

Series: Christ in the OT

Text: Psalm 2

Message #14

KISS THE SON

Introduction

1. A few months ago we began our study together considering the conversation between the disciples on the road to Emmaus and the resurrected Jesus, though they did not know to whom they were talking until Jesus was revealed to them later. The intriguing verse that gave birth to this series of messages was Luke 24:27, *And beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself.*"
2. That verse started us on a journey through the OT, looking for Jesus. Already we have seen Him as the bread of heaven and the water from the rock in the wilderness and as the cornerstone and the angel of the Lord. Early on we visited some of the Psalms like 22 and 23 and 24 as Jesus showed Himself as the Shepherd of His people. Today we return to the Psalms to consider God's revelation of the Son to the nations. Please open your Bibles to Psalm 2. What we unpack here is powerful but not necessarily pretty. It shows us a side of Jesus that we have not considered in any real detail in this series.
3. The essence of the text before us is this: **In spite of men's continual attempts to resist God's authority, the Lord has established His Son as Lord over all and calls sinners everywhere to come and embrace Christ now before His wrath is unleashed.**
4. Obviously there is here specific application for those who remain outside the faith, but there are also significant points of application for those of us who are in Christ Jesus. I will make an effort to point out some of those as we go. (The main points of the outline were borrowed from commentator Steven Lawson in the Holman Commentary Series on *Psalms 1-75*).

I. THE INSURRECTION AGAINST GOD (1-3)

- A. The fury of the rebellion (1) – Psalm 2 begins with the astonishment of the writer at the futile attempts of the nations to rebel against God. The author (according to Acts 4 is David) laments, "Why?" That question is answered in the next verse. They are against the Lord and have taken up counsel together on ways to overthrow God's sovereign rule. Spurgeon said, "We have, in these first three verses, a description of the hatred of

human nature against the Christ of God." Though there is no lack of passion behind the rebellion, the results will prove to be **empty**. The rebellion will come to **nothing**! The people really do plot **in vain**. From the beginning, Adam and Eve rebelled against God in a selfish attempt to gain their freedom from the prohibition of God. (We hate being told what we cannot do). Sadly, what they thought would set them free only condemned them to a lifetime of slavery! And not only were they affected, but also the whole world was pushed into the worst kind of slavery – a slavery of the soul, resulting in eternal condemnation! What Adam and Eve and everyone since have failed to understand is that freedom without authority is anarchy (everyone does what is right in their own eyes – thus nobody is really free). Authority without freedom is slavery. But true freedom is **liberty under authority**. Only under God's authority is there true freedom. God offers this true freedom, but people reject it! It is the height of vanity to think that man can be free without God!

- B. The focus of the rebellion (2) We now shift from the nations and the peoples, to the kings and world rulers. They have, throughout history, taken their stand against the Lord and counseled among themselves how to overthrow God! There are OT pictures along the way that demonstrate such behavior. Perhaps as good an illustration as any is the Tower of Babel. To rebel against God's authority always brings confusion, hardship and more severe slavery.
- C. The features of the rebellion (3) – The desire for freedom from all religious restraints along with the desire for freedom to pursue self-instituted, self-indulgent goals, fuels the rebellion. (Note the quote from Acts 4:23-31. The early church saw this psalm as the record of the conspiracy of Herod and Pontius Pilate, along with the Gentiles and the Jews against Jesus. But they also saw this text as the revelation of the outworking of God's sovereign plan of redemption. We would do well to see this in the same way). So there is the first scene – on earth the kings and the people plotting a rebellion against God. As bizarre as that sounds, that is an accurate picture of unredeemed people today. Scene two switches to heaven and God Himself becomes the speaker.

II. THE INDIGNATION OF GOD (4-6) – Notice the contrast with the first three verses.

- A. God's laughter is that of derision and mockery. "Then" (v. 5) speaks of God as having reached the end of His mercy. That is not a word you want to hear! Contrary to what

we may think and even have heard others teach, God's mercy is not infinite. There is a point when God's mercy gives way to God's righteous wrath.

- B. Samples of that toward which God laughs – Diocletian (A. D. 245-313) believed he had essentially extinguished the name of Christianity. As he extended the Roman empire westward into Spain, he erected two monuments proclaiming on the first monument:

Diocletian Jovian Maximian Herculeus Caesares Augusti for having extended the Roman Empire in the east and the west and for having extinguished the name of Christians who brought the Republic to ruin, and on the second:

Diocletian Jovian Maximian Herculeus Caesares Augusti for having everywhere abolished the superstition of Christ for having extended the worship of the gods.

There is the fist in the air, but it only brings the laughter of God. (Diocletian can only be found in the history books; Jesus is the living Lord of all!)

- C. A historical record of God's response (From William S. Plumer as quoted by Spurgeon in Boice, *Psalms, Volume 1*, p. 25) *Of 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 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 because they could not abide the stench that filled the 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 the most miserable and excruciating deaths, several of them having an untold complication of diseases, and eight were killed in battle, or after being taken prisoners. 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 who he commonly called the Galilean. But when he was wounded in battle, he saw that all was over with him, and he gathered up his clotted blood and threw it into the air, exclaiming, "Thou hast conquered, O thou Galilean."*
- D. That scornful laughter of God turns to fury as God speaks in wrath against the rebels and establishes His sovereign King. He will speak to them in a language they can

understand! The establishment of Jesus as King is on Zion "My holy Hill." This likely has dual reference to the heavenly city as well as the earthly Jerusalem. In each, the Lord Jesus is established!

