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This sermon is the third in the series that started with Concio CXCII and CXCIII; Enyedi György refers to those preceding sermons in the first paragraph.

Rules applied during the translation:

The translation preserved the paragraph structure published in the transcript.

Bible book, chapter and verses indicated in parenthesis are the additions from the transcription process. These additions allow the reader to immerse themselves into the Bible passages Enyedi György has mentioned in the sermon. All Bible quotations use the English of the King James Version of the 1611 edition.

To picture and present better the nuances of Enyedi's explanations, we used the word *Christus*, the variant of Χριστός (Khrisztosz), which Enyedi uses to refer to the kings as anointed ones, chosen ones, and here especially to David. To differ it from Jesus, in the cases Enyedi refers to the Messiah, we used the word *Christ*. In the Hungarian text they are used as *krisztus* and *Krisztus*.

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“Concio CXCIV”

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

Psalms 2:8 KJV

Previously we have demonstrated how this second part of the psalm fits, and refers to Jesus Christ in the spiritual sense, and we arrived at the understanding just when this verse (Psalms 2:7): “Thou art my Son, this day have I begotten thee”, was fulfilled by

the Messiah who was born to Mary. We will now consider the next verse (Psalms 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".

While it is obvious that Christ our Lord was given to the people of Israel as their Messiah, as this had been promised to them, evidenced by the words of our Lord Jesus, the Evangelists, and the apostles, it is also shown clearly by the writings of the prophets and apostles that heathen nations also belong to the kingdom and among the people of the Messiah. Because when the prophets foretell the coming of the Messiah and his kingdom, they very clearly write that heathens are gathering around him, and believing in him, as we see that in Rom. 15. v. 9. (Romans 15:9), as we cited previously. Our Lord Jesus refers to this when he says that many will come from the East and from the West, who will dwell with the patriarchs in God's kingdom (Esa. 41. v. 25., Malach. 1. v. 15., Matt. 8. v. 11.) (Isaiah 41:25, Malachites 1:15, Matthew 8:11). Joa. 10. (John 10:16) talks about this: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd". Now, just as it was the God our Father who anointed the Lord Jesus to be the king of the Jews, the Messiah, that same God subjugated the heathens to his kingdom, as He declared (Psalms 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".

We ought to understand from this that while our Lord God is generous, and a gratuitous patron, He wants us to secure His blessings by request and by invocation. By that, He wants to maintain His honor and the respect toward Him. When He wants everyone to ask Him, to humbly request from Him, with that He wants everyone to recognize that they are of a smaller stature than Him. Furthermore, He is expressing His wish that we ought to be grateful, and to recognize the source from which everything beneficial around us comes from. Therefore, if we want to receive the blessings of the Lord, then we ought to ask and supplicate Him. As He expects His beloved Son to ask Him and supplicate Him, He obviously wants the same from us even more. This is why our Lord Christ said (Matthew 7:7, Luke 1:9, John 15:7, John 16:24): "Ask and it shall be given you; search, and ye shall find." But when did our Lord Jesus ask God to give him the heathens as his inheritance? Our Responsio to that is in Joa. 17 (John 17:1): where our Lord Jesus supplicates his Father: "These words spake Jesus, and lifted up his eyes to heaven, and said, 'Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.'"

Just exactly what will be the nature of the glorification Jesus asked from his Father is explained in Joan. 12. (John 12:20-24): "And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, 'Sir, we would see Jesus'. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, 'The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.'"

We previously heard in chapter 17 (John 17:1) that Jesus is asking his Father: “. . . the hour is come; glorify thy Son, that thy Son also may glorify thee.” When he hears that the heathens came to see him He says that the hour is come to glorify him; moreover, he prophesizes that, after his death, the people of his kingdom will multiply, increasing in number with the heathens gathering around him. Now you understand when and how Jesus asked the Father for the rule over the heathens. His request wasn't fruitless, as it was fulfilled by God's promise (Psalms 2:8): “. . . and I shall give thee the heathen for thine inheritance.” Once he requested it, as indeed Jesus asked for the heathens, they were given to him. He himself says this in Joan. 11. (John 11:41-42) when he began to resurrect Lazarus from the dead: “And Jesus lifted up his eyes, and said, ‘Father, I thank thee that thou hast heard me.’” This request wasn't fruitless either.

Now that it is proven that Jesus requested from his Father to rule over the heathen, and that his request was fulfilled, the question now could be: Just how could he possess that inheritance? Because right away we are reading (Psalms 2:8): “You possess them, you govern them”. Here we would have a wide pasture of a latitude and a wide range of opportunities to discuss the kingdom of Jesus and his reign. But not all discussions are suitable for all circumstances or all occasions. For that reason, let us examine this only briefly, only to the degree that is warranted by our sermon and demanded by our Bible verse.

