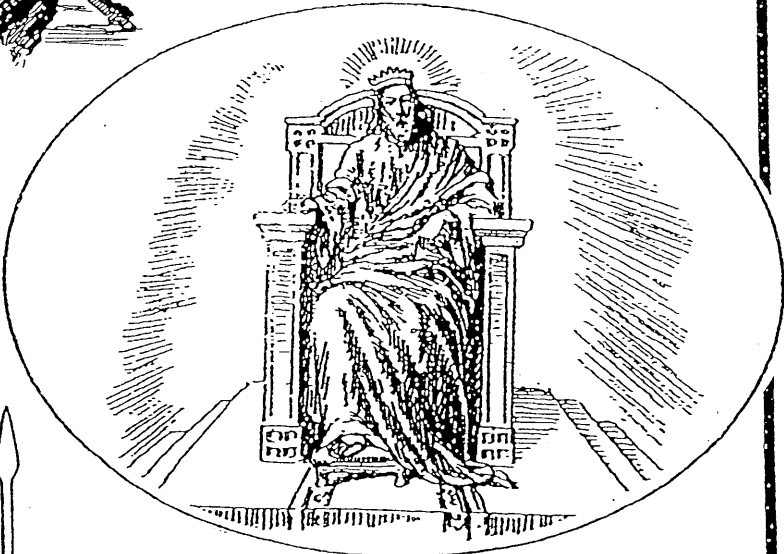


**Psalm 2 - The Coronation of Christ:  
Rebellion, Enthronement and Redemption**

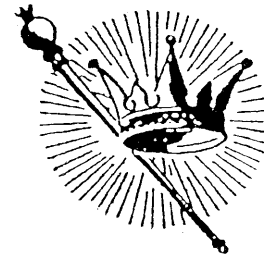


## PSALM 2 – THE CORONATION OF CHRIST:

### Rebellion, Enthronement and Redemption

#### 1A. The Rebellion of the People: 1-3

- 1b. The futility of the rage: 1
- 2b. The focus of the rebellion: 2
- 3b. The firmness of the rebels: 3
  - 1c. Dissolving every legal restraint:
  - 2c. Discarding every moral restraint:



Some expositors discern **four voices** in Psalm 2, that of the nations (1-3), the Father (4-6), the Son (7-9) and the Holy Spirit (10-12).  
The dramatic scene shifts from **earth** (1-3) to **heaven** (4-7) and then back to **earth** (8-12).

#### 2A. The Rejoinder of the Potentate: 4-5

- 1b. God sits --DISPLEASURE:
- 2b. God laughs --DERISION:
- 3b. God speaks --DOOM:
- 4b. God vexes --DESTRUCTION: (v. 9)

#### 3A. The Resolve of the King: 6-7

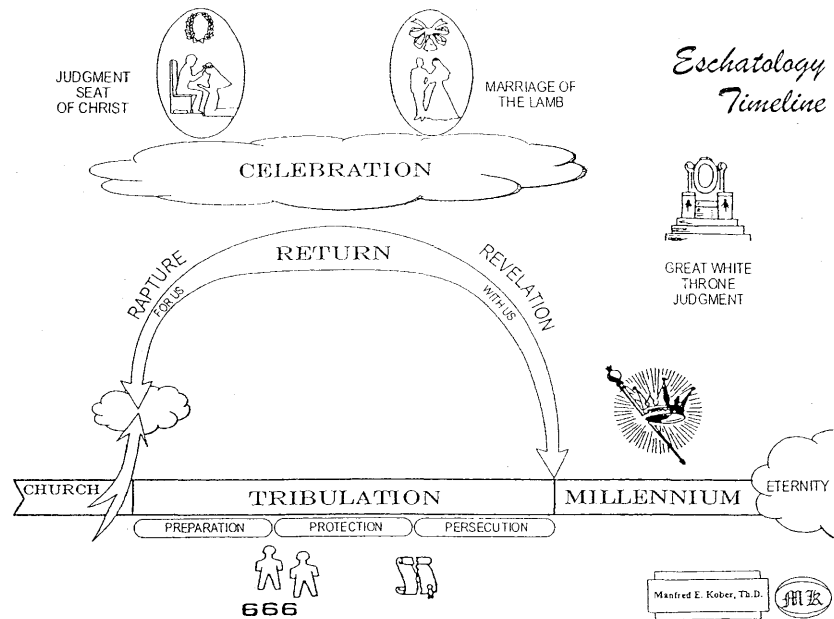
- 1b. The installation of the King: the climax of this coronation or enthronement psalm
  - 1c. The person: Jesus Christ—"my king"
  - 2c. The place: Jerusalem—"holy hill of Zion" (2. Sam. 2:7)
- 1b. The issuing of a decree:
  - 1c. The introduction of the divine Son: "Thou art my Son"  
Christ's eternal sonship is implied; it is attested in His incarnation, resurrection and ascension. Incarnational sonship—that Christ became a son at His birth-- is a gross theological error..
  - 2c. The installation of the divine Sovereign: "This day have I begotten thee"  
The begetting is a reference to the eternal generation of the Son. At His resurrection Christ was official recognize as the Son (Act 13:33).

