

HOW TO DEAL WITH EVIL PEOPLE

TEXT:PSALMS 2:1-12

This is the first of many "Messianic" Psalms. The Hebrew word "Messiah" and the Greek word "Christ" both mean "the Anointed One." And they both refer to the Son of God.

The Messiah of the Old Testament and the Christ of the New Testament is the Saviour of both.

Thus when we find a reference to Christ in the Old Testament, it is a prophecy concerning His person and work in the New. There are three distinct lines of prophecy pointing to Jesus Christ.

He is God's anointed Prophet, Priest, and Potentate (King). As Prophet, He is the Conveyor of God's Word; as Priest He is the Conductor of God's Worship; and as Potentate, He is the Controller of God's World.

The authorship of the second Psalm is clearly determined by **Acts 4:25, which says, "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?"** David is the human penman of this Psalm.

There are four speakers in this psalm. That is its key.

David, the Psalmist (2:1–3), whom God promised that one day his son and Lord would sit upon his throne ruling the tribes of Israel and all the nations of mankind.

God, the Father (2:4–6), The rebellion of the nations is ludicrous from the standpoint of Heaven.

God, the Son (2:7–9), assures David that He indeed will reign. He is already acclaimed on high as God's beloved Son so David need have no doubts about the ultimate outcome.

God, the Holy Spirit (2:10–12), upholds the sovereign claims of Christ and has a warning for the nations. It is not too late to lay down the arms of rebellion, but they had better submit—or else.

The first psalm underlines the law; this one underlines prophecy.[1] And what prophecy! It carries us on to the end times and brings into focus the ultimate triumph of Heaven over earth.

The psalm, as we have seen, divides into four equal parts, each part with a separate speaker.

I. LOOK AT THE ONES WHO ARE LIABLE (2:1-3)

David sees the world in a state of outright rebellion. There has always been rebellion against God on earth ever since Adam and Eve took the forbidden fruit. But here we have united and universal rebellion against God, a federation of nations drawn together in a common hatred of God. We note three things about this coming rebellion.

A. THE FORM OF THEIR REBELLION (2:1)

“Why do the heathens rage and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together.”

The word **“imagine”** This is What our courts call ***premeditated crime***. This is not a crime of passion, but a crime of purpose; one which has been planned and carried out by deliberate design.

The next important word is **“set”**: “the kings of the earth **set themselves.**” The word literally means take up position. They decide they have had enough of religion.

A. THE FORM OF THEIR REBELLION

B. THE FORCE OF THEIR REBELLION

(2:2)“Why do the *nations* rage and the *people* imagine a vain thing? The *kings* of the earth set themselves and the *rulers* take counsel together against the LORD.” This rebellion is a

mass movement which has world wide support. The world is of one mind. It may have its different political systems, different ideas about economic and social structures, about education and national goals, but it is united in this: get rid of God!

A. THE FORM OF THEIR REBELLION

B. THE FORCE OF THEIR REBELLION

C. THE FOCUS OF THEIR REBELLION (2:3)

The nations convene to get rid of Christianity and the Jews, to get rid of the Bible and God. They “take counsel against the LORD [Jehovah] and against His Anointed [Christ], saying, **Let us break their bands asunder and cast their cords from us.**” **The focus is twofold.**

It is against the hated **Person of God.** It is against Jehovah (God as He is known among the Jews) and it is against the Christ (God as He is known among Christians). The rebellion is against God as He is revealed in the Judeo-Christian world, against the God of the Bible.

Satan hates both Judaism and Christianity because it is in the Jewish Old Testament and in the Christian New Testament that God has revealed Himself to men. The focus of the rebellion is the **person of God.**

The rebellion is also against the hated **precepts of God.** Men want to get rid of **God's "cords" and "bands,"** the restraints which the Bible imposes on society. The moral and ethical teachings of the Bible are repugnant to the rebellious human heart. The precepts of the law of Moses and the sermon on the mount aggravate the fallen nature of men.

So David has a word about God's guilty subjects.

I. LOOK AT THE ONES WHO ARE LIABLE
II. LOOK AT THE ONE WHO LAUGHS (2:4–6)

A. HE SPEAKS IN DERISION

(2:4) "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

That is God's answer. God simply sits back on His throne and fills the universe with laughter. Men are such fools! How can puny man hope to win against Almighty God?

God laughs at men for being such fools. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

A. HE SPEAKS IN DERISION

B. HE SPEAKS IN DISPLEASURE

When that last peal of chilling laughter dies away it is replaced by a rising tide of fearful, holy wrath. **(2:5) “Then shall He speak unto them in His wrath, and vex them in His sore displeasure.”** God looks at a conference of kings, and listens “We decree the banishment of God together with His principles, and His people from the face of the earth.” “Is that so?” says God, “Here, Michael—take half a dozen angels and go down and pour out My wrath on that planet.”

A. HE SPEAKS IN DERISION

B. HE SPEAKS IN DISPLEASURE

C. HE SPEAKS IN DECLARATION

(2:6) “Yet have I set My king upon My holy hill of Zion.” *Zion* is a poetical and prophetical name for Jerusalem, which is mentioned as such thirty-eight times in the Psalms.

The fact that God foreknows the fate of Jerusalem does not change God’s mind about the city. He calls down to men His holy determination: “Yet have I set My king upon My holy hill of Zion.” He speaks in the past tense. It is already done as far as He is concerned.

I. LOOK AT THE ONES WHO ARE LIABLE
II. LOOK AT THE ONE WHO LAUGHS
III. LOOK AT THE ONE WHO IS LORD God's
Glorious Son (2:7–9)

The actual speaker in this section is Jesus Himself.

A. HIS SONSHIP

(2:7)“I will declare the decree: The LORD has said unto Me, Thou art My son; this day have I begotten Thee.”

=Jesus was *eternally* the Son of God, from everlasting to everlasting;

=He was *incarnately* the Son of God when He came down to that Bethlehem stable to be born as a Man among men;

=He was *manifestly* the Son of God when He came back from the dead in invincible power;

=He is *gloriously* the Son of God, as God's own chosen King. The Lord has a word to say about His Sonship. All the atheists and cultists in the world are not going to change the fact that Jesus is God's unique Son.

A. HIS SONSHIP

B. HIS SOVEREIGNTY

(2:8)“Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.” Satan said to Jesus, “Ask those

kingdoms of me. I will give them to you—at a price.” Jesus adamantly refused to ask Satan to give them to Him, but He does ask them of His Father. And God will give them to Him in due time.

A. HIS SONSHIP

B. HIS SOVEREIGNTY

C. HIS SEVERITY

(2:9)“Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter’s vessel.”

One moment the Beast will be strut-ting across the world and the armies of mankind will be drawn to Megiddo to oppose Christ’s coming again. The next moment the Beast and his armies will be gone and Jesus will reign “from the river to the ends of the earth.” He will reign with a rod of iron, determined that man’s wickedness shall be properly curbed.

A. HIS SONSHIP

B. HIS SOVEREIGNTY

C. HIS SEVERITY

D. HIS SPIRIT

(2:10–12) God’s Holy Spirit yearns over lost mankind. “Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. 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.”

God offers man peace, not war. But He will not force His love and mercy upon those who are determined to rebel.

Before waging war He offers conditions of peace. The arms of rebellion must be put down. He must be trusted. He offers, indeed, to make of men the happy, happy people we met in the previous psalm.