

Preparing Souls To Serve The Lord

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God's King is the Messiah, The Messiah is His Son

By

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Focusing Psalm 2

- I. General Overview of Psalm 2
"A sublime vision of the nations in revolt against Jehovah and his Anointed, with a declaration of the divine purpose to maintain his King's authority, and a warning to the world that it must bow to him or perish. It naturally falls into four stanzas of three verses each. In the first, the conduct of the rebellious nations is described. In the second, God replies to them by word and deed. In the third, the Messiah or Anointed One declares the divine decree in relation to himself. In the fourth, the Psalmist exhorts the rulers of the nations to submission, with a threatening of divine wrath to the disobedient, and a closing benediction on believers. The several sentences are also very regular in form, exhibiting parallelism of great uniformity." (Joseph A. Alexander, *Psalms*, p. 12)
- II. Authorship
 - A. The Psalms which follow bear the name of David.
 - B. There is evidence that this Psalm is also David's.
 - C. In fact the New Testament states that it is. "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" (Acts 4:25).
- III. To Whom Does the Psalm Refer?
"[David] cannot, however, be himself the subject of the composition, the terms of which are wholly inappropriate to any king but the

Messiah, to whom they are applied by the oldest Jewish writers, and again and again in the New Testament. This is the first of those prophetic psalms, in which the promise made to David, with respect to the Messiah (2 Sam. vii. 16; 1 Chron. xvii. 11-14), is wrought into the lyrical devotions of the ancient church" (Alexander, p. 12).

- A. Consider Two passages in Acts
"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." (Acts 4:23-31).

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David" (Acts 13:33-34).

B. Consider Two Passages from Hebrews.

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (1:5)

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee" (5:5).

IV. The Beginning and End of the First and Second Psalms Are Reversed.

- A. Blessed begins the first, but ends the second.
- B. The wicked are contemplated at the beginning of the second and at the close of the first.
- C. The significance of our meditation is stressed in each.
 - 1. The meditation of the faithful, Psalm 1
 - 2. The meditation of the wicked, Psalm 2

Outline Analysis of Psalm 2

I. The Conduct of the Rebellious Nations Described

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands

asunder, and cast away their cords from us" (2:1-3)

- A. Wild commotion of the many and the mighty is seen.
- B. The outward tumult and inward cause is considered.
- C. The object of their enmity is Jehovah and his Anointed Messiah.
- D. Daring proposals are made—snap the bands of divine restraint—they do not wish to be bound by this authority (That of the Lord and His Anointed).
- E. Improper meditation (Psalm 1) leads to vain conspiracy (Psalm 2).

II. God's Reply by Word and Deed

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion" (2:4-6).

- A. Observe God laughing and deriding (making fun of) the revolting mob.
- B. Observe the chaos on earth, and the peace and authority in heaven.
- C. The process of God's action is viewed as follows: laughing, derision, wrath, displeasure.
- D. The KING is installed in spite of the conspirers.

III. The Declaration of the Messiah of the Divine Decree in Relation to Himself

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

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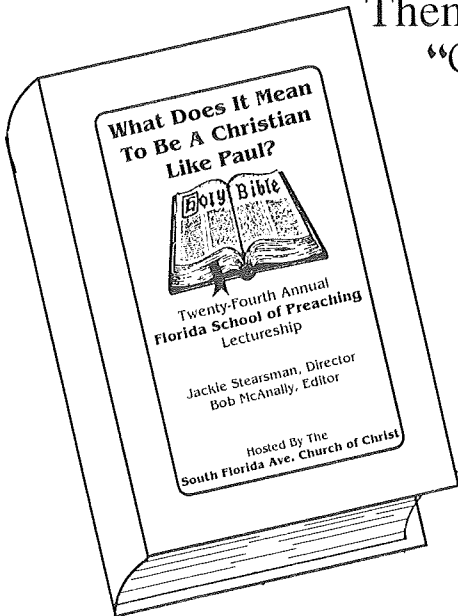
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