
Concio CXCII

*A sermon from 1597 by György Enyedi, the Third Bishop
of the Transylvanian Unitarian Church*

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

Psalm 2:1

The testimonies of saints and countless other examples clearly demonstrate how futile and dangerous it is to tussle with God and to resist His will. Mighty nations, powerful empires, all counsels, all knowledge, all wisdom are nothing when compared to our almighty Lord, as Solomon says in Pro. 21 (Prov. 21:30)¹: “There is no wisdom nor understanding nor counsel against the LORD.” Saint David, too, proclaimed and affirmed that in the first lines of our chosen psalm; he demonstrates that those who kick and fight against God’s decisions bring onto themselves dishonor and peril, instead of achieving their goals.

This psalm has three main parts. The first part is where the prophet describes how the mighty men of this world prepared to attack the Lord, and how the Lord treated them in response. In the second part he describes the glory and splendor the Lord will hand out to those whom He takes under His protection. In the third part the prophet² admonishes the rulers and the powerful sovereigns to serve the Lord

¹ The discrepancy between Enyedi’s names for the books of the Bible and the English names (in parenthesis) is because Enyedi used the Latin names of the Bible books.

² The word “prophet” refers to David.

with fear and obedience. Before we can understand the meaning of those words and draw conclusions, we need to clarify about whom this psalm was written. According to some explanations it is about Christ, according to others it is about David. Yet others explain that it is about both of them: in the literal sense it is about David, and in the spiritual sense it is about Jesus Christ.

Among those explanations the last one, the third one is the most accurate. The first explanation that this psalm was written about Jesus Christ literally, historically and in the spiritual sense, cannot be accepted whatsoever. Here are the reasons for it: first, not only wise Jewish sages, but learned Christian scholars as well believe that this psalm befits David as well, so they explain it that way.

Second, this psalm was written long before our Lord Christ was born. Here the prophet talks about people who existed before then. In the Old Testament prophets declare when they speak about future events, or about the Messiah who is not present in their time. However, the prophet does not provide such declaration in this psalm.

The third reason why this psalm is not about Jesus in the literal and historical sense is that the psalm does not conform to the time period and to the acts of Jesus. The prophet writes that the heathen and kings rise up against the Christ³ of God. But we do not find evidence for that in the New Testament. Pilate, as mentioned in Act 4. (Acts 4:27) was not a king, and it was the Jews and not the heathen who conspired against Jesus. Historical accounts and Pilate's own words tell us that in Jo. 18 (John 18:35): "Thine own nation and the chief priests have delivered thee onto me." The other evidence is that the heathen were in counsel to break the cords of that Christ, and to throw his yoke off their backs. However, Jesus never ruled over the Romans or the heathens, thus no one could want to throw off the yoke of Jesus.

The fourth reason why this psalm was not written literally about Jesus is that the writing is about a single person in a single time

³ 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 differentiate 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*.

frame, as we can judge from the wording. But when the New Testament scholars associate this psalm with Jesus, they invoke two time periods. The beginning, (Ps. 2:1): "*Quare fremuerunt gentes, et populi meditati sunt inania?*" – is explained, according to Act. 4 (Acts 4:25), as the time after the ascension of our Lord Christ when the high priests forbade the apostles from teaching. The part (Ps. 2:7): Thou art my Son; this day have I begotten thee is placed by Saint Paul at the time of the resurrection of Christ. The part (Ps. 2:9): "Thou shalt break them with a rod of iron" is placed in Apoc. 2 (Rev. 2:27) at the time of the reign of Jesus, which is in the future, as it hasn't come yet. All these prove that this psalm was not written literally about our Lord Christ.

However, the explanation that this psalm is exclusively about David, is also false. There are even some Jewish scholars who associate its spiritual meaning with the Messiah. And the scholars of the New Testament relate several statements from this psalm to Jesus Christ. Let us then accept that this psalm literally and historically is about David, but its spiritual meaning is about the Messiah and his disciples. We will be applying this explanation as we examine the words of our psalm.