III. THE INTENTION OF GOD (7-9) He is proclaimed as Lord and He will rule!

- A. His right to the throne (7). See Acts 13:33 - ***This he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "You are my Son, today I have begotten you."*** So, this declarative act was fulfilled in Christ's resurrection. Note also Hebrews 1:5 - ***For to which of the angels did God ever say, "You are my Son, today I have begotten you"? Or again, "I will be to him a father, and he shall be to me a son"?*** and 5:5 ***So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you."***

The pronouncements in reference to Jesus as the Son and as the begotten are not references to any creation or beginning, but of the incarnation and the resurrection. What the Father planned and purposed in eternity past, the Son would proclaim and perform in time and history – carried out into eternity.

- B. His resources for the throne (8) We should compare with Revelation 5:11-14 ***Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!" And the four living creatures said, "Amen!" and the elders fell down and worshiped..*** Because of Christ's submission to and fulfillment of the Father's will, God will bestow on His Son a rich legacy which includes a vast inheritance that is being progressively realized (as more and more embrace Him as Lord) and will be fully transferred as He returns in power and great glory to be acknowledged by all!

- C. His rule from the throne (9) Notice the sternness and the intensity and finality of His judgment. Pictured here is the absolute sovereignty of God and the inherent weakness and worthlessness of man. Notice Revelation 19:15 in final fulfillment of His sovereign reign - ***From his mouth comes a sharp sword with which to strike down the***

nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. All that the Psalmist has recorded establishes God as the sovereign of all the universe and Jesus as the anointed King. What remains for all who hear the psalm is a response – what are we going to do about the truth to which we have been exposed? The final stanza is the invitation.

IV. THE INVITATION OF GOD (10-12) Whether this is the voice of the psalmist or the Holy Spirit, this final speaker extends God's invitation and warning. This must be considered.

- A. The call for obedience and submission – there are really only two possible responses, either to rebel or to serve. Not to serve is to rebel. To rebel results in the wrath of God; to serve opens the way to enjoy the happiness of His blessing. In the words of the Psalmist, “Kiss the Son!” We “Kiss the Son” when we bow to His will and His way. We “Kiss the Son” when we willingly submit to His authority by recognizing His Lordship over us. We “Kiss the Son” when we love Him more than we love ourselves and the cheap substitutes we so often think will satisfy, but only leave us more hungry and thirsty.
- B. The promise of happiness – as Psalm 1 begins, so Psalm 2 ends. These two psalms are God's introduction to true happiness. There is strong evidence that at one time they were joined together as one psalm. The way of sinners in chapter 1 is carried to its logical conclusion in the cosmic revolt of the nations in chapter 2. The truly righteous man in Psalm 1 is presented explicitly as God's Son in chapter 2. All who do not bend the knee to God's Son will be forced to bend the knee to God's King.

CONCLUSION

1. Perhaps James Boice captured the appropriate conclusion as well as anyone. Here is his response: *What does this gentle, loving, and tender voice call on these rebellious human beings to do? A number of things: to be wise, to be warned, to serve the Lord with fear, to rejoice with trembling (vv. 10-11). But chiefly they are to “kiss the Son” in grateful, loving submission. That is what these rulers will not do, of course. It is why they are in danger of a final, fierce destruction. Make sure you are not among them. The rulers of the world rage against Christ. But why should you? The hands he holds forth for you to kiss are the hands that were pierced by nails when he was crucified in your place. One day he is coming as the great judge of all. On that day the wicked will be punished, but today is the day of his grace. He invites you to come to him. The final verse says, “Blessed are all who take refuge in him.” It is a reminder that the only*

refuge from the wrath of God is God's mercy unfolded at the cross of Jesus Christ.

2. In history we learn that in A.D. 360 Flavius Claudius Julianus ascended the throne as Caesar of Rome and reinstated pagan worship after it had been abolished under the reign of Constantine. Persecution against Christians once again heated up. In an attempt to entertain some friends the emperor taunted a believer named Agaton by asking him some questions with reference to so many Christians being put to death. "How is your carpenter of Nazareth? Is he finding work these days?" Without hesitation, the believer replied, "He is perhaps taking time away from building mansions for the faithful, to build a coffin for your empire."
3. Kingdoms have come and gone, but His kingdom has not nor ever will fail! God the Father has established His Son, the Lord Jesus Christ, on His holy Hill in Zion. He will rule!
4. I close with a great warning passage from the letter to the Hebrews (12:25-29). May we listen carefully and respond appropriately. ***See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heavens." This phrase, "Yet once more," indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire.***
5. ***Kiss the Son, lest he be angry, and you perish in the way for his wrath is quickly kindled. Blessed are all who take refuge in him.***

