

PSALM 2
THE MESSIAH'S TRIUMPH AND KINGDOM
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June 30, 2019

I. Introduction: As Psalm one is a moral Psalm, and showed us our duty, so, Psalm two shows us our Saviour. Under the type of David's kingdom (which was of divine appointment, met with much opposition, but prevailed at last) the kingdom of the Messiah, the Son of David, is prophesied of, which is the primary intention and scope of the psalm; there is nothing in it but what is applicable to Christ, but some things that are not at all applicable to David (v. 6, v. 7): "Thou art my Son" (v. 8), "I will give thee the uttermost parts of the earth," and (v. 12), "Kiss the Son." It is interpreted of Christ Acts. 4:24 Acts. 13:33 ; Heb. 1:5.

The reign of our Lord is in two phases. Phase one is the introduction that the Kingdom is at hand. Phase two the actual reign of our Lord. During Phase one we proclaim His Kingdom to all the Nations and Phase two He, Himself will return to physically reign. In phase one this kingdom message is preceded by the birth of the king, life of the king, rejection of the king, His death, burial, resurrection, Ascension and glorification. Preached by four groups. Group A: John the Baptist proclaimed the King and the Kingdom Mat 3:1-3; Group B: The Lord Himself, The King announces His Kingdom Lk 4:16-22, Group C: The Apostles are commissioned John 20:19-25 and Group D The body of Christ is commissioned to make disciple of all peoples and nation, Mt 28:17-20. The nature of the message is the Gospel which is "Good News" The second phase is preceded by the clamatic total rejection of this the "Good News" and its' leader, our Lord.

II. Vv 1-3 The Nations Speak: The opposition that should be given to the kingdom of the Messiah.

The mighty opposition that would be given to the Messiah and his kingdom, to his holy people and all the interests of it. One would have expected that so great a blessing to this world would be universally welcomed and embraced, and that every person would immediately bow to that of the Messiah and all the crowns and sceptres on earth would be laid at his feet; but it proves quite contrary. As the Philistines and Saul opposed David's coming to the crown, so Herod and Pilate, Gentiles and Jews, did their utmost against Christ and his interest in men, Acts. 4:27.

III. Vv 4-6 Sovereign God Speak: The baffling and chastising of that opposition and the setting up of the kingdom of Christ, notwithstanding that opposition.

Here we see the mighty conquest gained over all this threatening opposition. Those that make this mighty struggle are the kings of the earth. But he whom they contest with is one that sits in the heavens, v. 4. He is in the heaven, a place of such a vast prospect that he can oversee them all and all their projects; and such is his power that he can overcome them all and all their attempts. There he sits as Judge in all the affairs of the children of men. The attempts of Christ's enemies are easily ridiculed. God laughs at them as a company of fools. He has them, and all their attempts, in derision.

IV. Vv 7-9 The Anoint King Speak: Promises made to Christ himself, the head of this kingdom: (1) The confirmation and establishment of it (v. 7). (2) A promise of the enlargement and success of it (v. 8, v. 9).

We have heard what the kings of the earth have to say against Christ's kingdom. Let us now hear what the Messiah himself has to say for his kingdom, to make good his claims, and it is what all the powers on earth cannot disagree with. The kingdom of the Messiah is founded upon a decree, an eternal decree, of God the Father. It was not a sudden resolve, it was not the trial of an experiment, but the result of the counsels of the divine wisdom and the determinations of the divine will, before all worlds. He has the right to rule from what God said to him, by whose word all things were made and are governed.

V. Vv 10-12 The Anoint King as Mediator Speak: Counsel given to all to embrace the interests of this kingdom.

We have here the practical application of this gospel doctrine concerning the kingdom of the Messiah, by way of exhortation to the kings and judges of the earth. They hear that it is in vain to oppose Christ's government; let them therefore be so wise as to submit to it. He that has power to destroy them shows that he has no pleasure in their destruction. Those that give law and judgment to others must receive law from Christ, and it will be their wisdom to do so. What is said to them is said to all, and is required of every one of us, only it is directed to kings and judges because of the influence which their example will have upon their inferiors, and because they were men of rank and power that opposed the setting up of Christ's kingdom, v. 2.

VI. Conclusion: PRACTICAL APPLICATIONS OF JESUS' EXALTATION IN OUR PERSONAL LIFE.

- A. Political Power: Jesus will have the authority over all the leadership in all society.
- B. Riches (financial): All the money and natural resources on earth will be under Jesus' leadership.
- C. Spiritual Power: Jesus will have the authority over all the leadership in all society.
- D. Strength (physical resources): All the labor force, human resources, and influence will serve Him.

E. Wisdom (intellectual): Jesus has the wisdom to bring every sphere to the fullness of God's plan.

F. Glory (relational): All nations will glory in Jesus by giving their love, and praise to Him.

G. Honor (obedience): All people will honor Jesus by their obedience in the Millennium.

H. Blessing (social): All will agree with Jesus' plans and fully cooperate with His leadership.