#### 4A. The Recitation of the Divine Purpose: 8-9

1b. The Son's dominion over the earth: 8

1c. The time of the events:

The messianic rule will commence soon after the Second Advent, an event precipitated not by a world-wide conversion but by universal rebellion culminating in the campaign of Armageddon.



1d. Its postmillennial interpretation:

Verse 8: "Ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession."

Totally torn out of its context, this verse is frequently interpreted as a missionary text or a description of the eventual conversion of the world.

1e. Its songs:

--"*O Master let me walk with thee*"

"In hope that sends a shining ray  
far down the future's broadening way"

--"*Lead on, o King eternal*"

"With deeds of love and mercy  
the heavenly kingdom come"

--"*We've a story to tell to the nations*"

"For the darkness shall turn to dawning,  
and the dawning to noonday bright;  
and Christ's great kingdom shall come to earth,  
the kingdom of love and light."

2e. Its sermons:  
Prior to the horrors of World War I, many sermons extolled the progress of mankind religiously and socially. The world was said to get better every day in every way.

2d. Its proper meaning:

1e. Theological context:

2e. Eschatological context:

3e. Textual context:

2c. The truth of the events:

2b. The Son's sovereignty in judging:

1c. The request of the potentate:

2c. The rule over the peoples:

3c. The reign over the planet:

3b. The sinner's suffering in judgment: 9

1c. The symbolism:

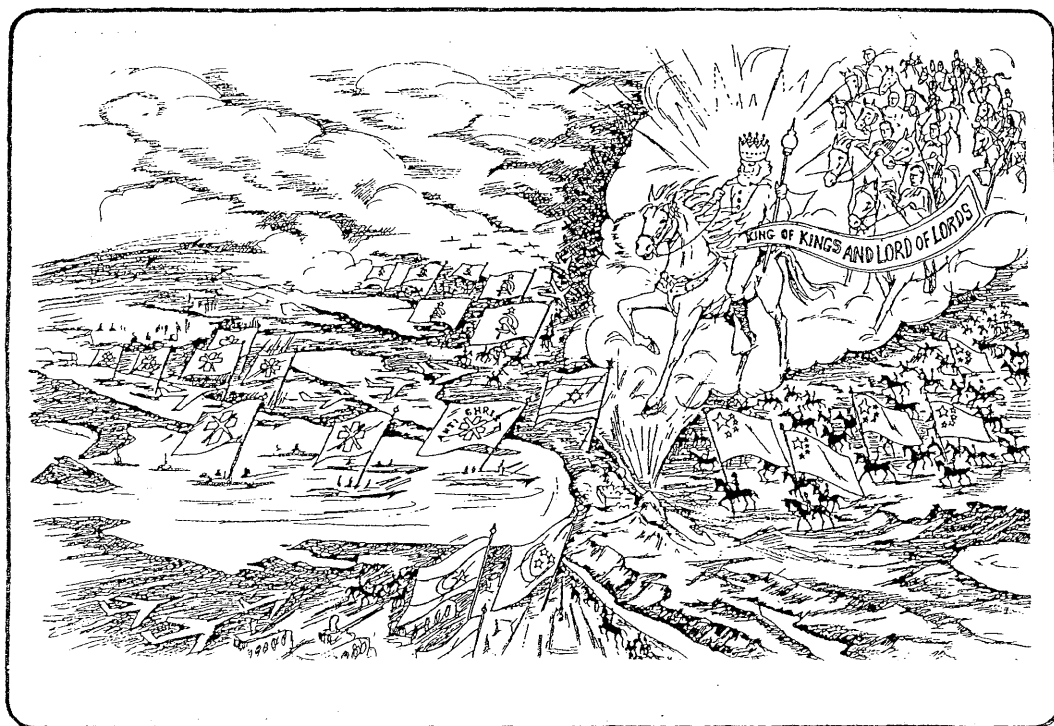
1d. Rod of iron:

