

Psalms 18-04-19

Well, this is Thursday, the 19th of April, 2018. We continue our relatively new study this evening in the book of Psalms. We'll be finishing up Chapter 2 or Psalm 2, the last four lines there, and then we'll move into, Lord willing, we'll move into Psalm 3. Let's take a moment, as we typically do, to go to the Lord in prayer, ask His blessing on our fellowship and on our study this evening.

Father, we're grateful for this time of fellowship and an opportunity to look closely at this portion of Your Word together. We thank You for its preservation. We thank You for the privilege of being endowed with the presence and power of Your Spirit to understand it and to see its meaning not only in general but also specifically for ourselves.

We pray that as we look at this part of Your Word together that each one of us will receive a blessing and an encouragement and strength for the coming days, that we will see the glory of the Lord Jesus revealed afresh, and that we can reflect that glory in our lives now and in the days to come. We pray these things in Jesus' name. Amen.

Well, I will say at the outset that I have had some sort of myocardial infarction with my laptop, and so everything you hear tonight is coming out of my head and not off of my screen, and we'll see how much I remember. I typically have it mostly loaded up on my shelves, but I've noticed my shelves getting smaller and more wobbly as my age increases. But if you turn to Psalm 2, you will remember we covered this last time, and the four sections of the psalm together depict God and His anointed, and the conflict.

No sooner do you have Genesis begin than there is an evident conflict. God creates the heavens and the earth, and then you have man in the garden. It is an idyllic scene.

Then the serpent enters, and there is the opportunity for a bad choice to be made, and of course it is made. And ever since then, we see this element of choice, of light versus darkness, good versus bad, God versus whatever the alternative is. And you have that right here at the beginning of the psalms.

Once we saw Psalm 1, the man who is the tree planted by the rivers of water, the personal opportunity to bear that fruit, and the opposite alternative of not being able to stand in the assembly of the righteous. So there is choice at a personal level. Now in Psalm 2, we see choice at a group or national level.

And so there are those who assemble, and since we've seen it in English, I'm going to read this to you from the Tanakh, from the Jewish Publication Society translation that I have here. It's very confusing because Matthew's copy of the Tanakh is over here, and it's in good Hebrew order reading from right to left, but mine is a modified version that goes from left to right like Americans read. So I may well turn a page and be at the end of Job or something.

But let me read this to you from my copy of Psalm 2 out of the Tanakh Holy Scriptures here. They translate it, ♦Why do nations assemble, and peoples plot vain things? Kings of the earth take their stand, and regents intrigue together against the Lord and against His anointed. Let us break the cords of their yoke, shake off their ropes from us.

He who is enthroned in heaven laughs, the Lord mocks at them. Then He speaks to them in anger, terrifying them in His rage, ♦But I have installed my king on Zion, my holy mountain.♦ And they put an exclamation mark at the end of that. ♦Let me tell of the decree.

The Lord said to me, ♦You are my son. I have fathered you this day. Ask it of me, and I will make the nations your domain, your estate, the limits of the earth.

You can smash them with an iron mace, shatter them like potters wear. So now, O kings, be prudent. Accept discipline, you rulers of the earth.

Serve the Lord in awe, tremble with fright, pay homage in good faith, lest He be angered and your way be doomed. In the mere flash of His anger, happy are all who take refuge in Him.♦ Well, you'll notice that we did not get the phrase, ♦Kiss the Son,♦ which is in your King James and your New King James. And just to give you a little bit of a flavor of how difficult this Hebrew is in verse 12, I have a collection here of other translations.

The JPS, of course, says, ♦Pay homage in good faith,♦ where it says, ♦Kiss the Son.♦ And you think, how could you construe the Hebrew so differently? The New English Bible says, ♦Worship the Lord with reverence, tremble and kiss the King, lest the Lord be angry and you are struck down in mid-course.♦ The TEV, which I think is today's English version, says, ♦Tremble and bow down to Him, or else His anger will be quickly aroused and you will suddenly die.♦ Jerusalem Bible says, ♦Tremble and kiss His feet, or He will be angry and you will perish, for His anger is very quick to blaze.♦ The New Jerusalem Bible has something very similar, ♦In fear be submissive to Yahweh, with trembling kiss His feet.♦ The NAB, New American Bible, says, ♦Pay homage to Him.♦ The BCP, I don't even know what that is. I don't know what BCP is, but it says, ♦Submit to the Lord with fear, and with trembling bow before Him, lest He be angry and you perish.♦ And so on. So there's wide variation.

