

JESUS - THE ENTHRONED KING

Christ Prefigured in the OT

Introduction

- **Goals**

- Christ

- Sanctification

- History

- Bible

Psalm 2

□ ***The Nations Speak (2:1-3)***

- This first section of the psalm pictures the nations of the world gathering together to rebel against God and his king. The psalm portrays the nations as subjects who are desperately trying to gain their independence.
- The verses reflect the theological ideal of a perfect world in which all the nations and all their kings would recognize and submit to the kingship of God and of his appointed sovereign.

Psalm 2

□ ***Yahweh Speaks (2:4-6)***

- The scene shifts from the nations onto Yahweh himself. He is pictured as sitting on his throne in the heavens.
- God is laughing at the rebellion and arrogance of the kings of the earth. Their plans are so ludicrous that Yahweh mocks them.
- But then he speaks and his words instill terror. The fact that God has established his king ought to cause fear and dread.

Psalm 2

□ *The King Speaks (2:7-9)*

▣ It is the king who now speaks and declares what God has already decreed. Two things are at the heart of God's royal covenant with his appointed king.

■ **Promise of Relationship:**

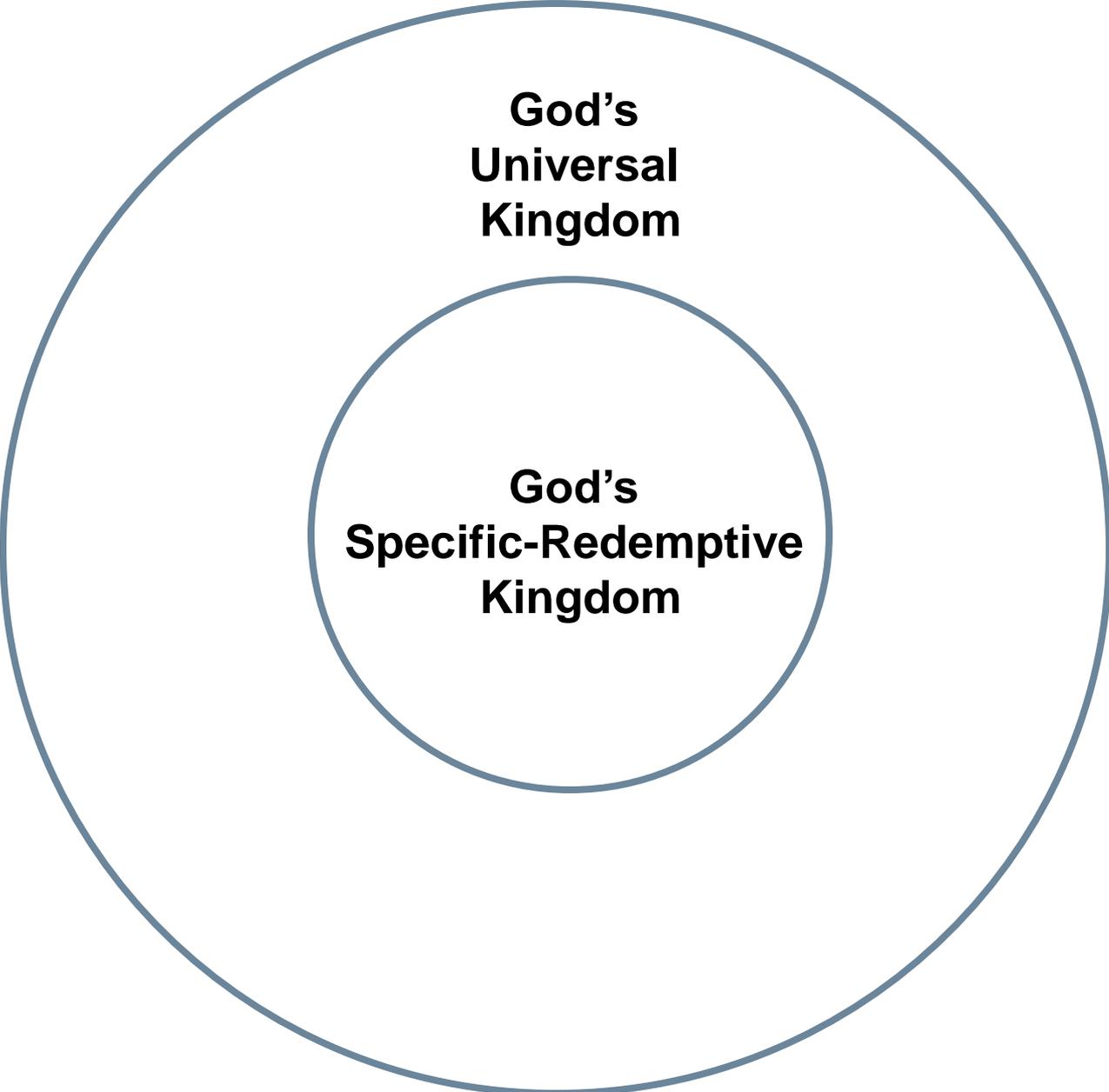
■ **Promise of Worldwide Rule:** As God's rule extends over the whole earth, so his earthly representative may ask for the same.

