

An Introduction to the Psalms: Psalm 2--“God’s King Will Be Victorious”

--CEFC 1/9/22

The writer of 1 Kings uses seven verses¹ to describe the two bronze pillars
that Solomon was to construct to stand
at the entrance of the temple in Jerusalem.

[project image of Solomon’s temple]

Each was to be 27 feet high and 18 feet in circumference.

They were each to have capitals of cast bronze over seven feet high at the top,
with a lattice network of chains
and rows of pomegranates.

These pillars were even given names—

The one to the south he named Jakin and the one to the north Boaz.

The divine architect no doubt wanted to impress the worshippers
with the majesty of the sacred temple they were about to enter. /

As I mentioned last week,
many students of the Bible have suggested that Psalms 1 & 2
function like those two pillars.

They stand at the entrance of the biblical collection
of the 150 poetic writings known as the book of Psalms, or the Psalter,

¹ 1 Kings 7:15-22.

and they introduce the reader to the great themes they are about to explore
as they enter into these sacred writings.

[take down image]

I am devoting the first two weeks of this year
to an exposition of these two opening psalms
as a way to encourage us all to dig deeper into the psalter
as a rich resource for our spiritual growth. /

Psalm 1 affirms the fundamental conviction that **God blesses the righteous
and he curses the wicked—**

This truth is foundational,
for it affirms that the God of the Bible is a moral God, a holy God,
a God who establishes,
and who ultimately judges,
what is good and what is evil
in the world he has made.

We live in a moral universe—
a universe in which what is right in the sight of God is rewarded.
What God declares to be good is also good for us.
Psalm 1 declares that the good life is a godly life

This needs to be affirmed and believed.

For as we read in Hebrews,

**“without faith it is impossible to please God,
because anyone who comes to him must believe that he exists
and that he rewards those who earnestly seek him” (Heb. 11:6).**

Psalm 1 sets forth this fundamental article of faith,

and we must hold firm to this conviction,

for there will be times when what we see and what we experience in life
will call this truth into question.

And we see that very questioning quite often in the psalms themselves.

The righteous don't always get their reward.

But if this truth is denied,

if God is not good,

and if his ways are not good for us,

then we are lost at sea with no north star to guide us.

We have no objective standard by which to assess how we are meant to live.

We become captive to our own desires and nothing more.

Our whole society devolves into a chaotic struggle for power,

with every person doing what is right in their own eyes.

Psalm 1 declares that the blessing of God

falls on those who delight in his law

and who walk in the wisdom of his ways.

Whatever they do prospers.

We turn this morning to Psalm 2,

and here we move from a theme of wisdom

to one of authority.

The Lord is presented as a great King.

He is, as in v. 2, "**the One enthroned in heaven.**"

God is King—he reigns over his creation.

That is another one of those fundamental biblical affirmations.

The Lord rules over all;

he is the sovereign Creator and Sustainer of the cosmos—

How can we conceive of him in any other way?

God's kingship is affirmed throughout the Psalms—

Psa. 10:16—"The LORD is King for ever and ever;"

Psa. 47:2—"For the LORD Most High is awesome,
the great King over all the earth."

Psa. 95:3—"For the LORD is the great God,
the great King above all gods."

Ps. 99:1-3—"The Lord reigns, let the nations tremble;
he sits enthroned between the cherubim, let the earth shake."

Psa. 145:1—"I will exalt you, my God the King;
I will praise your name for ever and ever. . . .

13 Your kingdom is an everlasting kingdom,
and your dominion endures through all generations."

God reigns—

he reigns from his throne in heaven.

But when he created the world,
he appointed the first human beings—
Adam and Eve—as his image—
to exercise his rule over his good world
as his representative.

But they failed in that role,
rebellious against God's rule in their lives,
and chaos and violence reigned instead.

Then, as a part of the unfolding of his redeeming purpose,
the Lord chose to exercise his rule through his people Israel.
He gave them his law,
and they were to be a royal priesthood displaying God's rule to the nations.

