

# Overcoming our Resistance to the Lordship of Jesus

Psalm 2:1-12

November 20, 2011

- 1 Why do the nations conspire  
and the peoples plot in vain?
- 2 The kings of the earth take their stand  
and the rulers gather together  
against the LORD  
and against his Anointed One.
- 3 "Let us break their chains," they say,  
"and throw off their fetters."
- 4 The One enthroned in heaven laughs;  
the Lord scoffs at them.
- 5 Then he rebukes them in his anger  
and terrifies them in his wrath, saying,
- 6 "I have installed my King  
on Zion, my holy hill."
- 7 I will proclaim the decree of the LORD:  
  
He said to me, "You are my Son;  
today I have become your Father.
- 8 Ask of me,  
and I will make the nations your inheritance,  
the ends of the earth your possession.
- 9 You will rule them with an iron scepter;  
you will dash them to pieces like pottery."
- 10 Therefore, you kings, be wise;  
be warned, you rulers of the earth.
- 11 Serve the LORD with fear  
and rejoice with trembling.
- 12 Kiss the Son, lest he be angry  
and you be destroyed in your way,  
for his wrath can flare up in a moment.  
Blessed are all who take refuge in him. <sup>1</sup>

Psalm 2

<sup>1</sup>The Holy Bible: New International Version. 1996, c1984. Grand Rapids: Zondervan.

## 1. Stance of the Nations

Verses 1-3

*"Let us break their chains," they say, "and throw off their fetters."* Verse 3

### A. Conspire

What are they spending their time thinking about?

**Meditate** הָגָה (*hā-gā(h)*) a rare verb used only 25 times in the OT. It has a wide range of meanings from: **growl**, i.e., the sound of a lion, **meditate**, ponder, give serious thought possibly even speaking in low tones reviewing the material to speak, to think and so decide a course of action, to **decide**. It is the identical word used in Psalm 1:2 'on his Law he meditates day and night'. The psalmist is intentional about word choice. The placement of individual psalms in relation to each other and in the entire psalters shows inspired design.

The sense of the question is 'why bother?'

† What kinds of things fill your thinking? Thoughts about how to get nearer to God or thoughts about how to avoid him?

### B. Stance against God and the Anointed One

Challenging a new leader

Leadership proofs/tests

Joshua (3,4,5), Saul (1 Samuel 9, 11),

David (1 Samuel 16:13; 17), Rehoboam (1 Kings 12:1-17),

Elisha (2 Kings 2:8-13)

**Anointed One** in Hebrew is מָשִׁיחַ (*mā-šīḥ*) messiah, which in Greek 'messiah/anointed' one is Χριστός (*Christos*) where we get the word/name Christ. To acclaim Jesus as Christ we affirm he is messiah and anointed of God.

† Check the ultimate king in Luke 1:31-33. The last king of Judah was deposed in 586 bc and there was never another until...

### C. Freedom from God

Deny his existence, Reject God. Reject his ability.

† How have you attempted to be free of God?

## 2. Stance of the LORD

Verses 4-6

*I have installed my King on Zion, my holy hill.* Verse 6

### A. You've got to be joking

God does not cater to, acknowledge or negotiate with rebels

### B. The King of my choosing

This Psalm was used when subsequent kings were enthroned  
Jesus is that ultimate king Acts 4:23-31

† How does Jesus fit as God's perfect choice for king?

### 3. Stance of the King

Verses 7-9

*He said to me, "You are my Son; today I have become your Father." Verse 7*

#### A. Proclamation

This wording is based in 2 Samuel 7 with the promise to David

✠ This is a common theme in Hebrews 1:5; 5:5

#### B. Prayer

Ask of me – God provides even for the king

#### C. Pottery

Iron Scepter – symbol of strong, decisive rule

✠ Look at Revelation 2:26–27; 6:10; 19:15 and note the iron scepter language used here.

### 4. Stance of the Wise

Verses 10-12

*Serve the LORD with fear and rejoice with trembling. Verse 11*

#### A. Be Wise

Warning is issued – what are they not supposed to do?

#### B. Serve

How easy is it for a king to serve a king?

How easy is it for 'individuals' to serve the King?

#### C. Kiss

**KISS** קָשַׁף (*nā-šāq*) An uncommon verb used 35 times in the OT. It typically means to kiss, as a gesture of affection and to signify a mutual relationship. Typically anyone who is granted intimate access to be able to kiss is likely someone who is trusted. Perhaps we should think of the kiss more like the European sort of greeting. It can mean submit. In rare cases can refer to equipping with weaponry (the noun form of this verb is about weapons not kisses).

There is some history of this 1 Kings 19:18; Hosea 13:2

An act of devotion/worship Luke 7:36-47

An act of betrayal Matthew 26:48,49; Mark 14:44,45; Luke 22:47,48

An act of acceptance and community Acts 20:37; Romans 16:16

How do you declare your allegiance to the Son? Titus 3:3-8

*There is no refuge from him, only in him.*

Dereke Kidner

## Background Information Arrangement of the Psalms:

As we have the psalms today there are 150 arranged into five volumes (books). They are not evenly divided. Some of the reasons for how they are arranged are not completely understood. However as we regain our appreciation for the sophistication of the poetry there are many observations have been made and are being made on the overall structure and arrangement of the psalms in relation to each other.

Book 1: Psalms 1-41	41 Psalms and about 21 pages
Book 2: Psalms 42-72	31 Psalms about 16 pages
Book 3: Psalms 73-89	17 Psalms about 10 pages
Book 4: Psalms 90-106	17 Psalms about 10 pages
Book 5: Psalms 107-150	44 Psalms about 20 pages

The life of a Psalm:

Phase 1 Typically a psalm would be composed by someone like David, Asaph or the Sons of Korah. Part of the writing includes the inspiration that God provides with the intention He has that it be included as part of the Bible.

Phase 2 Various psalms were collected over time and used in worship especially relating to the temple. It is here God's people recognized and appreciated not just the nice poetry but the inspired nature of the writing.

Phase 3 There is some pattern in the collection process around authorship. Each of the first four books ends with a doxology which indicates the conclusion of that book. Book 1 is typically Davidic authored psalms, The sons of Korah begin book 2, Asaph is dominant in book 3. There is some logic around the style of the psalms. 3-6 and 19-24 for example are 'mizmor' and 56-60 are 'mitkam', 120-134 are songs of ascent which were intended for use by pilgrims travelling to Jerusalem for religious festivals. Book 2 uses the name 'God' more frequently than 'LORD'. Statistical analysis essentially shows an inversion compared to books 1, 3-5. Book 4 has several psalms that deal with the enthronement of the King. Typically the psalms in book 4 appear to written in the time of exile (586-516bc), Book 5 ends with 5 psalms highly focused on praise. The more scholars look for patterns and thoughtfulness the more they discover. The Psalms were not just slapped together but there were careful, intelligent, loving, literate and inspired hands at work.

Phase 4 The final shaping of the 150 psalms may have been among the last Old Testament books to be finalized. That the book of Psalms was compiled from the contributions of inspired authors over many generations is not problematic. It speaks to the presence and engagement of God over time with his people and his Spirit at work in many lives to bring us Scripture. Many of the musical/poetic terms like 'gittith' or 'maskil' or even the tunes to which they are to be sung or read are unclear. There is no need to doubt them. In fact their preservation speaks to a high respect for the content as even the parts that are not well understood are preserved. Even the fine print, uncertain Hebrew words, pre-scripts and sub-scripts provide valuable and trustworthy information where they are understood.