It is clearly understood by all Christians that right after our Lord Jesus was anointed by the Holy Spirit, and was chosen by the Holy Spirit after his baptism by John the Baptist, our Lord Jesus did not announce a military pay, did not begin to recruit soldiers, and did not gather together horses and war wagons. Instead, he began to preach, and admonished the Jews to become devout believers. John the Baptist who was sent before Jesus to expand the number of believers, acted in the same fashion. The reason for that is spelled out by our Lord Christ himself when he said in Matt. 13. (Matthew 13:41-42) that lawless people cannot remain in his kingdom, but they will be gathered out; every offender, every wicked person will be cleared out from his kingdom, and the people who committed lawless act will be thrown into a furnace of fire. John the Baptist say in Matt. 3. (Matthew 3:12) that in that country there will be no chaff, but pure wheat. The foul vermin will be thrown out of the fishing nets of God's kingdom, and only the pure fish will be kept. Saint John says in Apoc. 21. (Revelation 21:27): “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life”. When John the Baptist and our Lord Jesus wanted to purify the people to prepare them for that blessed kingdom, those mortal people not only didn't heed their words, but they killed both men in a cruel fashion. But God, who promised Jesus the reign and the kingdom, didn't allow his body to decay, and resurrected him from the dead on the third day. By that act Jesus was assured that what he asked for and what our Father, our God, promised, will be fulfilled. That is why he said to the apostles after his resurrection (Matthew 28:18): “All power is given unto me in heaven and in earth”.

And here another difficulty and disagreements come to the surface. Does the Lord Jesus reign in our present day just as he did after his resurrection? Some maintain that

his kingdom and his reign have ended, and they explain his words (Matthew 28:18), "All power is given unto me in heaven and in earth" saying the kingdom remains his as it was at the time, but his reign will manifest at a later time. In opposition, others maintain that no other kingdom was given to Lord Jesus besides the one he already rules, and that he will be given no other kingdom. Both of these views support their argument from the Scripture. It is not appropriate, and not necessary to explore this topic here deeper and in greater detail. Let me say here briefly that we are not in error if we take the path in the middle of those two views. Let us then not deny that Jesus reigns both in the present and in the future, but accept and believe in both with a sound mind. I say, therefore, that there are two periods, or two parts, to the reign of Jesus. In other words, there is the beginning and then the completion, or the early stage and then the fulfillment. The first part, the early stage, started right when he was baptized, and lasts until the second coming. The completion, the fulfillment, will happen in the future. The first part of his reign is through his teachings and his words. The second part of his reign will be by force and by power. I will confirm and prove these from the Scripture.

In order to prove that Jesus has reigned, and is reigning at the present time, first I wish to show that he was called Christus and king when he was interacting with people around him. He himself talks about it when he says to Pilate (John 18:37): "Thou sayest that I am a king, to this end I was born." And even before that he stated that he is Christus, or an anointed king. Now, if our Lord Christ was a king, he couldn't have been without a kingdom he can rule over. But how did he rule, reign, back then? His reign was nothing other than his wisdom that surpassed everyone else, his teachings, his instructions, so much so that wise teachers couldn't ask him a question he didn't answer in truth, with ease, and, so, by the end they didn't dare to debate him. After his resurrection he continued his reign and governance very similarly, because when he said (Matthew 28:18): "All power is given unto me in heaven and in earth", he didn't then tell his followers and the apostles that now then my faithful servants right away go to conquer this or that country, or to fight this king and you fight that other king, or to become governor here or to become a governor there. Instead he said (Matthew 28:19): "Go, ye therefore, (because I have the power in heaven and in earth), and teach all nations." Or as Saint Mark writes (Mark 16:15): "Go ye into all the world, and preach the gospel to every creature." After he went to heaven, he told the Apostles in Act. 1. (Act 1:8): ". . . ye shall be witnesses unto me (not governors, patrons or kings) both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The apostles attest to this after the ascension of our Lord Christ, when they talk about the prophecy of the kingdom of the Messiah as they preached the gospel. For example, Saint Paul speaks this way in Act. 13. (Acts 13:46-47): "lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, 'I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.'" And then in Ro. 10. (Romans 10:18): "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world."