The Lord would reign from the temple in Jerusalem, from Mt. Zion.

But the people of Israel were a rebellious people—
they rejected God as their King and asked for a human king instead.

The Lord granted their request,
but then the Lord made a covenant with King David,
and the kingship of God was closely identified with David and his offspring—
the earthly king in Israel.

The Davidic king was “**God's anointed**”—his ḥayyil or messiah.

It seems to follow naturally that the entire cosmos
should be included in the scope of the kingdom of God.

But the odd thing is--it isn't.

The kingdom of God is not coextensive with the world.

God reigns, he rules,

but God's kingdom on earth is found only where that rule is accepted and obeyed.

And whereas Psalm 1 assumes that some people will not submit to God—

referred to as the wicked, the sinners, the mockers,

now in Psalm 2 that category is broadened and expounded—

Psa. 2:1—"Why do the nations conspire

and the peoples plot in vain?

2 The kings of the earth rise up

and the rulers band together

against the LORD and against his anointed,

saying,

3 "Let us break their chains

and throw off their shackles."

Israel's role—and the role of the Davidic king—

was to extend the rule of God to the whole world.

But our psalm declares that **the nations**—represented by their kings and rulers—

they are in rebellion against the Lord.

They conspire,

they are stirred up,

they are enraged at the divine King

and his earthly representative.

They form an unholy alliance against him.

Instead of trusting in the goodness and wisdom of God's rule,

they see it as an oppressive captivity—

nothing but chains and shackles to be broken and cast off. /

The nations in rebellion—it's a typical picture,
characteristic of fallen humanity.

For we, too, were by nature a part of that rebellion against the rule of God. /

But what folly it is—this rebellion against the Lord and his anointed.

“**Why?**” the psalmist asks,

**“Why do the nations conspire
and the peoples plot in vain?”**

“Why would anyone resist God’s good rule?”

Do you really think your rebellion can be successful?

Do you think it will result in your flourishing?”

No! It is “**in vain**,” we read.

It is empty, worthless, fruitless.

Human sin is like that—it is always foolish.

It leads to heartache and loneliness—

for sin ultimately separates us—

it separates from one another

and it separates us from the God who created us.

But the nations and the peoples have entered into the madness of rebellion against God.

And by having this psalm follow Psalm 1,

we as readers are relieved of any naïve notion that living a godly life

will always be smooth sailing,

a walk in the park.

There will be those who oppose God and his anointed king.

And that opposition will surely affect us.

That opposition is a major theme in the Psalms—

the word “enemy[ies]” occurs almost 100 times.

In Ps. 17 David prays for deliverance

“from the wicked who are out to destroy me,

from my mortal enemies who surround me” (17:9).

That beloved Psalm 23 refers to the good Shepherd

who **“prepares a table before me**

in the presence of my enemies” (v. 5).

And Psa. 25:19—**“See how numerous are my enemies**

and how fiercely they hate me!”

And I could go on and on—enemies pop up everywhere—

It’s almost like you’re playing *Call of Duty* on Xbox.

Sometimes David prays for deliverance from his enemies,

and sometimes he praises God for that deliverance.

But it clear, David the king, that man after God’s own heart—

he encounters fierce opposition.

In fact, that opposition finds its most heartbreaking form in the very next psalm—Psalm 3,

with its heading: *“A psalm of David.*

When he fled from his son Absalom.”

This refers, of course, to that coup in which

Absalom tries to take the throne away from his own father.

That psalm begins:

“LORD, how many are my foes!

How many rise up against me!

Many are saying of me,

“God will not deliver him.”

But you, LORD, are a shield around me,

my glory, the One who lifts my head high.

I call out to the LORD,

and he answers me from his holy mountain” (3:1-4). /

Yes, the Lord and his anointed king will be opposed.

“The kings of the earth rise up

and the rulers band together

against the LORD and against his anointed, saying,

“Let us break their chains

and throw off their shackles.”