As I stated before, the first part is about how worldly rulers rise up against God and His Christ. The prophet marveled at that (Ps. 2:1): "*Why do the heathen rage?*" Why do they prepare themselves? Christians know this well, how God defeated King Saul, and in his place, with the help of the prophet Samuel, He anointed David to be King of Israel. After the death of Saul, the people of Judea, and then all the people of Israel chose David as their king. When the Philistines, the killers of Saul and his followers, together with the neighboring heathens, the Moabites and the Ammonites, learned about that, they thought that they could easily eliminate David who was new as a ruler. They killed Saul while he was ruling over them, and David had just begun to rule. They held counsel, formed an alliance, and started to seriously prepare to throw the Jewish Kingdom completely off their backs, and to bring an end to their rule. When David learned about that and saw that, he began the psalm by singing the words (Ps. 2:1): What's gotten into the heathen? "*Why do they rage, and the people imagine a vain thing?*"

Let us first conclude from this that when someone rises up to oppose a person anointed by God, that someone is in fact rising up to oppose God Himself. While the Philistines, the Moabites, and the

Ammonites held counsel against David, the prophet states that they held counsel against God. Saint Paul writes in Ro. 13 (Rom. 13:1) that all rulers are ordained by God. Those who rise up against such rulers are in fact rising up against God's decree. That's why the Lord God tells Moses (Exod. 16:8) and Samuel (1 Sam. 8:7) when people rose up against them: "Their murmurings are not against you; they have not rejected thee, but they have rejected me." David knew he was chosen and anointed by God, and that is why he says about those who rise up against him that they are, in fact, rising up against God. And from this all true and faithful Christians may gain comfort and courage. If they received without deception or manipulation an appointment or a title, they should know that if anyone opposes them, those are, in fact, opposing God. Thus, they have a powerful patron and protector against whom no one can stand, because once He takes them under His wings, He will protect them against all.

No one should be astonished when I inferred that David was the christus of God, because I have mentioned frequently that the words christus and messiah are common words in the Bible, especially in the Old Testament, where kings, high priests, prophets and even heathen rulers are given that name. In a few passages of the Bible Saul is called the christus of God, and Cyrus was also called by that name in Isa. 45 (Isa. 45:1).

Furthermore, David was often called that as we see it in Psalm 17 (Ps. 18:51)⁴: "Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore." While in the New Testament only Jesus is called christus, the Old testament, the focus of our explanations, uses that name commonly. From now on, do not be astonished if we use the name christus to describe David.

Let us secondly conclude that these words teach us about the different characteristics of the godless and of the faithful. There are some foolhardy and wicked people who understand that they are fighting against the common truth and God's will, but they do not think about it and continue their headstrong opposition. Those heathen rulers saw that God was helping David, advancing his cause and protecting him

⁴ The difference in the Psalm numbering is due to the different numbering system used in the Vulgate (Enyedi's numbering) and the Protestant Bible numbering (in parenthesis).

from enemies, yet they still held counsel, and set themselves against him. The faithful, seeing such a foolhardy action, can only marvel at them and mock them. How could they possibly be so bold? As he saw the heathen rulers preparing against him, Saint David said (Ps. 2:1): *"Why do the heathen rage, and the people imagine a vain thing?"* It is like, he is thinking: *"I'm amazed at your foolishness, and I'm astonished by your actions."* But they don't only rage and hold counsel but speak recklessly and brashly (Ps. 2:3): *"Let us break their bands asunder and cast away their cords from us."* They remember [that] when Saul lived and was in God's graces, the sons of Israel ruled over the neighboring heathen. But once they killed Saul, they became reckless and they said (Ps. 2:3): *"Let us cast away their cords from us."* While they did hear that God took David under His protection, they still presumed that they would be victorious. They were not unlike that godless Capaneus⁵ who took Thebes under siege, and entered the city yelling that he would sack the city whether God wanted it or not. In that minute a lightning bolt struck him dead, and his army was cut down and defeated by the city.

The enemies of David will suffer the same fate, as we will see below. However, before we talk about that, we need to contemplate the words we have examined.

Recall that this psalm was literally and historically written about David and was describing David. However, the apostles explain the relevance to Jesus and to the setting of the New Testament the following way: When the Philistines killed King Saul, they thought the kingdom of the Jews had come to an end; they then heard that God anointed David as christus, as king, so the Philistines gathered, raged, and decided that they would end the rule of Jews. Likewise, at the time of Lord Jesus, the Jews, the high priests did not rest until they killed Jesus, and when they crucified him, they believed both he and his teachings were gone. But when they heard that God made Jesus rise from the dead, and his disciples conducted miracles in his name, they didn't think that was God's will, and they rushed to meet, they held counsel, they dragged the apostles in front of them, and ordered them to stop teaching in Jesus' name. When the apostles heard that, they raised their voices to God and said in Act. 4 (Acts 4:24): *"Lord, thou art God, which hast made*

⁵ Capaneus was a warrior in Greek mythology.

heaven, and earth, and the sea, and all that in them is." Their words likened Jesus to David. God made both of them mighty, anointed them to be kings from modest beginnings; one was anointed by oil, the other by the Holy Spirit to become the Messiah.