2d. Potter's vessel:

2c. The severity:

1d. Christ will rule with a rod of iron: Rev. 12:5; 19:15

2d. Christians will join in that rule: Rev. 2:27; 1 Cor. 6:2-3



## 5A. The Response of the Princes: 10-12

- 1b. Commendable attitude:
- 1c. Teachableness of the leaders:
- 2c. Trembling at God's holiness:
- 3c. Trust in God's salvation:  
"Trust" is the characteristic OT word for the NT words "faith" and "believe."
- 2b. Crucial alternative:
- 1c. Positively:
- 1d. Serving the exalted sovereign:
- 2d. Prostrate before the eternal potentate:  
"Kissing" the son is an act of submissive homage (1. Kg. 19:20; Hos. 13:2)
- 2c. Negatively:
- 1d. Inciting the sovereign's anger
- 2d. Incurring the son's wrath:



## 6A. The Relevancy of the Passage:

- 1b. Important principles from the passage:
- 1c. The wicked will be judged:
- 2c. God will triumph:
- 3c. Christ will ultimately rule over the earth:
- 4c. The invitation to salvation is valid:
- 5c. The Jews have no excuse:  
Even the Old Testament clearly speaks of God's Son who deserves to be worshipped. The alternative is that of placing one's trust in Him or of perishing.
- 2b. Invaluable practicality of the passage:
- 1c. The apologetic value: Our Jewish friends need to realize that God has a Son, who is the Messiah
- 2c. The evangelistic value: Those who place their trust in God's Son are safe.
- 3c. The eschatological value: The time will come when mankind's longing for peace and righteousness will be satisfied.



3602. «Und nun, ihr Erdenkönige, seid klug, laßt euch erziehen, ihr Richter der Erde!  
Dient Jahwe in Furcht, küßt zitternd seine Füße...  
Glücklich sind alle, die bei ihm Schutz suchen!» (2,10f).

## Psalm 2- KJV

Why do the heathen rage, and the people imagine a vain thing?

**2** The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

**3** Let us break their bands asunder, and cast away their cords from us.

**4** He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

**5** Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

**6** Yet have I set my king upon my holy hill of Zion.

**7** I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

**8** Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

**9** Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

**10** Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

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

**12** Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Psalm 2- *Isaac Watts*

Why did the Jews proclaim their rage?  
The Romans, why their swords employ?  
Against the Lord their powers engage,  
His dear Anointed to destroy?

**2** 'Come, let us break his bands,' say they  
'This man shall never give us laws.'  
--And thus they cast his yoke away  
And nail'd the Monarch to the cross.

**3** But God, who high in glory reigns,  
Laughs at their pride, their rage controls;  
He'll vex their heart with inward pains,  
And speak in thunder to their souls.

**4** 'I will maintain the King I made  
'On Zion's everlasting hill;  
'My hand shall bring him from the dead  
'And he shall stand your sovereign still.'

**5** (His wondrous rising from the earth  
Makes his eternal Godhead known,  
The Lord declares his heav'nly birth;  
'This day have I begot my Son.

**6** 'Ascend, my Son, to my right hand,  
'There thou shalt ask, and I'll bestow,  
'The utmost bounds of heathen lands.  
'To thee the northern isles shall bow.'

**7** But nations that resist his grace,  
Will fall beneath his iron stroke;  
His rod will crush his foes with ease,  
As potter's earthen ware is broke.

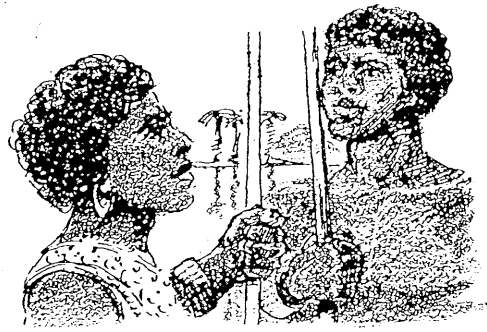
**8** Now, ye who sit on earthly thrones  
Be wise, and serve the Lord, the Lamb;  
Now to his feet submit your crowns;  
Rejoice and tremble at his name.