Psalm 2

- ***Concluding admonition (2:10-12)***
 - ▣ The rebellious kings of the earth are given some wise advice. In light of God's newly appointed king, they are counseled to serve Yahweh with fear. They should submit as vassals to God.
 - ▣ If they are going to submit to God, they must also submit to his son, the king. Thus they are exhorted to "kiss the son" language of submission and homage.
 - Failure to submit results in experiencing the king's wrath and perishing.
 - On the other hand, submission leads to blessedness and protection.

Summary of Israel's Kingdom Theology

- ***Yahweh God is the supreme ruler of Israel and of the whole world.***
- ▣ **God's rules over a universal kingdom:** God's kingdom extends over all the people of the earth.
 - **Psalm 103:19** The LORD has established his throne in the heavens, and his kingdom rules over all.
- ▣ **God's rules over a specific-redemptive kingdom:** God's rule over a select group of people whom he has chosen for Himself and empowered to live in right relationship to himself.

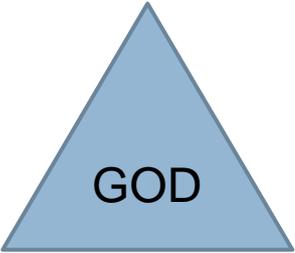


**God's
Universal
Kingdom**

**God's
Specific-Redemptive
Kingdom**

Summary of Israel's Kingdom Theology

- ***The king of Israel is God's appointed representative on earth.***
 - ▣ Psalm 2 describes a co-regency. God invites David and his descendants to co-reign with him.
 - ▣ Even though the king of Israel is accountable to God, being God's representative on earth, the nations are accountable to him.



King of Israel



Kings of the nations

Summary of Israel's Kingdom Theology

- ***The nations and kings of the earth are in a constant state of rebellion against God and his appointed sovereign.***
 - ▣ Evil is defined, not in terms of certain practices such as lying, murdering, or immorality but in a desire to revolt against God's rule.

Summary of Israel's Kingdom Theology

- ***The king of Israel is empowered by God to punish the rebellious as well as to bless those who submit to his kingly reign.***
 - ▣ The king's primary responsibility is to cause people to submit to God. He does this in two ways:
 - **Through Fear:** Punishing those who rebel.
 - **Through Hope:** Blessing those who submit.
 - ▣ Note that the king of Israel's duties extend not only to his own people, but also to the other nations and kings of the earth.

Summary of Israel's Kingdom Theology

- ***The king of Israel's capacity to fulfill his role depends on his unique relationship with God.***
 - ▣ **It is a relationship initiated by God.**
 - (v.2) The king is God's anointed. Part of the coronation ceremony was the anointing of the King (2 Sam 5:3). The word "anointed" comes from the Hebrew word "mashiah" sometimes translated "messiah." The Greek translation of messiah is "christos" (Christ).
 - (v.6) God installs his king on his holy mountain.
 - (v.7) God declares the king to be his son.
 - ▣ **It is a relationship characterized by submission and dependence on God.** The king is God's son. As a son, he must honor his Father, respect him, and obey him.

Kingdom theology and Israel's Monarchy

- Of all the kings of Israel, David is the one who, more than anyone, embodied this kingdom theology.
 - ▣ He was chosen by God and anointed as king (1 Sam. 16:12-13; 2 Sam. 5:3).
 - **1 Samuel 16:12-13** So he sent and had him brought in. He was ruddy, with a fine appearance and handsome features. Then the LORD said, "Rise and anoint him; he is the one." ¹³ So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power. Samuel then went to Ramah.