In the time of David, it was the Philistines, Moabites and Ammonites who roused up against him, and attacked him; it was Herod, Pilate, and the high priests who roused up against him, and attacked Jesus.

Let us conclude from this that the authors of the New Testament do use statements of the Old Testament – but not how the Papists explain by claiming that the two have the same message, and one should be interpreted exactly like the other. What you just heard shows that they are, at best, similar. Let us conclude secondly that we can apply the words and examples of the Bible to our own lives. The apostles applied it to their circumstances, and we can learn to do that as well. Were there people at the time of David who set siege to his kingdom, and damaged it? Similarly, there were people at the time of our Lord Jesus who envied his authority and did not want him to rule over them and they told him so, as we see in the description by Luc. 19 (Luke 19:14): "We will not have this man to reign over us." Isn't there a David in our time? Isn't there a Jesus? In other words, aren't there people in our time whom God has taken under His wings? There certainly are. As our Lord Christ said (Matt. 10:40) those who affirm his disciples, they affirm himself. Thus, Christ is present today in his disciples. Even today there are Philistines, Midianites, Herods, and Pilates who resent the authority of Christ, and the spreading of his teachings. They gather to meet, they hold counsel, and they prepare. And the present-day believers in God are astonished, stare at their disturbance, and say together with David and the apostles (Ps. 2:1): "Why do the heathen rage?" etc. Just how fruitless their counsel is, and how futile their struggle will be, is pointed out by the following lines (Ps. 2:4): "*He that sitteth in the heavens shall laugh: the LORD shall have them in derision.*"

Let us first consider from this psalm the differences between the almighty God and the worldly rulers. The prophet writes that there are many of those who rage, such as heathens, nations, kings, and nobles. God, however, is all by Himself. They dwell in this world, God dwells in the heavens. They rage and rise to their feet, God is sitting idle, He is

calm. Fourthly, they are upset and gloomy, God is smiling and laughing. Fifth, they hold counsel, form an alliance, God mocks them. Sixth, they want to break their bonds and yokes, but God installs over them His anointed king. All these demonstrate that God is very different from humans, and that worldly rulers, their power, and their counsel are nothing compared to Him.

The Lord breaks the resistance of His opponents three ways. First, by laughing at them, second, by wrecking their minds, and third, by demonstrating His might.

The prophet writes in this manner about the first (Ps. 2:4): "He that sitteth in heaven shall laugh." Understand that as a kind of laughing like humans would do. When powerful, high-ranking people see that puny worms are scheming and maneuvering to harm them, these powerful people will just smile and laugh. Likewise, when God sees people fighting His will, He considers that an empty threat. As that heavenly voice told Paul (Acts 26:14): "*Durum est tibi contra stimulum calcitrare.*" "It's hard for thee to kick against the pricks." When He mocks them (Ps. 2:4), He is declaring that human intent and action are not carried out if they oppose God's will. Rather, only amusement and mockery will come of them. This is also expressed in a common proverb: "*Parturient montes nascetur ridiculus mus.*"⁶

The second way the Lord breaks them is told by the prophet this way (Psalms 2:5): "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." While the speech of any human may not be very powerful, yet a tough, angry talk may frighten the feeble. Are you surprised that it is even more frightening when God speaks? Even when He speaks kindly it resembles thunder, as we saw in John 12 (John 12:28-29). Furthermore, upon hearing God's words when He handed down His commandments at Mount Sinai, the people of Israel said (Deut. 20:19): "But let not God speak with us, lest we die." Indeed, the word of God is so powerful that what He pronounces instantly happens (Ps. 2:5): "*He speaks unto them in His wrath,*" and immediately "*vexes them.*" When the prophet says, He speaks unto them in His wrath, he means that He intends to bring onto them the power of His anger and to deliver punishment at the same time. And when he says (Ps.

⁶ When mountains are in labor, a ridiculous mouse will be born.

2:5): *"vex them his sore displeasure,"* that means He will scramble their orders, their decisions, their counsel. He will confuse their thoughts, and make them lose their minds, because He treats like this all those He wants to defeat. As we see in Isa. 19 (Isa. 19:11-13): *"Surely, the princes of Zoan are fools."*

Third, once God has mocked them and made them lose their minds, He will install over them His own prepared and chosen son (Ps. 2:6): *"Yet have I set my king upon my holy hill of Zion."* He calls him His king, the one that He anointed Himself, and with this He heralds His power that only He can anoint a king of His choosing. When He calls Zion His own holy hill, He wants to declare that in this world He possesses the fortresses and countries, and, thus, He has the freedom to give, as all that is His own, His heritage that He may give away.