From these we can understand how the promise of the Father was fulfilled toward Jesus (Psalms 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". And when the Father says (Psalms 2:9): "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel", we can interpret that as meaning while Jesus mercifully reigns and governs through his teachings over the nations who follow the gospels, he, on the other hand, will disgrace and brake those who oppose him and tussle against him. In his parable in Matt. 21. (Matthew 21:44): "And whosoever shall fall on this stone (*and by that he means himself and his teachings*) shall be broken: but on whomsoever it shall fall, it will grind him to powder." We read of him that he put a gag into the mouths of the Sadducees; no other teachings could measure up to his, and at the end they didn't dare debate him anymore. He promised similar knowledge to the apostles (Luke 21:15): "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

Indeed, that promise was fulfilled, because neither high priests nor mortal rulers could contradict the teaching of the apostles, and those who were against it were disgraced and broken. One example of the latter is Saul (later apostle Paul) when he was persecuting Christians. Another example is the encounter with Barjesus in Act. 13. (Acts 13:11) who becomes blind when Paul excoriated him. As Our Lord Christ said that the gates of hell could not prevail, could not overcome, could not be victorious against the apostles. That is why Paul said in 1Cor. 1. (1Corinthians 1:27): "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." That the prophet was writing about victories of Christ becomes clear from the words of Saint John who writes in Apoc. 19. V. 15. (Revelation 19:15) about Jesus Christ: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron", and this statement agrees with that of the prophet. He says here that Jesus Christ is cutting down the heathen with a sword that is coming out of his mouth. But what kind of sword may come out of his mouth? It is none other than the teachings, the wisdom, the word of God. This is why Saint Paul says in 2 Thes. 2. (2Thessalonians 2:8) that our Lord Jesus will kill the Antichrist with his breath (ad Ephes. 6. [Ephesians 6:17]: *Gladium Spiritus, quod est Verbum Dei.*)

Now you can understand how the second part of this psalm relates to and refers to the current reign of our Lord Jesus, and that these reasonings and explanations do not conflict with the Scripture. We stated earlier that Jesus has another reign, in other words, the second part of his reign, the fulfillment, is yet to come. The fact that the Scripture speaks about the second reign of Christ cannot be denied. I will not explore the details of that second reign, but I do wish to recall a few passages. In Matt. 19. (Matthew 19:28), in Marc. 10. (Mark 10:32), and in Luc. 18. (Luke 18:32) our Lord Jesus tells the apostles that when he reigns, they will be sitting in twelve chairs and judge the twelve tribes of Israel. Furthermore, he says that he will seat them at the table where they will eat, drink, and dwell together with him. We cannot interpret this and similar passages as references to ruling by the word of God and by His teachings, and such thinking is confirmed by a multitude of other statements. Because St Paul says in Rom. 8. (Romans 8:23) that we are awaiting the revelations of the sons of God, awaiting our delivery, the redemption of our bodies, and says that we have only received the first

fruits of the Spirit. Similarly, he states in 1. Corin. 13. (1Corinthians 13:12) that now we only see in a foggy mirror the glory that awaits the faithful. In the same book cap. 15. (1Corinthians 15:26) he says death will be the last enemy to be conquered in the kingdom of Christ. But we see that death has not yet been defeated, but it still rules over us. Therefore, the kingdom of Christ is not yet here in its entirety. Likewise, in Heb. 2. (Hebrews 2:8) the apostle states that all things must be subjected under the feet of Jesus, and then he says that we can see that not all things have been subjected under his feet. Therefore, those verses represent future events, and will happen at a later time.

The prophecy of this psalm refers also to the second reign of Christ, because it will be at that time that the truthfulness of it and its fulfillment will become clear, as the Father gives the heathen to Jesus Christ as his inheritance, and he will rule over some of them as their king and will destroy some others as a powerful lord. It is that time when he will give kingdoms to the faithful for whom the same prophecy will be fulfilled, as our Lord Christ explains it in Apoc. 2. (Revelation 2:26-27): "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Just when and how these events will happen ought not be our concern; instead, let us make every effort so that once these events do happen, we may partake in such a blessed kingdom. We may gain that if we take part in his current reign that is in his teachings. Alas, we may not be able partake in that blessed country of Christ if we are not counted among the first fruits. And the first fruits of his kingdom are his teachings and faith in God. Therefore, if we do not become followers of Christ, we cannot become officials or citizens in that blessed kingdom. Let us then seek that Jesus, seek that privilege through whom we may live in that blessed kingdom. May this be sufficient for now about the second part of this psalm.

