt. When God lets out His wrath, men are troubled, and even nature is aghast. Mountains are said to "melt" at His presence (*Ps.97:5*). Seas are said to "flee" before Him (*Ps.114:3*).

The Old Testament commentator Plumer said,

"Into the destruction of the wicked enters every element that can heighten their misery....it is just, so they cannot blame another being...it is unnecessary, and might have been avoided if sin had not been loved. It is complete, involving the body and the soul. It is a total destruction. It is hopeless...it comes with surprise...it is eternal—there is no end to it."<sup>5</sup>

3. **God decrees** (consecrates). In response to man's insane attempts to overturn God's eternal plans, the Lord thunders from heaven. There is a contrast drawn between *human decision* and *God's action*. You may see it best by hearing it. Let's place the words of verses 1-3 side-by-side with Yahweh's emphatic words in verse 6.

"Let us take our stand..." and Yahweh says, "But I..."

"Let us take counsel together," and Yahweh says, "But I..."

"Let us tear their fetters apart and cast away their cords from us..." and Yahweh says, "But I..."

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<sup>5</sup> Plumer, *Psalms*, p.42

- <sup>6</sup> “But as for Me, I have installed My King  
Upon Zion, My holy mountain.”

Zion was a little banana-shaped hill in a province called Judah on the southeastern ridge of Jerusalem, but it pointed far beyond that tiny piece of real estate to the place of God’s ruling presence in heaven and on earth (*Heb.12:18-24*). Nothing that man can do can keep Jesus from ascending to the throne of the universe for which God has ordained Him. Why? Because God has spoken. God scoffs in derision, God speaks in displeasure, and God declares: *I have consecrated, appointed, constituted, and I am resolute to enthrone My King, My chosen One, My Anointed Messiah as King, in heaven and on earth.*

Australian missionary Dick McLellan has given us a case in point in his fascinating book, *Warriors of Ethiopia*. He tells of 42 evangelists from the Wolaitta tribe in southwestern Ethiopia who wanted to take the Gospel to other tribes in the Gofa region. These men moved their families to Gofa, rented land, built houses, planted crops, had their new neighbors in, and gossiped the Gospel to them. Some of them received the Savior. Prayer houses were built where they met for fellowship and worship. But too many changes took place: converts no longer went to witchdoctors, no longer paid the priest's tax to the Orthodox priests, and no longer slipped bribes to government officials for needs or favors. So...a police lieutenant arrested the evangelist Atero, chained his wrists together and clamped his ankles together in heavy iron rings so he could only hop but not walk. He paraded Atero in front of the market-day crowd and let it be known that this was what would happen to any who followed the “new religion.” He ordered Atero, “Go back to Wolaitta...and take your Jesus thing with you! We don't want your Jesus here!” Then McLellan says that Atero hopped forward and said, “O Sir, listen. Please listen. I can go, but the Gospel will stay. By the power of God, I planted Jesus in Gofa. He is planted in the hearts and souls of the Gofa people. I can go, but Jesus will stay.”

Do you understand what the missionary is saying? He is saying, *there are some things you can change, but some that you can't—some are irreversible.* “I can go, but Jesus will stay.” Dear friends, God has planted His Son—His kingdom—in the hearts of all who would repent and believe, and no one can do anything about it. *The world may hate, but the throne consoles.* The world crucified Him and said, “Go....and don't come back.” But God raised Him and said, “Jesus will stay.”

**Application:** Dear Christian brother and sister, are you tired of being beaten down by the Christ-rejecting world and Christ-rejecting kids, family members, or co-workers? Don't lose hope; look up to the throne and be consoled by the Father's declaration: Jesus will stay.

Jesus shall reign where'er the sun  
does its successive journeys run;  
his kingdom spread from shore to shore,  
till moons shall wax and wane no more.

To Jesus endless prayer be made,  
and endless praises crown his head;  
his name like sweet perfume shall rise  
with every morning sacrifice.<sup>6</sup>

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<sup>6</sup> Isaac Watts, *Jesus Shall Reign*

A clear shift takes place from *the voice of the nations to the voice of the Father*, and now to *the voice of the Son*. If the voice of the nations is *antagonistic*, and the voice of the Father is *majestic*, then the voice of the Son is *triumphant*.

### C. The inheritance of the Son (vv.7-9)—the decree that determines

- <sup>7</sup> "I will surely tell of the decree of the LORD:  
He said to Me, 'You are My Son,  
Today I have begotten You.  
<sup>8</sup> 'Ask of Me, and I will surely give the nations as Your inheritance,  
And the very ends of the earth as Your possession.  
<sup>9</sup> 'You shall break them with a rod of iron,  
You shall shatter them like earthenware.'"