That is why when the Philistines and kings from surrounding countries attacked David, the Lord laughed at them, mocked them, made them lose their minds, broke them up, and destroyed them. He made David, who was anointed through Samuel in Zion, a powerful king of Jerusalem. The Lord acted similarly with Jesus. The high priests, Pharisees, and scribes raged against him, and they tried to prevent him from becoming their Messiah and king, as they shouted (Luke 19:14): *"We will not have this man to reign upon us."* And they harassed the apostles as well, they chased them, they threatened them, they caned them to stop them from teaching in the name of Jesus. But the Lord laughed at them, mocked them, and the more they wanted to suppress the teachings of that christos, the wider it spread. The Lord spoke unto them in His wrath, and unleashed the Romans onto them, and destroyed them. And then He made Jesus into the Christ, the Messiah not only over the Jews, but over the heathens as well. Thus, the holy hill of Zion doesn't only represent that physical hill in Jerusalem, but also the spiritual holy hill, the ecclesia, the collective presence and company of the saints, as the apostle explains in Heb. 12 (Heb. 12:18-20): *"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart."*

You can learn from this, in addition to many other examples, that Jesus did not become a Lord on his own, but that he received all his powers, grace, and authority from God, as the Almighty Lord says it (Ps. 2:6): "Yet have I set my king," and Saint Peter affirms it (Acts 13:22). Further affirmed by our Lord Jesus in Heb. 5 (Heb. 5:5): "*Non semet ipsum clarificavi.*" But we will discuss this further sometime later.

Right now, however, let us conclude that the writings of the apostles show us how we ought to be living by the example of David. Let us remember that anything that God intends to accomplish will be accomplished, even when there is opposition against the people who conduct their lives according to His will and proclaim His righteousness. No matter how furious the world may be, no matter what alliances they may form, no matter if they form a League of Saints, no matter how they might hold counsel, how they might rage, because the Lord, who resides in the heavens, will only laugh and mock them. And then He will speak unto them in His wrath, frighten them, and destroy them. At last He will make His holy righteousness and His followers victorious, and He will exalt them in the face of any opposition. You could say to this: no matter how much you fortify yourself with that thought, until that victory happens many of you will perish, because the powerful, the ones with weapons in their hands, will torment a great many. Listen to me well! Those tormented people will have a similar fate to what happened at the time of our Lord Christ. Although they did kill him, they did persecute the apostles, and they killed some in a terrifying manner, they would have died anyway, eventually. Yet, those blood thirsty and blood spilling butchers didn't achieve their goals, because the teachings of Christ spread even wider, the number of followers grew day after day, and God even miraculously saved many of them from the hands of their tormentors.

Therefore, even if the kings of our time rage, hold counsel, and torment the innocent to carry out their wicked plan, this will not block the path of truth or interrupt God's will. No one has been successful in carrying out their plan if they opposed God, as Gamaliel said to the counsel of wise Pharisees (Acts 5:38-39): "If it is by God, you cannot overthrow it." In those words, we see that people who oppose God have two worries. One is that their struggle is pointless, as no counsel

or power may succeed against God. The other is that God will destroy them for their recklessness. May the Lord bring such wrath upon those who oppose Him in our time, and who rise up against His christus. Amen.

Notes

This sermon was preached in early 1597. A Hungarian language copy remained in the 5. Kolozsvár Kódex (5th Codex of Kolozsvár) from the mid 1600s. In 2018 a contemporary Hungarian transcript of Concio CXCII was published in: Lovas Borbála (2018) *Enyedi György Prédikációi* 3, MTA-ELTE Humanizmus Kelet-Közép-Európában Lendület Kutatócsoport és Magyar Unitárius Egyház, Budapest. ISBN 978-963-508-885-0. The contemporary transcript was used as the basis for the translation. The translation preserves the paragraph structure ascertained during the transcription.

In the 5. Kolozsvár Kódex (5th Codex of Kolozsvár) some Bible quotes were written in an abbreviated form, because it was common practice that preachers wrote their own handbooks for preaching. The abbreviated quotes are expanded to show how the sermon was delivered, and to provide a more complete understanding of the arguments advanced by Enyedi. All Bible quotations use the English of the King James Version of 1611.

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

Psalm 2:7

Once the prophet described how the Lord treats the worldly princes and the powerful who are raging against His decisions and decrees, and arming themselves, now in this second part of the psalm the prophet shows us how the Lord glorifies and exalts those who are in His grace.