And here's one thing I can tell you with absolute certainty. It does not say, ♦Kiss the Son.♦ And we're going to look at this briefly for two reasons. First of all, to improve our understanding of what the verse actually says, and also to address occasions like this where the quote-unquote original text, or at least the text that has come down to us, seems to be uncertain.

This is one such case, and you can almost always spot this if you have a parallel Bible or a collection of Bibles and you see wide variations like this. Those people are just like clockwork. Maybe we ought to just leave it off the hook and let them listen.

Let them learn a little Scripture. Maybe it will improve their early evening manners. So that's our two-fold purpose.

First of all, to see if we can figure out a better idea of what this says, and then what does it mean when you find something in your Bible that's really not so. We've got the ending of Mark at the end of chapter 16 that's in the Scripture and isn't really there. We've got a few other places where we realize that the text is troubled.

And so what does that mean to us? It's important for us to put this in perspective so that we don't either blind ourselves to the fact that there are troubles with the transmission of the text, and that it's kind of fun to go see if we can puzzle them out, but at the same time it doesn't shake our faith in the message that the Scriptures convey. So, first of all, the text in Hebrew of Psalm 2 verse 12 begins with two words. It is bashku, which you could spell b-a-s-h-q-u, which is bashku, and this is a verb bashak, b-a-s-h-a-q, but this is bushku, and the little u on the end means that this is in the form of a command.

You all do this. So, bushku, and then we have the word bar. Bushku bar.

And in the Hebrew text I have here, we have the word bar, and I have in front of me, because my laptop is dead, that's all that's on the line. Bushku bar. That's the whole line.

Now, if I say, go to the New Testament and quote the Lord Jesus saying, Simon bar Jonah, what does bar mean? Son. What language is that? Aramaic. I just watched a beautiful, full-color restoration of a great movie with Charlton Heston with the most famous cherries race in history.

What's the name of that movie? Ben-Hur. What's the first word in that title mean? Son. In what language? Hebrew.

It's not bar-hur, it's Ben-Hur. Shlomo ben Dawid, Solomon son of David. So, ben is the word.

Now, have we at all seen this word used in our recent context? Look up at verse 7. What did verse 7 tell us? The Lord said to me, you are my bar? No, you are my ben. You are my son in Hebrew. Now, it would be passing strange to switch languages and use a different word, especially if you wanted to create an identification.

God has said, you are my son, kiss the son. You would want to link that back with the same word, but you've got ben in verse 7, you've got bar in verse 12, and it's one of many clues that there's something not quite right. Secondly, in Aramaic, bar is usually in front of the father's name, Simon bar Jonah.

And if bar is going to mean son without that following word, without being a modifier, then there's the equivalent of an aleph after it. It's got another letter. It's barah.

And we don't have that letter here. So, it's like saying kiss the son of, and then there's nothing. So another clue.

We also have some metrical difficulty that I won't go into. Technically looking at Hebrew poetry,

the meter and scanning of this line is off. So, what does it really say? And it's a wonderful excursion down a long rabbit trail, and I had a great good time.

In fact, way back I even wrote a paper on this, which I tried desperately to find. I found a lot of other things. I found my answers to exegetical questions on Psalm 2. I found my seminary handout, nine pages on Psalm 2. I found everything except the paper where I solved this problem, and I can't remember because here's how my solution ran, which I haven't seen anywhere.

But if you want to try it, it would be a fun little puzzle if you've got a little bit of Hebrew. There is known confusion of letters. For example, in the square Aramaic script, if you look at the letter D, if I draw it for you, it comes across the top like this, then it's got a little tittle, and then it comes down like so.