**9** With humble love address the Son,  
Lest he grow angry, and ye die.  
His wrath will burn to worlds unknown,  
If ye provoke his jealousy.

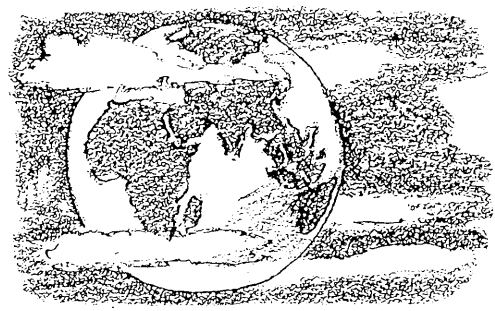
**10** His storms will drive you quick to hell;  
He is a God, and ye but dust:  
Happy the souls who know him well,  
And make his grace their only trust.

# THE KING OF ZION

Ask of me, and I shall give thee the



for thine inheritance, and the uttermost parts of the



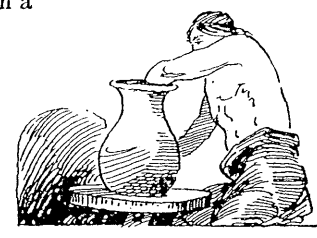
for thy possession. Thou shalt break them with a



of iron; thou shalt



like a



Be wise now therefore, O ye



be instructed, ye



of the earth. Serve the Lord with fear, and



with trembling. Kiss the

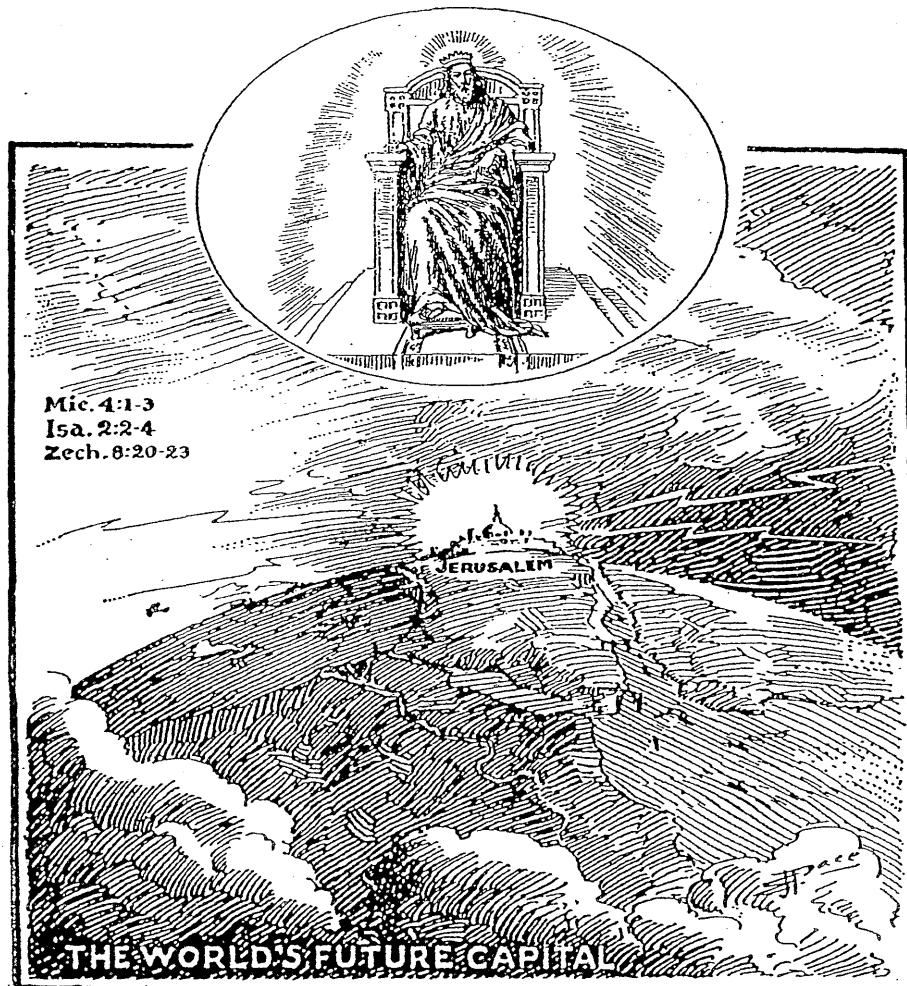


lest he be angry, and ye perish

from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

## SEVEN STEPS IN THE ESTABLISHING OF THE MILLENNIAL KINGDOM

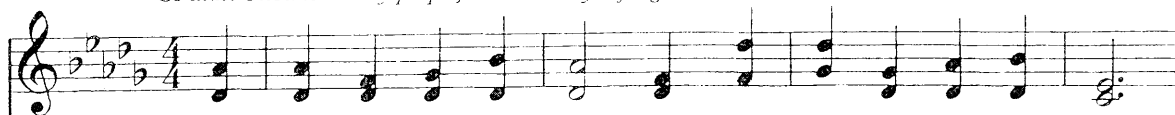
1. The rage of the gentiles against God and His Anointed, vs. 1-3
2. The derision of the Lord at their puny attempt, v. 4
3. The vexation of the nations gathered at Armageddon and Jerusalem, v. 5
4. The establishment of the King in Zion, v. 6
5. The subjecting of the nations to Messiah's rule, vs. 8-9
6. The appeal to the world powers, vs. 10-11
7. Directives for present and future salvation, v. 12





LIFE IN CHRIST

## 483 Lead On, O King Eternal

*So didst Thou lead Thy people, to make Thyself a glorious name. Isa. 63:14*

1. Lead on, O King E - ter - nal, The day of march has come;
2. Lead on, O King E - ter - nal, Till sin's fierce war shall cease,
3. Lead on, O King E - ter - nal, We fol - low, not with fears;



Hence-forth in fields of con - quest Your tents shall be our home.  