Kingdom theology and Israel's Monarchy

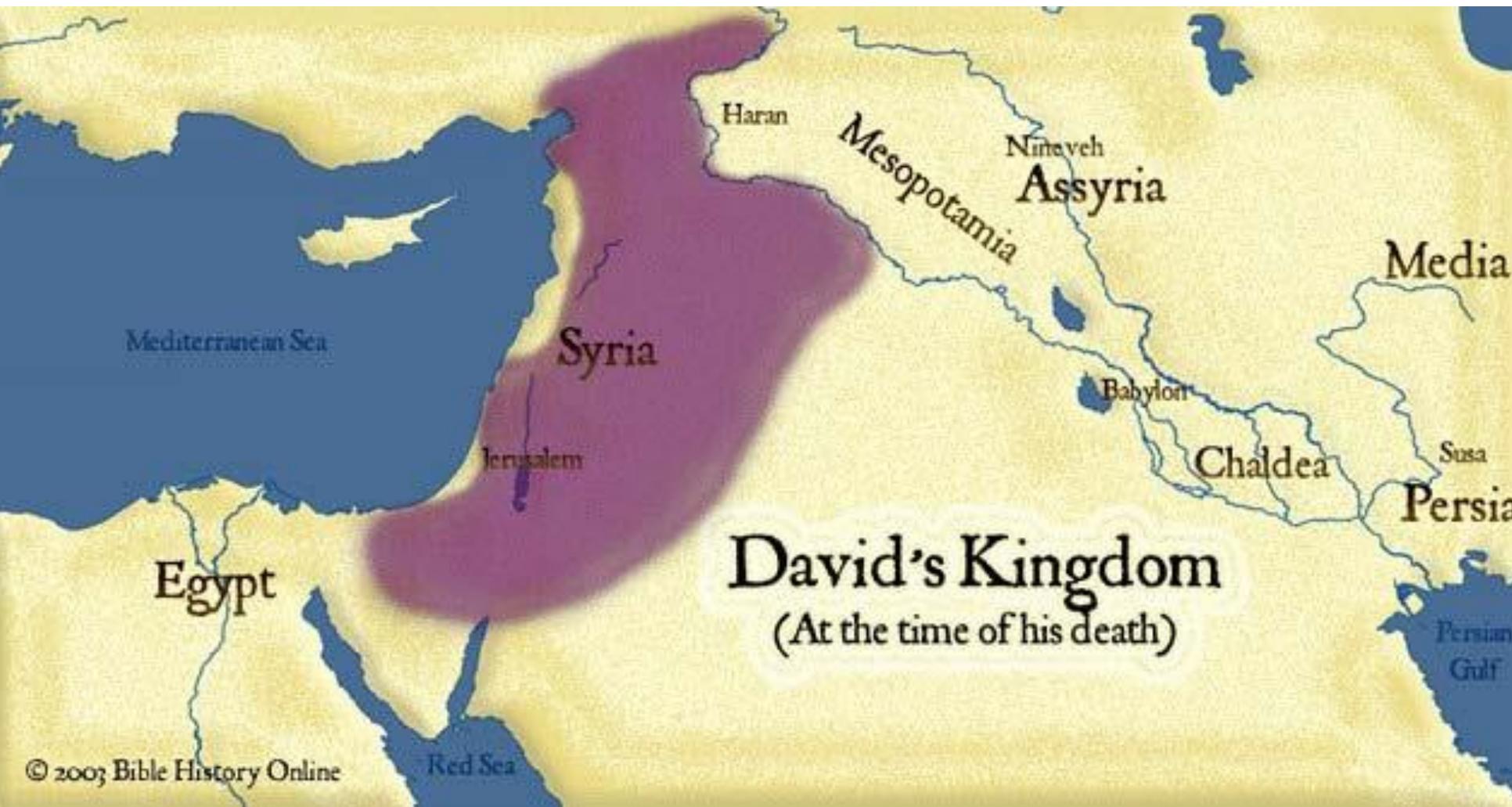
- ▣ He understood that God, his Father, was the supreme ruler and he is simply the co-reigning son (1 Sam. 13:13-14; 1 Kings 15:5).
- **1 Samuel 13:13-14** "You acted foolishly," Samuel said. "You have not kept the command the LORD your God gave you; if you had, he would have established your kingdom over Israel for all time. ¹⁴ But now your kingdom will not endure; the LORD has sought out a man after his own heart and appointed him leader of his people, because you have not kept the LORD's command."