So, it's like a T with one half broken off, and there's just a little broken spur there. That's the letter D. The letter R, resh, instead of dalet, is exactly the same, but there's no tittle. It just curves.

So, the only difference between an R and a D in the square Aramaic script is a tittle, the little serif, if you will, that sticks out. Well, how easy do you think it is when scribes are copying this down, somebody is reading the master, and there's four or five guys all making copies, to miss that, and a D turns into an R, or vice versa? The same thing happens with some other letters, the round letters, like a bait, or a maim. We just have more and more remote people that want to join us, and they're just trying to get in any way they can.

So, that's not the problem here, because this was already difficult when the Septuagint was translated, and the Septuagint has its own Greek translation of this, and the Septuagint says, except discipline. I don't know how they got that, nobody else does either. But somebody thought it meant, except discipline, lest ye be angry, and ye perish in the way.

But if you go back to the letters that David wrote this in, the old Hebrew script, there are a different set of letters that confuse. And so, the short answer is, if you retrovert this back into the original alphabet that David used, and you change one letter to its cognate, it would be like changing the D to an R. It makes a completely different statement that makes much more sense in the context. It is symmetrical, it matches the theme.

But here's the thing, when I find that, I will come back to it and let you know, because it's there in the archives. You know how it is when you move. But this brings me to my second point, because here's the best translation with the received text.

And it also requires recognizing that letters can be easily confused. But instead of this saying, bashku bar, what most scholars think is the best translation to make it originally said, is barglu barada. And it makes more sense in Hebrew than it does listening to me say it.

But the letter shapes are almost identical. But what that says in the middle of that first word,

baraglu, is regel, which is the word for foot. And this is where you get most of these alternate translations say, kiss his feet.

That's where it comes from, is instead of the word for, it switches around and it basically says, bow at his feet. There's no word for kissing. The word kiss becomes the word for feet, and it comes first.

And then you have the verb for bowing, bow at his feet. And then you have the verb for kissing, bow at his feet. Now, having agonized over that and stretched it out beyond its worth, why is that important? Why would we worry that bone so hard? In this particular case, as in many cases, the meaning does not substantially change.

If you were to kiss the king as it is traditionally understood, if you were to bow at his feet, if you were to accept his discipline, if you were to in some other way do obeisance, pay homage, be submissive, the idea of submission is still intact. And we lose a little bit of detail, but think of it this way, and it's easier for me to picture, and I've used this example before, but if you remember back in the 60s and 70s, the only time you ever saw a color picture was on the front of the Sunday paper. And they would print the comics in color, and they would print the front page in color.

But many times the registration was off, and the green and the red and the yellow were off. And if you put that real close to your face and could see all those large individual dots, it was really difficult to make it out. So what did you do to see what the picture really was? Step back.

Step back, and the configuration of the individual dots doesn't make near as much difference. And even if there's a wrinkle in the paper, even if there was a piece of debris and some of the dots did not print, you got the gist. You got what the picture was of.

Here's the governor. Here's some famous ball player, whatever it might be. And you say, okay, well, so there's a flaw.

I can fill that in with my imagination and what is typical of such scenes, right? Same thing here. Nobody knows for sure what verse 12 originally said. Nobody.

And there are other verses like this in Scripture, and you say, well, there goes inspiration and infallibility and inerrancy and all the rest of it. No, because the inerrancy and infallibility is in the message. As Paul said, we have this treasure in earthen vessels, and the application of this truth that we will get the message God wants us to get, the Holy Spirit, for the diligent seeker, will ensure that we understand it aright.

And the words can be a little cracked. A few of them can be missing. But when we come to Scripture with a sincere heart and full assurance of faith, with our bodies having been sprinkled and our conscience purged, and we are asking and seeking and knocking, we are going to get what we are supposed to get out of Scripture, even if it has suffered a little bit in the transmission.

When I teach, it suffers in transmission. If you share truth in love with other believers, if you share the gospel with someone, it may suffer in translation because we are all earthen vessels. This English text is a translation, and in some cases, it's a translation of a translation.