The prophet illustrates this through the example of himself. While he had numerous enemies and the neighboring heathen plotted against him, God took his side, and because of that not only were his enemies disgraced, but David was elevated into a stature of dignity and honor as he writes (Ps. 2:7): "I will declare the decree: the LORD hath said unto me."

The prophet explains why every effort of his enemies is futile, and why he is so encouraged (Ps. 2:7): because, he understands and knows "the decree: the LORD hath said unto me" that no one may break. Below, I will be providing details about God's counsel. From that we learn the nature and the obligations of the mortal and true rulers; that they are expected to recognize that their power is granted by God, that they ought to be grateful for it, and that they ought not assert that their rule is of their own doing. Very much like David acknowledged and praised the grace of God towards him.

People holding powerful positions ought to follow that example, and not the actions of those godless and ungrateful people like Nebuchadnezzar or Sennacherib, who declared that their empires came about because of their deeds: *"We created all this with the labor of our own hands, with our wisdom, with our shrewdness, we broke down the borders of other nations."* Now, the Lord God usually demonstrates to those ungrateful people that the empire is His own, that the countries are His own, the glory is His own, and that He grants that glory according to His will, and He takes away that glory from those who claim it for themselves.

Not only rulers may learn from this, but people of every rank. Everything there is, belongs to the Lord (Ps. 22:29; Ps. 24:1-2): all lands are His, and everything on them (Ps. 89:12); for that reason, we must acknowledge that everything we have was given to us by the Lord. As the apostle states in 1 Cor. 4. v. 7 (1 Cor. 4:7): "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" David knew well that all there is, was given by the Lord, so, he attributed his crown to Him, and he declared that in a grateful manner.

There are three ways the Lord's honor was bestowed on David. First, by the kindness and love of the Lord. He declares that God called him His Son, who was begotten by Him. Second, by the vast, far and wide expanses of His empire (Ps. 2:8): "Ask of me, and I shall give thee the heathen for thine inheritance." Third, by His undefeatable power and might (Ps. 2:9): "Thou shalt break them with a rod of iron." This is how the Lord blesses His followers and glorifies them when they oppose worldly rulers.

Now, we have to discuss in detail these three types of honors. The first action of God, this being David's first honor, is that God called him His beloved Son (Ps. 2:7): "Thou art my Son, this day have I begotten thee." Let us first contemplate here how could David be called the Son of God, when God is a Spirit residing in heaven, and David is a man who lives on Earth. We see that fact confirmed in the Scriptures where we read (1 Sam. 16:1) that the father of David was Jesse who lived in Bethlehem. However, those who are familiar with the Scriptures and comprehend the kindness and love of God, are not surprised by God's words. I will not make you listen to, and will not waste your time on, the demonstration of every single case of the large number of the examples

where mortal worldly people are called the sons of God. By now even children have heard them all, understand them all, and know them all.

The Scriptures state that Adam was the son of God in Luc. 3 (Luke 3:38)¹, and consequently all his descendents are; they all were made in the image of God. Then, God calls the entire nation of Israel His first born, and that term is so commonly used that even godless Jews were called sons of God in Isa. 1. (Isa. 1:2). "I have nourished and brought up children etc." God spoke about Solomon this way (1 Chron. 22:10): "and he shall be my son, and I will be his father." And in Psalms 81 (Ps. 82:6)²: "I have said Ye are gods; and all of you are children of the most High."

Therefore, it is not a surprise that David is called a son of God. First, he was a man. Second, he was an Israelite. Third, he was a king. Those who doubt this reasoning are pointing out that it is not only written that David is a son of God, it is also written that (Ps. 2:7): "have I begotten thee." These words imply giving birth naturally, but that does not apply to a mortal David; however, there is no contradiction in these words. It is obvious that this kind of wording is used in relation to mere mortals in other passages of the Scriptures. Such is the case in Deut. 32 (Deut. 32:15) where Moses talks about the Israelites: "then he forsook God which made him." Even more striking is that in the Scripture God not only calling Himself a father of people, but also a mother.

This is what He says about the Israelites in Isa. 46. v. 3 (Isa. 46:3): "O' house of Jacob, and all the remnants of the house of Israel which are borne by me from the belly which are carried from the womb." First we can learn from this that while God has been mentioned as a father, a mother, or a parent of people, we shouldn't understand this in a natural sense such as the act of giving natural birth, like the many living creatures that create offspring equal to the parents. Rather, this is a metaphorical expression from God to reveal His loving kindness, and His nature as a caretaker and benefactor of people. He reveals that He loves His son in accordance with His fatherly nature, and that He wants to be benevolent to His son, and to elevate His son to glory.