Kingdom theology and Israel's Monarchy

- When nations came against him he looked to his Father, and God gave him the victory (2 Sam 5:17-21).
 - **2 Samuel 5:17-20** When the Philistines heard that David had been anointed king over Israel, they went up in full force to search for him, but David heard about it and went down to the stronghold. ¹⁸ Now the Philistines had come and spread out in the Valley of Rephaim; ¹⁹ so David inquired of the LORD, "Shall I go and attack the Philistines? Will you hand them over to me?" The LORD answered him, "Go, for I will surely hand the Philistines over to you." ²⁰ So David went to Baal Perazim, and there he defeated them.

Kingdom theology and Israel's Monarchy

- ▣ God made David so great that by the end of his life, he left his son a kingdom that extended from the Mediterranean to the River Euphrates (1 Kings 4:21).
- **1 Kings 4:21** Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.



Psalm 2 in the New Testament

- ***God establishes Jesus as King***
 - **Jesus was crowned at His baptism**
 - **Matthew 3:16-17** After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."

Psalm 2 in the New Testament

- ***God establishes Jesus as King***
 - **Jesus was crowned at His baptism**
 - Jesus was anointed as king by God.
 - **Acts 10:38** "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power,
 - **1 Samuel 16:13** Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward.
 - Jesus was declared king by God

Psalm 2 in the New Testament

- ***God establishes Jesus as King***
 - **Jesus was crowned at His baptism**
 - Further Davidic overtones
 - **Luke 3:23** When He began His ministry, Jesus Himself was about thirty years of age,
 - **2 Sam. 5:4** David was thirty years old when he became king.

Psalm 2 in the New Testament

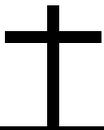
- ***God establishes Jesus as King***
 - **Jesus was crowned at His resurrection**
 - **Acts 13:32-33** "And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.'"
 - **Romans 1:4** who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

Psalm 2 in the New Testament

- ***God establishes Jesus as King***

- **Summary:** Jesus' enthronement took place throughout his ministry culminating in his resurrection and ascension to the right hand of his Father.

God crowns
Jesus as King



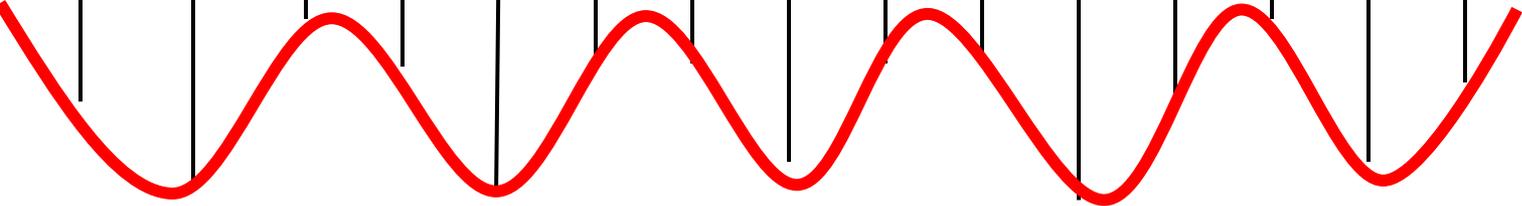
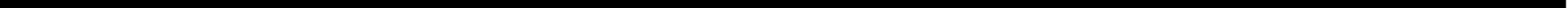
Psalm 2 in the New Testament

- ***The rebellious nations plot against Jesus***
 - **Acts 4:24-28** And when they heard this, they lifted their voices to God with one accord and said, "O Lord, it is You who MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM, ²⁵ who by the Holy Spirit, through the mouth of our father David Your servant, said, 'WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS? ²⁶ 'THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD AND AGAINST HIS CHRIST.' ²⁷ "For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, ²⁸ to do whatever Your hand and Your purpose predestined to occur.