So how perfectly would it come across? Look at the Old Testament quoted in the New, and then it's translated into English. That's a double hop, and there's going to be necessarily some loss and some shading of interpretation. But guess what? We're saved.

We're growing. We're headed for the imminent return of the Lord Jesus Christ and a future with Him in heaven, hopefully before God in His presence, ready, willing, and able to serve. And the fact that it's only approximate doesn't seriously matter.

We endeavor to sharpen the focus as best we can, but in cases like this, we don't have to stop and say, I will not go to Psalm 3 until I solve the problem in verse 12 of Psalm 2. And it's a good application of a general principle in many different areas. If we realize that we still have problem areas of sin in our lives, we're not perfect. Remember that long acronym, please be patient, God is not finished with me yet? Well, sometimes we hesitate to move forward or to share Christ or share the truth of God's word because we say, well, I'm unworthy.

I'm not qualified. I've got problems. How can I talk to other people when I myself am unfinished? If that were truly the case, I and nobody else like me could ever stand up and teach.

How could you? If you wait for perfection, you can't. So imperfect people take an imperfect text and God's Spirit is what empowers, enables, and transcends the flaws and the grains and the slight imperfections in the speaker, in the text, in our understanding of the text. So what is the key? When it all boils away, what are we left with? We will get closest to the truth when we are seeking it the hardest and asking for it the most.

And if someone else comes to a different conclusion about a verse or a passage or a concept or a doctrine, God be with them. That's between them and the Lord. I can only see it the way I see it, the best way I know how.

I was talking to a wonderful, wonderful couple earlier this week. I did five pianos all in the Seventh-day Adventist milieu, two of them at their church, one of them at their private school, the Adventist Academy, and two in private homes. Everybody I met without qualification was terrific, wonderful, God-fearing, active-faith believers.

A couple made a circle with me and prayed with me when I left their home and sent 18 eggs home with me. Really wonderful people. And part of our rather brief discussion, it's hard to talk in tune at the same time, but we agreed that differences that arise as people understand things differently between Adventist or Baptist or Holiness or Nazarene or super-conservative, categorical, or whatever you may be, fade into the background when it comes to practice.

How are we living our lives? Are we living in love? Are we operating in faith? Are we laying up for ourselves treasure in heaven? Are we looking to the Lord and asking Him for a best

understanding? So that's what unites us. To the extent that something is true, to the extent that it is noble, to the extent that it is pure, to the extent that it is lovely, to the extent that it is of good report, think on these things. And we don't need to divide across denominational lines.

We don't need to divide across doctrinal lines. We don't need to divide across anything other than the essentials. Now as we've seen in Corinthians, there is a time to separate.

There is a time to put distance between ourselves and someone who is not like-minded in that regard. Christ above all. Christ in all.

The essentials of the faith. And Paul says, if someone does not walk according to this rule, let them walk away. You've got to walk according to the light of Scripture as you are seeing it.

So that's my finish for Psalm 2. And so as a whole, what do we see? First of all in Psalm 1, it is our personal responsibility. And that's where we start. Am I associating with the wrong people? Am I walking with them? Am I standing with them? Am I sitting with them? Or am I recognizing my difference and being a saint, being a separated one? Not so much separating from people that see things differently than me, but separating from those things that will corrupt me, that will defile me, that will infect me and drag me down, and others with me.

So Psalm 1 is about personal accountability for our walk. Psalm 2 talks about our standing before God, because in this age and in our unique and privileged position in Christ, we are all Mashiach. We are the body of Christ.

We are the body of Christ. What part of David got anointed when Samuel came up with the horn of oil? His body. Didn't anoint his soul, didn't anoint his heart, didn't anoint his spirit, anointed his body.

Well, if the Lord Jesus Christ is the anointed capital A, the Mashiach capital M, and we are his body, then who are the anointed today? Not in the Holy Roller sense, but in the real, practical, day-to-day living sense. You are an anointed one. I am anointed.