¹ The discrepancy between Enyedi's names for the books of the Bible and the English names (in parenthesis) is because Enyedi used the Latin names of the Bible books.

² The difference in the Psalm numbering is due to the different numbering system used in the Vulgate (Enyedi's numbering) and the Protestant Bible numbering (in parenthesis).

We can learn, secondly, that in the Scriptures there are no expressions related to the natural birth of humans that would not also be bestowed onto God. Even though He does not give birth in the natural way, I beg you to tell me, how would you talk about your own son more expressively than saying (Ps. 2:7): "Thou art my Son, this day have I begotten thee," and in (Isa. 46:3): "from the belly which are carried from the womb." While we find all these statements about God in the Scriptures, they are not about Him giving birth the natural way, but, rather, about reflecting human properties onto God, and all those verses intend to express His love, benevolence, and providence.

Consequently, it must be obvious that those people who, upon their reading that Christ is the son of God, are straining to demonstrate that our Lord Christ has an analogous nature to God, present a very weak argument that lacks support. They commit yet another error when they take the expression of God giving birth, and forcefully apply it to the birth of Jesus Christ. They are mistaken, because it is obvious that when the Scriptures describe a birth by God, such description is not to denote a natural birth, it does not pertain to Christ, as those expressions, without any doubt, are reflections of characteristics of common people, the way we explained previously.

Now that we explained all that, you should no longer have any doubt that when the Scriptures say (Ps. 2:7): "Thou art my Son; this day have I begotten thee," it is literally about David. And when we read (Ps. 2:7) "have I begotten thee," you now understand that it is not about the natural birth of David. Because he was the son of Jesse, that passage describes the time when God expressed His kindness, love, and benevolence toward David. That statement manifested itself at three different times. First, when he was anointed by Samuel to be king. Second, when he was chosen king of the entire house of Israel after the death of Saul. Third, when he returned to the throne after the attack by Absalom, at which time he speaks these words 2 Reg. 19. v. 22. (2 Sam. 19:22): "For do not I know that I am this day king over Israel?" The words "*this day*" ought to be interpreted as one of these three times. Because the Scriptures do not specify which of the three occasions of kindness the Psalm passage refers to, it is possible to use any of them, without the danger of transgression.

The second time God expressed His kindness is a very plausible explanation for that Psalms passage, because that was when the entire house of Israel elected David their king. At that time David was born anew after experiencing the grace and love of God. Therefore, the first honor of David was when God expressed His fatherly grace towards him. The second honor of David was when He granted him a vast, far, and wide empire. The Lord declared (Ps. 2:8): "Ask of me, and I shall give thee the heathen for thine inheritance."

God granted David victory and rule over the heathen nation, the Idumeans, the Moabites, the Ammonites, the Syrians, the Philistines, the Amelekites, and that history is detailed in the second book 8 (2 Sam. 8:12), 10 (2 Sam. 10:19), and 12 (2 Sam. 12:30-31), and in Par. 19 (1 Chron. 19:18-19), and 28 (1 Chron. 28:1). These books serve as evidence that the words in this psalm are true, and authentic. The third honor is expressed by the words (Ps. 2:9): "Thou shalt break them with a rod of iron." This represents David's supreme power that is like an iron rod against a potter's vessel. When an iron rod strikes a potter's vessel, that vessel breaks into shards; so, the enemies of David will be similarly destroyed when he strikes the armies of the heathen. If anyone wants to learn the details of the battles of David, they can read about them in the quotes listed above. With that we have reached the end of the second part of this psalm.

While this psalm was written literally and historically about David, in the spiritual sense, however, it was written about Jesus Christ. For that reason, it is necessary to explain this psalm according to its spiritual meaning, especially, because the apostles also related the words of this psalm to the person of Jesus Christ, as we read in the New Testament (Acts 13:33; Hebrews 1:5, Heb. 5:5). To begin with, no Christian could deny, and no Christian does deny that the words (Ps. 2:7), *Thou art my Son*, clearly pertain to Jesus Christ. The explanation of this passage is where we disagree with and cannot compromise with the papists and trinitarians. They state that this passage must be interpreted as evidence that the Son was naturally born to God, and that proves the eternal, divine nature of Christ. Because the naturally born Son of God is also a God; as here Christ is called the Son of God, thus, he is a God, identical in nature to the Father God. When we refute that by saying that the entire house of Israel, kings, and others have been

called the sons of God, but it does not follow that all those people are gods, they answer that Jesus Christ is different from those, because he is a naturally born Son of God. We refute that by saying that he called himself a son of man, and history documents that he was born to Mary by natural birth. They respond that Christ had two births, the first is eternal from the substance of the Father, the second to a mortal human called Mary. We refute that by saying that neither we read anything about the birth of Christ in eternity, nor we read about God giving birth from his substance or giving birth to a son. To this they say that they can point to the Scriptures for the evidence. Among others they bring up the words of David (Ps. 2:7), "Thou art my Son; this day have I begotten thee," where they say the prophet is talking about the eternal birth. To that, we respond that they will never prove the eternal birth from this Bible that both they and we are using.