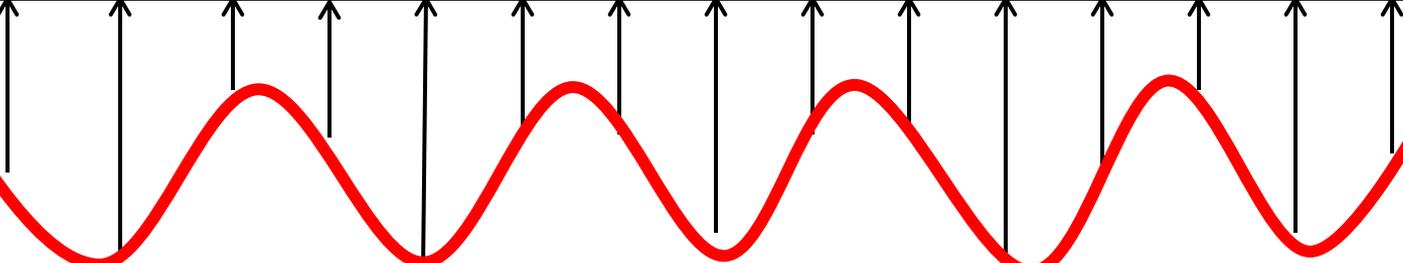
Psalm 2 in the New Testament

- ***The rebellious nations plot against Jesus (Acts 4:24-28)***
 - The early church understood the plotting and violence of the religious leaders, Herod, and Pilate against Jesus to be a fulfillment of Psalm 2.
 - The early church also understood the persecution of the church to be a continued fulfillment of Psalm 2. They understood that they lived in a world characterized by rebellion against God's rule.

God crowns
Jesus as King



Nations in Rebellion Against God



Psalm 2 in the New Testament

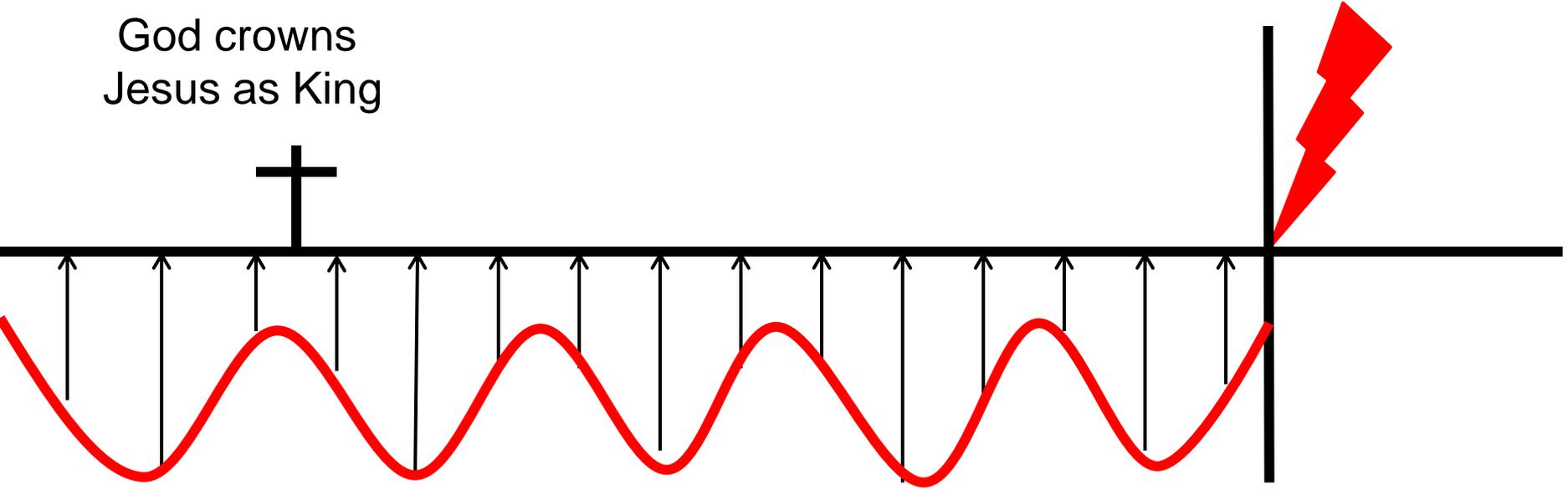
- ***Jesus will rule the nations with a rod of iron (Rev. 19:11-16)***
 - ▣ There is a day coming when Jesus, as King of kings, will punish the evildoers, the nation and kings who have rebelled. It is significant that all the NT passages that refer to Jesus ruling with a rod of iron are found in the book of Revelation and point forward in time.
 - ▣ Jesus' first coming was in mercy, inviting all people to enter his kingdom. Jesus' second coming will be in judgment, punishing all those who refuse to submit to his reign.