Psalm 2 affirms that God’s king and God’s people encounter opposition.

So should we be surprised when the world is hostile toward Christians?

We shouldn’t be—

This psalm depicts the reality of a fallen world—

a world that has turned its back on its Creator.

Look at the way Jesus was treated—

should we expect any better?

We must take this into account

when we try to imagine the prosperity of the righteous that Psalm 1 promises.

But as we get back to this psalm,

we see that though it affirms that God's people will be opposed,

it also affirms that God's purposes will prevail.

How does the Lord respond to these plots of the nations?

to these rebels against his authority?

v. 4—"The One enthroned in heaven laughs;"

This great rebellion of the nations—it's is a joke to him.

I am reminded of the time President Reagan sent the U.S. Marines

to invade the Caribbean island of Granada.

It was hardly a fair fight!

"Let us break their chains

and throw off their shackles," they say.

But the Lord just "scoffs at them"—

Who do they think they are—these petty potentates?

They are nothing compared to the Creator of the universe,

the One who set the stars in place.

There is no question about who will have the last word.

We see the same theme in Ps. 37—

"The wicked plot against the righteous

and gnash their teeth at them;

but the Lord laughs at the wicked,

for he knows their day is coming” (37:12-13).

“Their day is coming”—

Martin Luther King once said that “the arc of history bends toward justice.”

I don’t know if it bends that way,

but I know it will end that way—

for the Lord God himself will see that it does.

We don’t know when that day will be, but God does,

and we must believe that it will come,

for the Lord “**knows their day is coming.**”

Ps. 2:5-- “[The Lord] rebukes them in his anger

and terrifies them in his wrath,”—these are the ultimate realities.

And the Lord says in v. 6,

“I [and the word is emphatic here]

I myself have installed my king

on Zion, my holy mountain.”

As if to say, “And what are you going to do about it?”

You see, the Lord had made a covenant promise with King David,

after David declared his desire to build a house, that is, a temple, for the Lord.

The Lord turned the tables—

he would make a house, that is, a royal dynasty, for David.

In 2 Sam. 7, the Lord said to David,

“I will raise up your offspring to succeed you,

your own flesh and blood,

and I will establish his kingdom.

**He is the one who will build a house for my Name,
and I will establish the throne of his kingdom forever.**

I will be his father, and he will be my son” (7:12-14).

The Lord said to David,

**“Your house and your kingdom will endure forever before me;
your throne will be established forever” (7:16).**

This is the purpose of God—

to install an earthy king to mediate his good and just rule among the nations,
and nothing will be able to overcome it.

Despite all opposition,

God’s purpose will prevail.

To think otherwise is just laughable.

That covenant promise is then picked up by David himself in our psalm—

as he says in v. 7—**“I will proclaim the LORD’s decree:**

**He said to me, “You are my son;
today I have become your father.”**

These words recall what Moses once said to the Pharaoh of Egypt—

“This is what the LORD says:

**Israel is my firstborn son,
and I told you, “Let my son go, so he may worship me.”**

**But you refused to let him go;
so I will kill your firstborn son.” (Ex. 4:22-23).**

Just as the Lord had called Israel his “son” (Exod. 4:22),

so here that title of great honor is given to Israel’s king,

who embodies the nation.

And we can imagine these words being spoken at the coronation

of every new king in Israel.

“Ask me,” the Lord says to his anointed king, his messiah--

“Ask me, and I will make the nations your inheritance,

the ends of the earth your possession.

You will break them with a rod of iron; [or “an iron scepter”]

you will dash them to pieces like pottery.”

God’s anointed king will extend God’s kingdom over all the earth;

no one will be able to resist his rule.

Justice will be established;

God’s anointed king, his messianic king, will reign over the nations. /

Though we often read the psalms as very personal prayers of David,

we need to understand this broader context.

David the psalmist is the king of Israel—he is God’s anointed.

His battles are not just his own individual struggles,

for he represents his people, the nation

Israel.