Let us then discuss the third part (Psalms 2:10): "Be wise now, O ye kings, etc." This admonishment flows naturally from the words preceding it in this psalm. The prophet stated that all intent and effort against God's will by the powerful of this world is futile, because when He wants to anoint someone, He will do that despite any opposition. That is why the prophet admonishes them to be wise. He tells them don't be foolish, don't tussle with the Lord, but, rather, serve Him if they want to be blessed, and not perish. At first, he only admonishes them (Psalms 2:10) "Be wise now, O ye kings etc." Rulers do need that kind of admonishment and instruction. Many rulers believe their reign is all about a life of splendor, about keeping multitudes of soldiers and horses, about feasting and drinking, and about imposing orders. All the while they give very little thought to, and do very little about, understanding God's truth, about governing their subjects kindly and wisely, and about becoming more learned and wise. These ought to be their main tasks, as the prophet states (Psalms 2:10): "Be wise now, . . . be instructed." That is why our Lord God tells the sons of Israel in Deut. 17. (Deut. 17:15, 16, 18, 19): "A king is set over thee, . . . but he shall not multiply horses to himself, And it shall be, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: " And it shall be with him, and he shall read therein all the days

of his life: that he may learn to fear the, LORD, his God, to keep all the words of this law and these statutes, to do them.”

In this latter passage (Psalms 2:11) the prophet reiterates that admonishment to remind the rulers that in their teachings and their learnings they ought to fear the Lord: “Serve the Lord with fear.” The root and origin of all wisdom and teachings is the fear of the Lord. Wise men have said (Psalms 110:10; Proverbs 9:10): *Initium sapientiae timor Domini*. Now, there are two kinds of fear: one is the fear of a servant, the fear which comes from being frightened by a punishment, and the root of that is animosity. Because many serve only because they fear someone else, they dread the rulers, so they don’t serve because of their free will, but because they are under duress. There is another kind of fear, the kind that is invoked in the Scripture, the kind that is rooted in love. That is the fear when a person is afraid of the other because that person would be anguished if the other was wronged; therefore, that person carefully ascertains that he acts according to the wishes of the other all the time. Such kind of fear is worthy of praise, as the Lord God wants that from people. The prophet says (Psalms 2:11): “. . . and rejoice with trembling.” In other words, the fear ought to intermingle with cheerfulness, as we ought to serve the Lord with gladness, not with sadness. He reminds the kings of their duty to serve, because they might well believe that they were created to dictate and to rule; however, they shouldn’t lose sight of the fact that they have a ruler over them, and they are expected to serve Him. Because the most righteous way to rule is to serve God. As we read (Psalms 2:12): “Kiss the Son.”

Let us remember that God called His Christus His son. These kings whom the prophet chides here, rose up against God and His Christus. He admonishes them to serve God, and instructs them to respect and love His son, His Christos, as among the nations of the East kissing each other is a sign of respect and honor. We see evidence of that through the example of the saint Job (Job 31:26-28) who said when he wanted to describe how he refrained from idol worship, he didn’t kiss the hand when he saw the sun, the moon, and the stars. Similarly, when Judas wanted to express his respect of Jesus in the garden (Matthew 26:29) he called to him “Hail, master” and kissed him. Likewise, in our verse when the prophet says *Kiss the Son*, he means he wants others to respect him, and love him, instead of fighting against him. Because it is a sign of true respect when we love those who are loved by people dear to us. Therefore, if God loves His Christus so much as to call him His son, then we, too, ought to love him, because we declare that we love God.

The reason the prophet gives for why the rulers ought to serve the Lord and kiss His son (Psalms 2:12), is *lest He be angry*. The prophet stated before that the Lord God laughs at the kings who take counsel against Him, and warns them not to upset Him, not to anger Him. Because even if He is angered only a little, they will perish right away. That is why the fear of a servant ought to frighten them, so they will serve him, tremble before Him out of fear of punishment.

But no one ought to conclude that God is solely angry, vindictive, and a destroyer, rather, everyone ought to recognize that He is also merciful, benevolent, and a

sustainer of people. He is not only a Lord, He is a Father as well. Our verse says this (Psalms 2:12): "Blessed are all they that put their trust in him." In other words, while on one hand He destroys the ones who tussle against Him, on the other hand He blesses the ones who put their trust in Him. We have lessons here for people of all types. The wicked ought to be frightened because the Lord will destroy them, break them, defeat them. The faithful, the godly, ought to be hopeful and trusting of Him because He will bless them and make them glad. Therefore, my brethren, each of us ought to strive to be counted as son of God, and not His enemy, and then we will receive not the scourge and reprimand, but the blessings of His Holy Majesty. Amen.