We are the Lord's anointed. And that anointing is a mark of identification. It is a mark of commission.

It is a promise of the future. Did David, before the oil had dried, walk down and sit on the throne at the palace? A, there wasn't a palace. B, there wasn't a throne.

But did he immediately become king? The anointing preceded the fulfillment. He had that promise and he lived under that promise for many years. We have a promise in this life of our full and complete salvation.

But it is yet future, but we are anointed. So when the nations and the people are plotting, God says at the outset, these are foolish and empty things. And their beef is with the constriction, with the bonds, with the cords.

Why are you harshing my mellow? Why are you saying that this is wrong when I just want to love somebody? I just want to be with somebody. You are quoting the fact that I went to a marriage ceremony or that this person is the wrong gender or whatever else. Why are you constricting and restraining and drawing lines and telling me I should not cross them? I want to burst these cords.

I want to dissolve these borders. Let us tear apart their bonds. Let's throw from us their cords.

But the one seated in the heavens, this automatically pictures authority above everything in the earthly domain. The Lord will mock and speak to them in His wrath and in His burning anger, He will dismay them. And then He says, for I have installed my King upon Zion, my holy mountain.

So what is the answer to this plan to break the bonds? God doesn't send hail. He doesn't send fire and brimstone. He doesn't destroy them as He does Sodom and Gomorrah.

And this is important in terms of application. God belittles this effort to get out from under the constraints. And how does He answer? I have an agent on earth.

I have installed my authority, my King upon my holy hill. So God in heaven has a King on earth in a specific sanctified place on earth. That is God's answer to the rebellion.

Well, by way of forward progress into this age, that's us. And so that has implications for how active should we be in social action or advocating laws that reflect morality and so forth. But this is specifically God's anointed King.

And not only did God designate Him by anointing, but He has made Him King. Now, you and I are anointed. What are we not? We are not given kingly authority.

We are not made rulers. We are not given military victory and domination over the surrounding enemies. And that is the answer to the question, well, should I be picketing and should I be making signs and honk if you love Jesus and all that? Should I be proactive in the social sphere? And to the extreme, you have people who are of the Kevin Costner philosophy from the baseball movie, if we build it, they will come.

If we build the kingdom, people will be drawn into it. That's not the message of this psalm. And somebody really doesn't want us to hear it.

What is the message? I will recount the decree of the Lord. He said, you are my son, this day I have begotten you. So we have three things now.

We have an anointing, we have a sonship, and eventually we have ruling authority. The one who overcomes I will grant to do what? Sit with me on my throne. So these three things all eventually come to us.

So if we don't have them yet, what are we supposed to do? Prepare, train, practice. We're not

yet in the fleet, so we do practice problems. We're not yet graduates, and so we do story problems.

We learn, we practice. God's message to His anointed son, King, is ask of me and I will give you the nations for your possession. Notice, He's already begotten, and He's already anointed, and He's already an installed king in His local sphere in Zion.

He's got those three things. He's not ruling the world. God says, I've given you these three things.

You have a relationship with me as my son. You have a designation from me as anointed, and you are, in fact, my king installed on my holy hill. Ask of me and I will give you more.

You have a little. If you ask, you'll have more. So did you ever feel like you had a little? Only a little money, only a little opportunity, only a little strength, only a little endurance, only a little time, only a little of the things that God gives us to function as believers in this age? We look and we say, well, it's a wonderful gift from God that I have what I have, but it's prescribed, it's limited.

The principle you see in this psalm is, God says, you see these things that I've given you? If you ask, I will expand your sphere. I will expand your role. Why would God give him the nations for possessions and the ends of the earth? Why would he do that? To exercise those three things, his role as a son, his role as the anointed.

And remember, in Israel, anointing, especially in this early day, didn't apply only to the king. It also applied, and more so, to the priests. The priests were the anointed.

Aaron was anointed. Aaron's sons were anointed. The anointing largely operated in the realm of worship, so you have those opportunities in all three areas to expand if you ask.