The fate of the people is linked to that of the king—

his defeat is their defeat;

his victory is their victory.

It's that way with your favorite football team, isn't it.

And keep in mind, as you read the Psalms,

that Israel represents the Lord their God—they are his people.

So when the psalmists face shame and abuse

and pray for God's deliverance and vindication

they are also praying that the Lord will defend his name,

and his honor, in the world.

And Psalm 2 affirms that God's Messianic King will be victorious.

He will rule over the nations.

But what happened?

Israel was defeated by their enemies—

first the northern kingdom by the Assyrians,

and then Judah in the south by the Babylonians,

and the Davidic king was deposed and exiled.

The royal rule of this earthly king came to an end.

What were the people to make of the Lord's decree, his covenant with David?

This is something a number of the psalms grapple with.

I think of Psalm 89, for example.

The Psalmist begins with words of praise--

Ps. 89:1--"I will sing of the LORD's great love forever;

with my mouth I will make your faithfulness known through all generations.

2 I will declare that your love stands firm forever,

that you established your faithfulness in heaven itself.”

The psalmist then refers to this Davidic promise—

3 “[Lord,] You said, "I have made a covenant with my chosen one,
I have sworn to David my servant,
4 `I will establish your line forever
and make your throne firm through all generations.”

The Lord then speaks in the first person--

"I have exalted a young man from among the people.
I have found David my servant;
with my sacred oil I have anointed him.
My hand will sustain him;
surely my arm will strengthen him. . . .
I will crush his foes before him and strike down his adversaries.
My faithful love will be with him,
and through my name his horn will be exalted.
I will set his hand over the sea, his right hand over the rivers.
He will call out to me, `You are my Father, my God, the Rock, my Savior.'
I will also appoint him my firstborn,
the most exalted of the kings of the earth.
I will maintain my love to him forever,
and my covenant with him will never fail.
I will establish his line forever, his throne as long as the heavens endure."

v. 34 --"I will not violate my covenant or alter what my lips have uttered.

35 Once for all, I have sworn by my holiness-- and I will not lie to David--

**36 that his line will continue forever and his throne endure before me like the sun;
37 it will be established forever like the moon, the faithful witness in the sky."**

Though David's sons may falter,
here the Lord promises that he will not forsake his servant David
and will establish his royal dynasty forever.

Psalm 89 appears to be a wonderful psalm of praise,
but then something happens as you move to v. 38.

The psalmist looks around at the world
and sees that something is wrong with this picture.
He uses language that suggests that he was living during the time of the Exile,
when the Babylonians had conquered Jerusalem,
and leveled the royal palace and the holy temple
and deposed the Davidic king from his throne.
Israel as a nation was no more--
God's promises to David appeared to be broken.

What's going on here?

And notice, the psalmist doesn't address God as if all of this were out of his hands,
and there was nothing he could do about it.

No, the psalmist assumes that the work of the Babylonians
was, in fact, God's work--
after all, he was the master of the universe.

Look at vv. 38ff--

38 But you [Lord] have rejected, you have spurned,

you have been very angry with your anointed one.

39 You have renounced the covenant with your servant

and have defiled his crown in the dust.

40 You have broken through all his walls and reduced his strongholds to ruins. . . .

42 You have exalted the right hand of his foes;

you have made all his enemies rejoice.

43 You have turned back the edge of his sword

and have not supported him in battle.

44 You have put an end to his splendor and cast his throne to the ground.

45 You have cut short the days of his youth;

you have covered him with a mantle of shame."

"This is what you have done, Lord!"

The first word of promise in the previous section

has given way to a word of accusation.

These circumstances have called into question the very character of God.

The psalmist then makes his questions known--

v.46--"How long, O LORD? Will you hide yourself forever?

How long will your wrath burn like fire?"

v. 49--"O Lord, where is your former great love,

which in your faithfulness you swore to David?"

You can sense the doubt, the uncertainty, the confusion—

the psalms are nothing if not honest about real human experience

in this fallen world.