In verse 7, Yahweh is the emphatic subject of the verb, "**said**"—"He said to Me..." So, there is another speaker in verse 7 that is going to tell us about the "**decree**" (an authoritative rule). It was Yahweh himself who spoke to Me, and the "**Me**" is the anointed King, *the Lord Jesus Christ*. Here is a revelation of the preexistent, preincarnate, Eternal Son—Christ Jesus the Lord. (*John.1:1; 8:58*).

What is significant about these verses is that they are frequently alluded to in the New Testament. Quotations of these verses punctuate the Apostles' preaching and are found throughout the Epistles. For example,

- In Revelation 12:5, when it describes the incarnation of Christ, it does so in term of the One "*who is to rule the nations with a rod of iron.*" That's from Psalm 2.
- When Jesus was baptized in the River Jordan (*Matt.3:17*), you recall a voice was heard from heaven, "*This is My beloved Son, in whom I am well pleased.*" This is from Psalm 2.
- When He was manifested to the disciples on the Mount of Transfiguration (*Matt.17:5*), Peter wanted to foolishly build three tabernacles—one for Moses, one for Elijah, and one for Jesus. But it was the Father who spoke these very words of Psalm 2, "*This is My beloved Son, with whom I am well pleased.*" It is not Moses, Peter. It is not Elijah. It is Jesus. And you must "*listen to Him!*" He is the One spoken of in Psalm 2.
- Evidently, they got it. In Acts 4:24-27, after Peter and John had been released, they shared what had happened with their companions, and together they lifted their voices and spoke of the events of the crucifixion and resurrection as the climax and fulfillment of Psalm 2.

In other words, the rulers of the nations had put Him to death, but God declared to all men, everywhere that, "*This is My Son,*" by raising Him from the grave.

- **Acts 17:30-31**—Therefore having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent,<sup>31</sup> because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.
- **Romans 1:4**—who was declared [*marked out, distinguished from all others*] the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord.

Now let us fast forward to the end of history, and we see the decree of Psalm 2 fulfilled at the return of Christ in Revelation 19:11ff. His advent, His armies, His authority, and His avenging are revealed.

<sup>11</sup> And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war [for his bride]. <sup>12</sup> His eyes are a flame of fire [passion and zeal], and on His head are many diadems [the crown of heaven, earth, principalities and powers, the church—for He is the King the saints, the King heaven, earth, angels and men]; and He has a name written on Him which no one knows except Himself. <sup>13</sup> He is clothed with a robe dipped in blood, and His name is called The Word of God. <sup>14</sup> And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. <sup>15</sup> 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. <sup>16</sup> And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.”

10

This is why Paul declares in Philippians 2:10-11,

<sup>10</sup> ...at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth,  
<sup>11</sup> and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

The chant of the universe on that day will be JESUS IS LORD! JESUS IS LORD! JESUS IS LORD!

Now there are three keynotes in this decree about the Messiah's reign that you must not miss.

1. The first is **the legitimacy of His rule**—“*You are My Son, today I have begotten You.*” (v.7) Yahweh has appointed Him to rule and *installed* Him. The Father *set, placed, inducted, appointed, selected, and consecrated* Christ to this office as Savior and Lord. He is not Lord by democratic vote, nor denomination of men, but by divine decree. The word “**begotten**” in verse 7 is equivalent to “*installed*. What is the point? Jesus is the rightful King.
2. The second is **the scope of His rule**—“*Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession*” (v.8). The “**nations**” refer to Gentile believers from every political and territorial affiliation and ethnicity. They will be given to Jesus. They were *elected* by the Father in eternity past (*John 6:37, 39; 17:2, 24*). They will come to Jesus in time by faith and become His own *possession* (bride) to love and cherish and to be *transformed* into His very likeness. But the scope of His rule involves not only a people, but also the planet (*Ps.24:7*). The “**very ends of the earth**” tell us that His rule will be an international, world-wide, global, cosmic kingdom. In other words, it all belongs to Jesus.
3. The third is **the force of His rule**—“*You shall break them with a rod of iron, you shall shatter them like earthenware.*” (v.9). Now, you might have been just beginning to warm up to Jesus, and now we read about this viciousness. Why is Jesus breaking and destroying people? How does this fit with the Jesus who gives His life as a substitution for sinners?

You must understand verse 9 in light of verse 3. When the time comes to fully enforce His kingly rule, Christ will not be welcomed with open arms. He comes to a God-hating, Christ-hating, Christ-defying world. The kingdom of the Lord does not come because the world *welcomes* His reign, but it comes because *Christ imposes His reign* by force on rebellious people. The picture of Christ shattering people like “**earthenware**” does not suggest that people have *little value*, but rather, *a frail nature*, as opposers of Christ. You will not be able to resist the strong Christ!

So, this is the picture: Christ is *the legitimate King* (v.7), with *worldwide sway* (v.8), who will establish *His kingdom with overwhelming force* (v.9).