 And ho - li - ness shall whis - per The sweet A - men of peace;  
 For glad - ness breaks like morn - ing Wher - e'er Your face ap - pears;



Through days of prep - a - ra - tion Your grace has made us strong,  
 For not with swords loud clash - ing, Nor roll of stir - ring drums,  
 Your cross is lift - ed o'er us; We jour - ney in its light:



And now, O King E - ter - nal, We lift our bat - tle song.  
 With deeds of love and mer - cy The heav'n - ly king - dom comes.  
 The crown a - waits the con - quest; Lead on, O God of might. A - men.



TEXT: Ernest W. Shurtleff  
 MUSIC: Henry T. Smart; Last stanza harmonization by Bruce Greer  
 A higher setting may be found at No. 226

LANCASHIRE  
 7.6.7.6.D.

Last stanza harm. © 1986 WORD MUSIC (a div. of WORD, INC.). All Rights Reserved. International Copyright Secured.

# 296 We've a Story to Tell to the Nations

*Go ye therefore, and teach all nations. Matt. 28:19*

1. We've a sto - ry to tell to the na - tions That shall turn their  
 2. We've a song to be sung to the na - tions That shall lift their  
 3. We've a mes - sage to give to the na - tions That the Lord who  
 4. We've a Sav - ior to show to the na - tions Who the path of

hearts to the right, A sto - ry of truth and mer - cy, A  
 hearts to the Lord, A song that shall con - quer e - vil And  
 reign - eth a - bove Hath sent us His Son to save us, And  
 sor - row hath trod, That all of the world's great peo - ples Might

sto - ry of peace and light, A sto - ry of peace and light.  
 shat - ter the spear and sword, And shat - ter the spear and sword.  
 show us that God is love, And show us that God is love.  
 come to the truth of God, Might come to the truth of God.