The psalms ask the very questions we all ask at times--

Is God good?

Is he really for us?

Will he be faithful to his promise?

Can he be trusted?

It's not just the skeptic who asks those questions.

They are asked by all of us,

and they must be answered by each of us--every day.

So what are we to do?

We can do what the psalmist does--

and that is simply to hold on to God, despite the questions and the doubts.

We see that he does that, first, in the fact that he brings his questions to God--

and he refers to him as "**the LORD**", Yahweh--

using that covenant name of God.

And then we see his determination to hold on to God in faith

in that this psalm ends with a final word of faith and affirmation--

v. 52--"**Praise be to the LORD forever! Amen and Amen.**"

The Psalms display a defiant faith—one not afraid to wrestle with God. /

Ps. 2:8--"**Ask me, and I will make the nations your inheritance,**

the ends of the earth your possession.”

Psalm 2 makes a promise concerning his anointed King

that God’s people will struggle to hold on to—

and we will share in that same struggle.

Our psalm ends with a word of warning—

v. 10—“Therefore, you kings, be wise;

be warned, you rulers of the earth.

Serve the LORD with fear

and celebrate his rule with trembling.”--

God’s rule is good—it should be celebrated as a cause of joy—

but that joy must come with “**fear and trembling**”—

it must include a due reverence for his honor and glory.

“Kiss his son—

[that is, give him your loyalty

and bow before him in humble submission

as God's representative]

or he will be angry

and your way will lead to your destruction,”

This the warning that comes to all.

For as Jesus said, “**Whoever does not honor the Son,**

does not honor the Father who sent him” (Jn. 5:23; cf. 3:36).

In the end, there will be no room in God’s kingdom

for those who refuse loyalty to the King. /

And our Psalm ends where Psalm 1 began, with a word of blessing—
serving to tie these two psalms together--

“Blessed are all who take refuge in him.”

God’s anointed king—his Messiah—

is a source of security, peace, and joy.

Blessed are those who put their trust in him.

This is Psalm 2,

and there is so much about this psalm that leads us

into the great themes of the Psalter.

It alerts us, first of all, to the fact that **the godly can expect opposition**—

God’s blessing of the righteous will not be without its trials and challenges.

Enemies of God and his people abound in the world.

And at times they will even seem to triumph.

The psalmists are often in deep despair as they look at their situation—

and they cry out to the Lord for deliverance,

even as they express their faith in the promise

that the Lord will be their refuge and their Redeemer. /

This psalm also introduces us to **the Lord’s covenant commitment to his people Israel,**

and especially to his anointed Davidic king.

We must read the Psalms with this in mind—

In these poetic prayers,

David is not just dealing with his own personal life,

but his life as Israel's king.

He is the representative of God and his people in the world.

The king's fate determines the fate of his people./

And when you put these two themes together

the Psalms declare that God's king, his anointed Messiah, will suffer.

And this is what Jesus recognized when he read the Psalms.

The Psalms were Jesus' prayer book.

And he saw himself in the words of the psalmists.

He knew himself to be that anointed King—

He was born in Bethlehem of the line of David.

His heavenly Father spoke to him at his baptism by John

words from this Psalm—

“You are my Son, whom I love” he declared,

“in you I am well pleased” (Mk 1:11 par)./

Jesus used the words of Ps. 110 to confound his opponents,

and indirectly to point to himself as King David's greater son.

In that psalm, David says, **“The Lord said to my Lord:**

“Sit at my right hand

until I put your enemies under your feet” ’ (Ps. 110:1).

And Jesus asked them, **“If then David calls him ‘Lord,’**

how can he be his son?” (Matt. 22:42-46)./

And Jesus uttered the opening words of Ps. 22 when he hung on the cross—

“My God, my God, why have you forsaken me?” /

The Jews read these Psalms and saw only words of triumph and victory for the Messiah.

They thought that when he came, he would destroy their Roman enemies.