We will respond to their other evidences on another occasion. Because we have been discussing this passage, I will prove that this particular passage is not about the eternal birth of Jesus Christ. The trinitarians maintain that the Son of God, who was born of the substance of the Father, is not less powerful than the Father, neither lesser nor greater than the Father, but they are equal in every respect. However, the person David is talking about is lesser than the Father, and not someone equal to the Father like an eternal son of God, who would be equal to the Father. The person David is talking about is lesser than God, which becomes apparent not only from our verse, but also from the verses before and after it. In the preceding verse we read (Ps. 2:6): "Yet have I set my king upon my holy hill of Zion." And that king anointed on the holy hill of Zion says that God spoke to him (Ps. 2:7): "Thou art my Son; this day have I begotten thee." Thus, there can be no doubt that the son is lesser than God, because God made him king. After that verse we read (Ps. 2:8): "Ask of me, and I shall give thee the heathen for thine inheritance." There is no doubt that when someone asks and accepts something from another, that person is lesser than the one from whom he asked and accepted something.

Consequently, David is talking about a son of God who is lesser than the Father. For that reason, the trinitarians could not possibly relate this passage to an eternal son, because they hold that the son is equal to the Father. Secondly, God speaks about a son that He has begotten today.

The word "*today*" has always been denoting a particular, defined point in time. The trinitarians insist that the birth of the eternal son had no beginning, as he is being born continually, endlessly, as he is being born eternally. However, David says here that God has begotten the son, and He has begotten him at a particular point in time, He has begotten him "*today*." Therefore, those words do not refer to the birth of an eternal son of God. Their reply, that the word "*today*" should be interpreted as eternity, is so shameless, that it does not merit even our mocking. Their interpretation is blatantly false, because they cannot point to a single line in the entire Scriptures where "*today*" doesn't mean a particular, defined point in time. Their brainless interpretation is refuted yet a third way, with passages from the writings of the apostles, because the trinitarians cannot possibly be so shameless as to elevate their wisdom and righteousness above that of the apostles. The apostles themselves use those words of David on three occasions, and each time they relate those words to Jesus, Act. 13 (Acts 13:33), Heb. 1. and 5. (Hebrews 1:5; Hebrews 5:5). In each individual passage the apostles talk about the Jesus who had died, had risen, and had ascended to heaven. The trinitarians' eternal son of God could not have died, risen, or ascended to heaven, because if he was truly an eternal son of God, then he would continually reside in heaven throughout eternity. Thus, it is beyond doubt that these words are not about an eternal son of God.

To be convinced that I am speaking the truth, Christians ought to read and understand those passages I mentioned above! Saint Paul, Act. 13 (Acts 13:33) in Antioch spoke these words to the Jews: "But God raised up Jesus again; and it is also written in the second psalm, Thou art my Son; this day have I begotten thee." Right there the apostle says that David talks about someone who died and then was raised. That someone cannot be an eternal son of God. In Heb. 1 (Heb. 1:2) the apostle says that in the recent past God spoke through His son, whom He appointed to be the heir of all things, and He talked about him saying: "Thou art my Son." We see the mentioned recent past God spoke through the son born to Mary, and He appointed him to be the heir of all things. But the Son of God the trinitarians talk about never received anything from anybody. Therefore, this passage is not about an eternal Son of God. Thirdly, in Heb. 5 (Heb. 5:4) the apostle says: "And no man taketh this honor onto himself, but he that is called of

God, as was Aaron." Correspondingly, Christ did not glorify himself into a high priest, rather, he was glorified by the one who called him (Ps. 2:7): "Thou art my Son, this day have I begotten thee." Here the apostle talks about a son who was glorified by God, who received the honor of high priesthood from God, and the apostle relates these events to the words of David. However, that eternal son of God of the trinitarians was never glorified, and he never received the rank of a high priest from God. Therefore, this passage is not about him.