Why do we have not? There's two reasons why we have not. Either we ask not, or we ask amiss. So this asking thing, ask of me, is an Old Testament concept.

Ask of me is a New Testament concept, and if we can perfect the art of asking, asking in accordance with God's will, asking in harmony with God's plan and purpose, many times God is just waiting for us to ask. Asking ensures that we recognize the source. It ensures that we appreciate the timing, and that we understand the provenance, the realm in which the answer operates.

I could ask for a new pair of fancy sneakers, but unless I fit that into something that is a part of the plan and purpose of God, it's just a selfish request. I would be asking amiss. If I need the sneakers because I've got to run four miles to get to a church where I've got to preach two or three times a week, and I have no other form of transportation, I can say, Lord, I really need those sneakers because that barefoot thing distracts me when I'm trying to think.

We ask amiss, or we fail to ask at all. So that's Psalm 2. Now let's take a quick look at Psalm 3. This is where we are headed. Because God's answer to the nations, and it comes full circle.

The psalm opens with those nations carping, they're raging, and imagining vain things and saying, we've got to break these restrictions. The presence of God is onerous and odious and anathema to us. How does God end the psalm? And regardless of how you translate verse 12, O kings, be prudent.

You'd better temper your passionate dislike for these restrictions with some wisdom. So when I translated this in verse 10, this is the translation I did when I covered this psalm in school. And now the prudent kings will heed the admonition of the judge of the world.

That's my literal translation out of the Hebrew. And now the prudent kings, the wise kings, will heed the admonition of the judge of the world. He who sits in the heavens.

Serve the Lord with fear and in trembling kiss his feet. I think in lieu of my fancy solution, that's a very good and a very slight emendation of the text. And in trembling kiss his feet.

Otherwise he will become angry and you will perish from the way because his anger will quickly burn. This has the idea of something that will happen sooner than you think. It will come at an hour that you think not.

Just when you think everything is going great, somebody will yank the foundation out from under it because his anger will quickly burn. And you see that in the earlier part of the psalm. This is almost a mirror image.

Remember when he who sits in the heavens is laughing and then suddenly he is angry? Well, down at the bottom it says you can set his anger off in a moment. So if you're prudent, you will serve him with fear. Now what does it read in the New King James? Something about serve him with joy? There's rejoice in there somewhere.

Yeah, rejoice with trembling. The word translated rejoice there literally means to turn in a circle. And so they're thinking about somebody like Snoopy dancing his happy dance.

They're thinking that rejoice is because you turn in a circle. But rejoice with fear just seems sort of, it's an oxymoron. It's opposed.

Yeah, they don't seem to go together. But the idea is, again, looking back at the beginning of the psalm and recognizing the symmetry here, they're saying we want to break these cords and bonds. And the psalmist at the end says you'd better just turn a circle within those restrictions.

Walk around inside those. They're actually designed for their protection and for the benefit of everyone. But it literally means, it's almost like peripeteo in Greek.

It means walk a tight circle. Just learn to live with the restrictions. So when it says, my translation was serve the Lord with fear.

But circle around with fear. And in trembling kiss his feet. You'd better pay attention to who you're dealing with.

Otherwise he will become angry and you will perish from the ray because his anger will quickly burn. Blessed are all the ones seeking refuge in him. And what's the nature of a refuge? This word for trust here, blessed are all those who trust, this is used like 153 times in the Old Testament scriptures.

And it literally does mean to hide underneath something, to take refuge as in the cleft of a rock. I was researching, I was trying to figure out if I remembered where Blackie's DX was. And I just Googled it.

I said Blackie's DX, Pryor, Oklahoma. Because the building is there but the sign is gone. And somebody told me it was in a different place.

I said I don't think so. I think it's over here by the propane company and the little school. Somebody said no, it's down the road.

So I put in Blackie's DX, Pryor. Well, it turns out in 1942 there was a tremendous tornado that hit Pryor, Oklahoma. It killed about 60 people and injured many dozens more.