So Jesus' humble life as a carpenter's son,

and his ministry as an itinerant preacher of the coming kingdom,

and finally, his death on a Roman cross—

that made no sense to them.

It didn't fit their conception of God's Messiah.

And when he was crucified,

even Jesus' closest followers were at a loss to grasp what God was up to.

But after his resurrection,

Jesus appeared to the Apostles, and he told them,

“This is what I told you while I was still with you:

Everything must be fulfilled that is written about me in the Law of Moses,

the Prophets and the Psalms.”

Then he opened their minds so they could understand the Scriptures.

He told them, “This is what is written:

The Messiah will suffer and rise from the dead on the third day,

and repentance for the forgiveness of sins will be preached in his name

to all nations, beginning at Jerusalem” (Lk. 24:42-46).

Jesus “opened their minds so they could understand the Scriptures.”

The Apostles could now read these Psalms

in the light of what God had accomplished in Jesus.

These psalms point to him—

He is that true Son crowned as King by his heavenly Father,

He is the true representative of the people of God.

He is King David's greater Son.

Like King David, he would be opposed, he would suffer,

but he would be vindicated,

and his kingdom will never end.

We see that way of understanding the Psalms

in the passage we read earlier from Act 4—

after Peter and John went back to the disciples of Jesus

after being miraculously rescued from prison.

The believers praised God,

and they prayed, using the first two verses of Psalm 2.

They saw in Herod and Pilate

the rulers of the nations who rage and plot

against the Lord and his anointed.

They believed that what these rulers did in killing Jesus

was only what God's power and will

had decided beforehand should happen (Acts 4:28).

These persecuted believers found courage in the affirmation of this psalm

that the Lord would give victory to his Messiah,

and so they continued to speak the word of the gospel with boldness

despite the opposition.

Don't we need that same encouragement if we are to remain faithful?

For the nations remain in rebellion against the Lord and his Messiah. /

But reading these psalms through the lens of Jesus Christ

changes our understanding of them in another way.

How are we to think of all the language about “**enemies**”?

The Jews expected a Messiah who would overthrow their enemies.

They thought that their great enemy was the political and military power of Rome.

But Jesus looked deeper than that—

Israel’s real enemy was not the Romans;

No, their real enemy was the power of sin and death—

it was an enemy personally represented by Satan, the devil.

He was the strongman who had to be bound

if his possessions were to be plundered.

It was he who deceived the nations and who continues to do so.

It was he who embodied the forces of evil that had come into the world

and which had corrupted every human institution

and every human heart.

That’s the enemy we should now think of when we read these Psalms;

and when the psalmists call upon the Lord to destroy them,

it is the devil and his demonic minions,

and it is the power of sin and death,

that we should think of (1 Pet. 5:8).

For, as Paul writes, “**our struggle is not against flesh and blood,**

but against the rulers, against the authorities,

against the powers of this dark world
and against the spiritual forces of evil in the heavenly realms.”

As Jesus taught us, we are to love our human enemies,

for Jesus has come to bring a day of salvation.

By destroying the work of the devil (Heb. 2:14; 1 Jn. 3:8),

and by dying as an atoning sacrifice for sin,

Jesus came to offer a divine amnesty—

a forgiveness of all wrongs,

a day of reconciliation with the divine King

whom we have so brazenly rebelled against.

Jesus the Messiah has come.

As Paul proclaimed in the synagogue in Pisidia Antioch—

“We tell you the good news:

What God promised our ancestors

he has fulfilled for us, their children,

by raising up Jesus.

As it is written in the second Psalm:

“You are my son;

today I have become your father” (Acts 12:32-33).

“Therefore, my friends, I want you to know that through Jesus

the forgiveness of sins is proclaimed to you.

Through him everyone who believes is set free from every sin, . . .” (13:38-39).

“everyone who believes”—

That’s how the Messiah’s victory over the sin and death become ours—

through faith—putting our trust in him.

As the last verse of our Psalm declares—

“Blessed are all who take refuge in him.”