Finally, in order to put all your doubts to rest, and to accept our explanations with confidence, you have to know that even trinitarian scholars acknowledge that this line is about the Jesus who was born to Mary. Those scholars, however, do not condemn the mindless trinitarian explanation, perhaps, because they are afraid for their lives, or because their eyes are clouded by the false explanation. You can read about this for yourself in *Buceri et Musculi Commentarios in Psalmos*.³ Therefore, yet again, it is obvious that this passage in its spiritual meaning is not about the eternal Son of God, but, rather, about Jesus Christ born to Mary.

Let us now review why this line is about Jesus. I started by explaining that David is not literally the son of God, because he was the naturally born son of Jesse; David is called a son of God, because God showed His grace and like a father would show to his son. Similarly, understand that the Scriptures never call Jesus a naturally born son of God, as the trinitarians would like you to believe. Jesus, in all passages of the Scriptures, calls himself a son of man, the naturally born son to a woman called Mary. Jesus is called a Son of God because God showed His grace and love towards him several different times.

I also explained that God showed His grace toward David on three different occasions. At first through Samuel. Second by the nation of Israel. Third, after the death of Absalom, at which time God has begotten David. Similarly, we see evidence presented at three different times that prove that Jesus is the Son of God. First, at his baptism when the Holy Spirit descended upon him and a voice from the heavens said (Matt. 3:17): "This is my beloved Son in whom I am well pleased."

³ Enyedi is referring to two books by two different authors. Peter Hughes identifies them as Martin Bucer, (*Sanctorum*) *Psalmorum libri Quinque* (1529) and Wolfgang Musculus, *In Sacrosanctum Davidis Psalterium Commentarii* (1551).

Second, when he was raised from the dead. Third, when he ascended into heaven, was seated at the right hand of God, and was made to be Lord over all.

It is not a mistake to relate the words of David to either of those times. Anyone who is baptized by water and by the Holy Spirit is born anew, as the Lord Christ stated. However, when John the Baptist baptized our Lord Christ in water, the Spirit of God descended onto him, he was born anew, but by God. We can, with great certainty, relate that event to the words (Ps. 2:7): "Thou art my Son; this day have I begotten thee." The second time, as I previously explained, when Christ rose from the dead, apostle Saint Paul used the words of David in Act. 13 (Acts 13:33) and additionally in Ro. 1 (Rom. 1:4) where he writes that the fact that he was raised from the dead proves that Jesus was Son of God. Even our Lord Christ stated this soon after his rising when he spoke to the apostles (Matt. 28:18): "All power is given unto me in heaven and in earth." Third, this prophecy relates to Jesus according to the time after his ascension, when he is seated on the right of God our Father, as this is explained by the apostle in Heb. 5 (Heb. 1:5; Heb. 5:5). Because that is the time when everything was placed at his feet, when all authority was given to him, when he became a high priest, when he was taken up into heaven, and when he was seated at the right of the Father.

The prophecy of David is about the man Jesus Christ, as we explained by using historical evidence, showing the unmistakable similarities, and citing the testimony of the apostles. It is also certain that the Messiah the prophet spoke of is the man Jesus Christ, there could be nobody else. My brethren, let us then be contented with this Jesus who was born to Mary, and who was called by God (Ps. 2:7): "Thou art my Son; this day have I begotten thee." Let us not search for anyone else, someone who never existed and never will, someone whom David didn't speak about, and who was never written about by the apostles. Indeed, he is the only one appointed to judge the living and the dead, in whom God reconciled the world into Himself, who proclaimed through the apostles the remission of all sins, the one who will lead the righteous into the eternal kingdom. Amen.

Notes

This sermon was preached in early 1597. A Hungarian language copy remained in the 5. Kolozsvár Kódex (5th Codex of Kolozsvár) from the mid 1600s. In 2018 a contemporary Hungarian transcript of Concio CXCIII was published in: Lovas Borbála (2018) *Enyedi György Prédikációi* 3, MTA-ELTE Humanizmus Kelet-Közép-Európában Lendület Kutatócsoport és Magyar Unitárius Egyház, Budapest. ISBN 978-963-508-885-0. The contemporary transcript was used as the basis for the translation. The translation preserves the paragraph structure ascertained during the transcription.

In the 5. Kolozsvár Kódex (5th Codex of Kolozsvár) some Bible quotes were written in an abbreviated form, because it was common practice that preachers wrote their own handbooks for preaching. The abbreviated quotes are expanded to show how the sermon was delivered, and to provide a more complete understanding of the arguments advanced by Enyedi. All Bible quotations use the English of the King James Version of 1611.

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