It wiped out the downtown area of Pryor. And the reason this article came up is that the tornado, according to one eyewitness, touched down at Blackie's Corner and then proceeded right through the town. But the whole idea of a tornado, when you look at the devastation, and there's pictures on the web, we all know Pryor that live around here.

And you can recognize the intersection of Highway 20 and Highway 69, and it is just rubble. It looks like Hiroshima after this tornado went through. And this individual who was telling the story that it landed at Blackie's, he was picked up and thrown 130 feet and had broken ribs and was out for a day.

And his friend with him had 18 stitches across his face. But they were trying to take refuge, and there was no place to go. They were out in the open, and they threw themselves face down in a shallow depression.

But the tornado just picked them up and hurled them. So what do you try to do in a tornado? I've driven all through the country, and a lot of people have got their freighty hole, their bomb shelter, their tornado shelter. It's down in the ground.

Now, here's my whole point going down that long road. How roomy is your average tornado shelter? Do you see the symmetry here from the beginning of the psalm to the end? I don't want these restrictions. I want to be free.

I want to fly. I want to stretch my wings. I want to do what I want to do and feel what I want to feel.

And it's the me generation. If it feels good, do it and all of that. I don't want these restrictions.

I don't want to feel hemmed in. I don't want to be bound and anybody frowning at me and telling me I'm wrong. The end of the psalm says, you had better recognize who you're dealing with.

You had better turn tight circles within those restrictions. And the ones who are blessed are the ones who look at those restrictions as a refuge, not a hindrance, who recognize it as a shelter. And if you think about our own limitations, sometimes we chafe against them and say, why can't I do more? Why can't I be more? Why can't I have more? Why can't I see more and hear more and more, more, more, more this, more that, more the other.

Look at this psalm. Sometimes in the same way that the nations are prevented from destroying each other, this has a future look at the millennial kingdom, when the Lord Jesus Christ and the Davidic kings rule with a rod of iron. Why are they doing that? Just because it's fun to swing a big iron mace, I think it translated it here.

Why do they do that? It's for their own protection. I was reading about Russia and China and all of their machinations about trying to protect their borders. And everybody says, well, you should be sympathetic with China.

They're just doing what you do. You send spies out and try to infiltrate and convert people to democracy and all the rest of it. That's all they're doing with communism.

They're just trying to survive and protect their borders. Well, there's a big difference. They're evil and we're based on good.

They murder tens of millions of their people in the interest of their governmental program. And we feed tens of millions of people in the interest of our governmental program. And at the expense of the fractional portion of the population that works.

But look at the idea. These restrictions are designed to be a benefit. You are blessed if instead of chafing against these restrictions, you recognize the blessing that they are.

Blessed are those who take refuge with the Lord and His anointed, who see these restrictions as a benefit, as a blessing. Two kinds of people. We saw choice in Psalm 1. We're seeing choice more in the group mode in Psalm 2. Well, that's going to bring us to Psalm 3. And I've successfully run myself out of time since all my Psalm 3 notes were on my laptop anyway.

So hopefully I will be able to perform an apostolic feat and raise my laptop from the dead before next Thursday. But Psalm 3, when he fled from his son Absalom, O Lord, my foes are so many. So we see this from the perspective in Psalm 2 of those who are chafing against the Lord and His anointed.

Now we're going to get a closer look at the anointed facing these hostile foes. And as

Shakespeare so famously put it, is it nobler to suffer the slings and arrows and take up arms against a sea of troubles? Or do you just stab yourself and end them? Do you fight or do you lay down and let it all roll over you? Well, we're going to see some of that in Psalm 3. And it's a wonderful Psalm and we'll look at it in its entirety next time. But my closing thought is how do you view bonds and cords? The heathen rage, the righteous count them a blessing.

Let's close here in a word of prayer. Father, we thank you for the truth of your word and the wonderful power and encouragement that it imparts to our souls. We pray that God the Holy Spirit will enliven it in each heart that we will be drawn closer together and closer to you through the Lord Jesus Christ as we reflect on these things and seek to implement them and make them real in our lives.

We pray it in Jesus' name. Amen.