**Application:** So what? The newspaper tycoon William Randolph Hearst had a strict rule that all his guests had to abide by: never mention death in Mr. Hearst presence. Somehow this man thought that by banning conversation about death, he could avoid it. But the Bible declares, "*It is appointed for men to die once and after this comes judgment*" (*Heb.9:27*). But, "*Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him*" (*Heb.9:28*).

This is the decree that controls and determines all of history. Now, what will you do with Jesus?

The voice of the nations, the voice of the Father, the voice of the Son, and now the single voice of the Psalmist is heard, as the voice of a solo singer, singing gently. He surprisingly speaks words of counsel and instruction. He does not speak with red-hot words of vitriolic, blistering passion. He pleads with love and compassion. He urges us to respond to...

#### D. The invitation of grace (vv.10-12)—the Gospel that calls

<sup>10</sup> Now [adverb denoting urge necessity—*2 Cor.6:2*] therefore, O kings, show discernment; Take warning, O judges of the earth.

<sup>11</sup> Worship the LORD with reverence  
And rejoice with trembling.

<sup>12</sup> Do homage to the Son, that He not become angry, and you perish *in the way*,  
For His wrath may soon be kindled.  
How blessed are all who take refuge in Him!

Before the great day of judgment comes, there is a day where the door of grace is open. Four words of counsel and instruction are given.

1. **Be wise**—"O kings, show discernment;" See things in their true perspective! Come to your senses. It is a death wish to think that you can throw off God's authority in your life.
2. **Be warned**—"Take warning, O judges of the earth." Settle out of court. You do not want to meet God without an Advocate. (*1 John 2:1-2*)
3. **Serve the Lord**—"Worship the Lord with reverence and rejoice with trembling." You will only do this when the scales are removed from your eyes, and you see that in the presence of God, *a Savior has come, suffered, and defeated sin, death, and the devil* for sinners such as we are. And the kind of worship that reveals that your heart has been born again is the worship that finds its *greatest pleasure* in God while submitting its *deepest reverence* to Him. This worship "**trembles**" because your whole life has been *shaken* or disrupted by the grace that God has provided in Jesus Christ.
4. **Kiss the Son**—"Do homage to the Son, that He not become angry, and you perish in the way, for His wrath may soon be kindled." In John 5:23, Jesus said, "...he who does not honor the Son does not honor the Father who sent Him." How do you honor the Son? *Kiss Him*. It is common in many cultures today to kiss someone. There are all sorts of patterns when you greet each other. Some kiss *once*, some kiss the *air*, some the *cheek*, some kiss on the *lips*, some kiss *twice*, some even kiss *three times*. But here, "**kiss**" is not just a greeting. It is not just a sign of affection. In the original language, it is clearly a sign of *submission*. It is a bowing before an object of worship.

Today, we would say, "bow down..." However, the Psalmist calls us to bow more than our knee but to bow down in our hearts, because Jesus is Lord. And if you don't, you will perish when His wrath is kindled just a little bit. Come kiss, come bow, come submit—He will turn no kissing, bowing, submitting sinner away! Make Him your own. Embrace the Son. See His beauty. See His majesty. See His glory. See how lovely Jesus is. How do you bow? How do you kiss? How do you submit? These are all synonyms for "believing and trusting in the Son."

## Conclusion:

12

To take refuge means to trust. And to trust means to lean into an object of trust. It means to throw your full weight upon Jesus, and this is what it means to *believe*. To lean wholly. Trust completely. Surrender and submission to Christ do not lead to bondage, but *freedom, security, and salvation*. Blessed is the man...blessed is the family...blessed is the church that takes refuge in Him.

There is a little scene in C.S. Lewis', *The Lion, the Witch, and the Wardrobe* where Lucy discovers that Aslan—the great lion-Savior of the Land of Narnia, for whom people are waiting and longing—is actually a lion. She is struck with amazement, horror, and fear. Then she says,

"Aslan is a lion; I'd thought he was a man....is he-quite safe? I shall feel rather nervous about meeting a lion..." And Mr. Tumnus says, "Who said anything about safe? Of course, he isn't safe. But he's good. He's the King, I tell you."

This is what the Psalmist tells us about Christ. He is the King. *"How blessed are those who take refuge in Him."* Are you still running from Christ and doing your own thing where there is no salvation, no hope, no refuge, and no future? Be wise. Be warned. Serve the Lord. Kiss the Son.

People and realms of every tongue  
dwell on his love with sweetest song;  
and infant voices shall proclaim  
their early blessings on his name.

Blessings abound where'er he reigns;  
all prisoners leap and loose their chains;  
the weary find eternal rest,  
and all who suffer want are blest.

Let every creature rise and bring  
honors peculiar to our King;  
angels descend with songs again,  
and earth repeat the loud amen!<sup>7</sup>

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<sup>7</sup> Isaac Watts, *Jesus Shall Reign*

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