Psalm 2 in the New Testament

- **Revelation 19:11-19** And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. ¹² His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. ¹³ He is clothed with a robe dipped in blood, and His name is called The Word of God. ¹⁴ And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. ¹⁵ From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. ¹⁶ And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

Jesus returns & judges
the rebellious nations

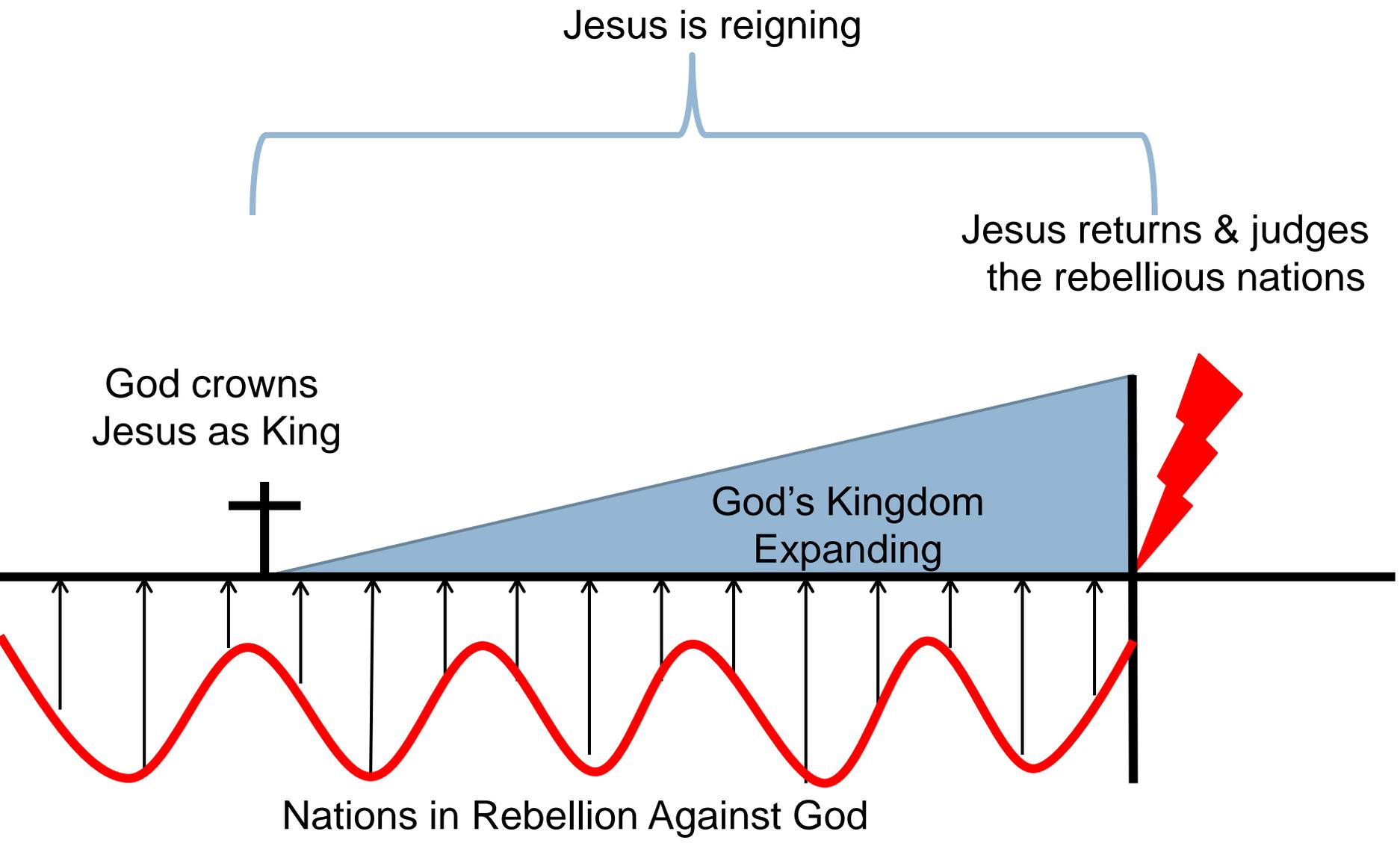
God crowns
Jesus as King



Nations in Rebellion Against God

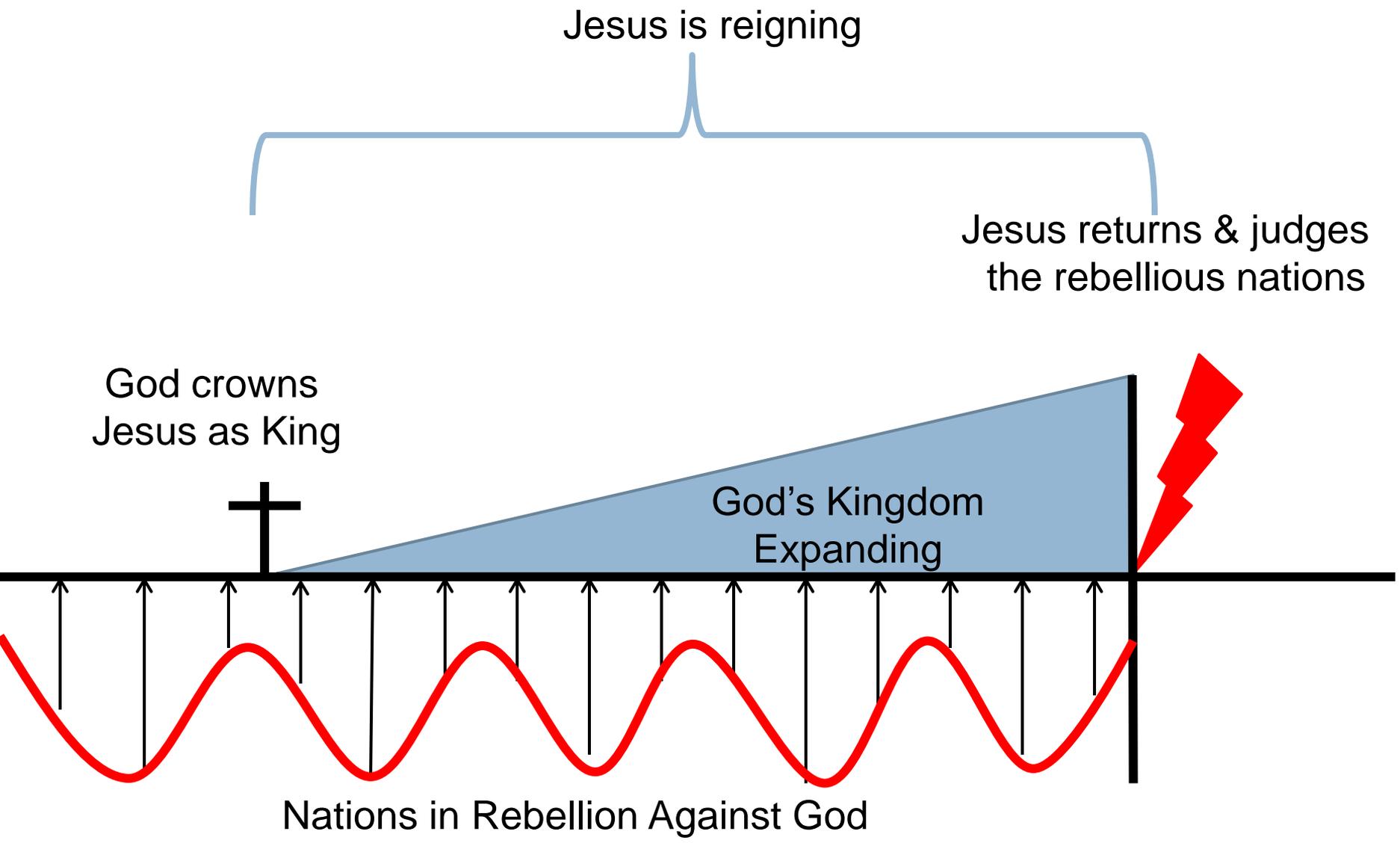
Significance and Application

- ***Jesus, the son of David, has been crowned King of kings and his rule is extending over all the nations.***



Significance and Application

- ***When the rulers of the earth conspire against the Lord and his Anointed, it is doomed to failure.***



Significance and Application

- ***The period between Jesus' first and second coming is people's opportunity to respond to the reign of God and his Son.***
 - The last section of Psalm 2 applies to us in this time period. God has established his King in Zion. Jesus will shatter the nations with a rod of iron. NOW THEREFORE... be wise, take warning, show discernment...
 - Worship Yahweh with reverence (fear).
 - Kiss the son, that he be not angry.
 - **“His wrath may quickly be kindled”**: This is not contradicting passages that speak of God being slow to anger. Rather it warns us that God's slowness to anger, his patience, has its limits and who knows when that limit has been reached.
 - **How blessed are all who take refuge in Jesus.**