This is how the Lord is making the nations his inheritance

and the ends of the earth his possession.

Not through some political or military power play,

but through the simple proclamation of the gospel to all the world—

so that people from every tribe and tongue

and every people and nation may bow before God’s King—

by believing in him so that they may be saved.

That’s how the kingdom of God will expand in the world.

This salvation is not something we achieve for ourselves—

No, it is God’s gift to us—it is by grace.

The Messiah’s victory is your victory if you are a member of his people—

if you declare him to be your King.

You must,

for this offer of amnesty has an expiration date—

for the fullness of Psalm 2 is still to come—

when this anointed King, the Messiah, the Christ,

will display his glorious splendor to all.

It’s what John saw in his heavenly vision in the book of Revelation:

“I saw heaven standing open and there before me was a white horse,

whose rider is called Faithful and True.

With justice he judges and wages war.

His eyes are like blazing fire, and on his head are many crowns.

He has a name written on him that no one knows but he himself.
He is dressed in a robe dipped in blood,
and his name is the Word of God.
The armies of heaven were following him,
riding on white horses and dressed in fine linen, white and clean.
Coming out of his mouth is a sharp sword with which to strike down the nations.
“He will rule them with an iron scepter [a “rod of iron”—Ps. 2:9].”
He treads the winepress of the fury of the wrath of God Almighty.
On his robe and on his thigh he has this name written:
KING OF KINGS AND LORD OF LORDS” (Rev. 19:11-16).

God will be opposed,
but God’s Messiah will be victorious—
and his resurrection is proof of it,
and one day that victory will be complete,
and it will be seen by all the world.

The Psalms bring us into the real world—
a world in which God will reward the righteous
and he will curse the wicked—
In the Psalms we enter a world in which his rule is rejected,
but in which his purposes will prevail.
For the Lord laughs as the rulers of the nations—for he knows their day will come.
For he has appointed his king on Zion—
and he will reign.
That king is Jesus—

“We tell you the good news:

What God promised our ancestors

he has fulfilled for us, their children,

by raising up Jesus.”

And he now calls everyone everywhere to turn to him in faith.

“Blessed are all who take refuge in him.”

Prayer—

Our Father in heaven,

may your kingdom come, your will be done, on earth as it is in heaven.

Closing Song: Worship Christ the Risen King

Benediction:

2Tim. 4:18 The Lord will rescue me from every evil attack

and will bring me safely to his heavenly kingdom.

To him be glory for ever and ever. Amen.

Jan. 9, 2022

An Introduction to the Psalms: Psalm 2--“God’s King Will Be Victorious”

Psalms 1 & 2 form a gateway into the entire collection of 150 psalms, setting forth their great themes. As we consider Psalm 2 this morning, may we get a better appreciation of God’s rule through his appointed Davidic king, which points us to that King of kings, Jesus Christ.

I. The Nations in Rebellion (vv.1-3)

God’s people will be opposed.

II. The Lord in Control (vv. 4-6)

God’s purposes will prevail.

III. God's Anointed King Assured of Victory (vv.7-9)

God’s Messiah will reign.

IV. A Warning and a Promise (vv. 10-12)

We face wrath or blessing.

Reading Israel's Psalms as Christians

Luke 24:44

Sermon Response:

**An Introduction to the Psalms:
Psalm 2--“God’s King Will Be Victorious”**

- What comes to mind when you think of God as “King”? Power? Authority? Majesty? How do you think the Bible wants us to think of God as King?

- How does Ps. 2:1-3 describe the world we live in? Why do the nations behave this way? What does this tell us about what to expect in our world?

- How should v. 4 be an encouragement to us? What pretensions of the ungodly do you think the Lord is laughing at today?

- How is our reading of a psalm changed when we understand David as the king of Israel?

- How is the character of God tied up with the royal line of David? How does Ps. 2 shape the way we read the Psalms?

- How do the Psalms point us to Jesus—his death, his resurrection, and his coming glory?