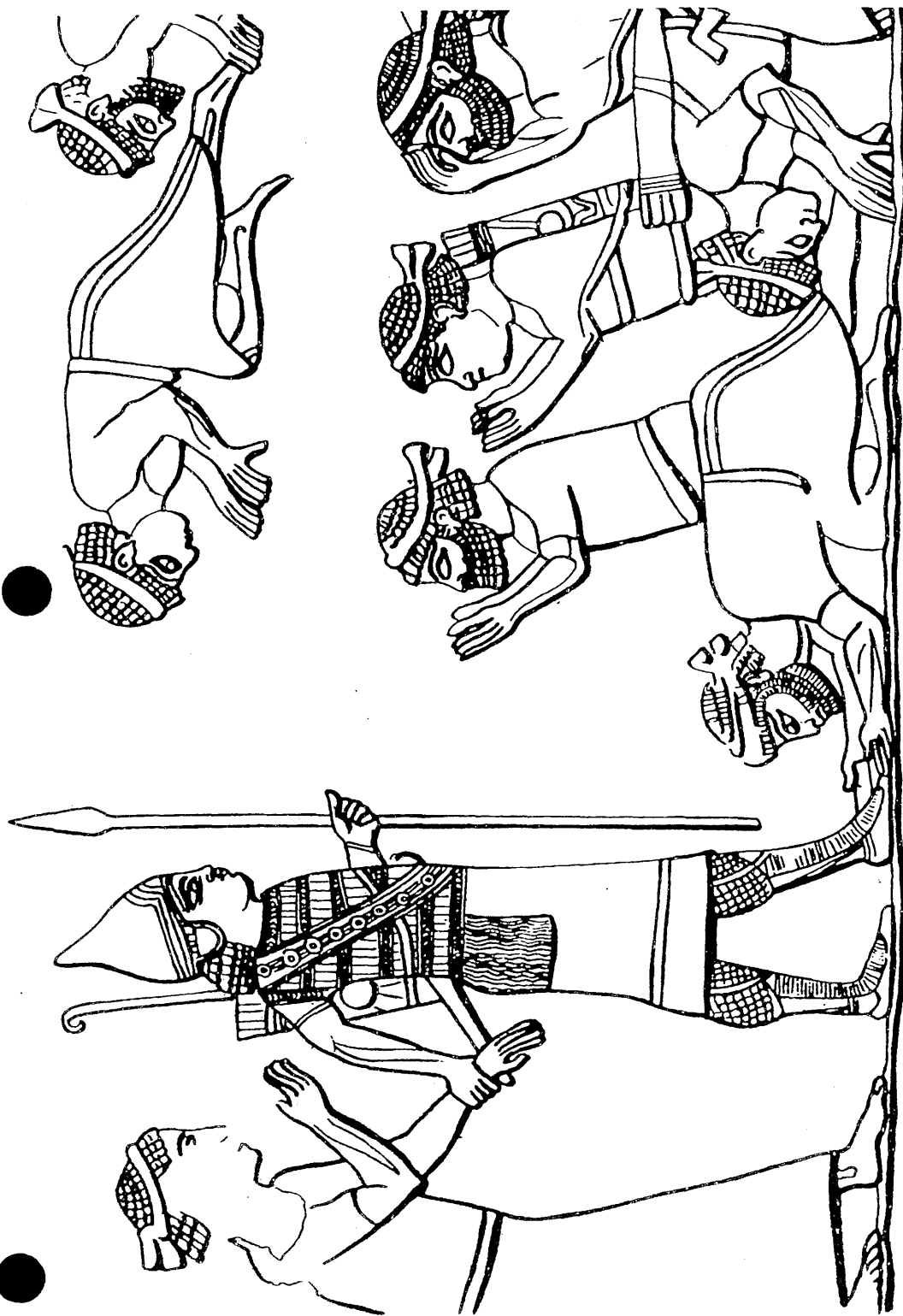
*Refrain*

For the dark-ness shall turn to dawn-ing, And the dawn-ing to noon-day bright,

And Christ's great king-dom shall come to earth, The king-dom of love and light.

TEXT and MUSIC: H. Ernest Nichol

MESSAGE  
10.8.8.7.7. with Refrain



360a. «Und nun, ihr Erdenkönige, seid klug, laßt euch erziehen, ihr Richter der Erde!

Dient Jahwe in Furcht, küßt zitternd seine Füße...

Glücklich sind alle, die bei ihm Schutz suchen!» (2, 10f).

Die Furcht vor Jahwe äußert sich hier in der Unterwerfung unter den von ihm eingesetzten König. Das assyrische Palastrelief zeigt eine Szene, wie sie Ps 2 als Modell gedient hat. Der assyrische König hat die Elamiter besiegt und den assurfeindlichen König Teuman abgesetzt. Als Vertreter des Assyrerkönigs stellt einer seiner Generäle den elamitischen Vornehmen den assurfeindlichen Neffen des abgesetzten Teuman zur Huldigung vor (vgl. auch Taf. XXVII aus der gleichen Darstellung). Der vorderste der elamitischen Edlen schickt sich an, die Füße des Gesandten des assyrischen Großkönigs zu küssen. Die Huldigung vor dem neuen König ist ja primär eine Loyalitätsbezeugung gegenüber dem assyrischen Großkönig, der ihn eingesetzt hat. Ähnlich wäre die Huldigung der «Erdenkönige» vor dem jüdischen König auf dem Zion eine Anerkennung Jahwes.