

DEVOTIONAL 2

PSALM 2

THE PREPARATION TO BE KINGS AND PRIESTS IN THE MILLENNIAL KINGDOM AND FOREVER



May the Lord bless you, my brothers and sisters. Let us place this day into the hands of the Creator, our heavenly Father. Let us pray.



Eternal Father,
We thank You because You have saved us from Hell
And have delivered us from this present evil age.
Thank You, because You are preparing us
To be kings and priests in the thousand-year Kingdom
Of my beloved Lord Jesus Christ.

Holy Father, I ask You to help me overcome
In the battle against the Perverse, the old man,
And his desires which war against the soul.

This war against the Perverse is part of the preparation
To serve You, Lord, in the Millennial Kingdom.

Hallelujah!

Devotional 2: "Psalm 2: "The Preparation to Be Kings and Priests in the Millennial Kingdom and forever."



Brothers and sisters, I invite you to worship freely with this powerful worship song, "My Shelter of Hope."



The title of this devotional is: "The Preparation to Be Kings and Priests in the Millennial Kingdom and forever." Brothers and sisters, let us read Psalm 2 together (NKJV):

¹ *Why do the nations rage,
And the people plot a vain thing?*
² *The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord and against His Anointed, saying,*
³ *"Let us break Their bonds in pieces
And cast away Their cords from us."*
⁴ *He who sits in the heavens shall laugh;
The Lord shall hold them in derision.*
⁵ *Then He shall speak to them in His wrath,
And distress them in His deep displeasure:*
⁶ *"Yet I have set My King
On My holy hill of Zion."*
⁷ *"I will declare the decree:
The Lord has said to Me,
'You are My Son,
Today I have begotten You.*
⁸ *Ask of Me, and I will give You
The nations for Your inheritance,
And the ends of the earth for Your possession.*

⁹ *You shall break them with a rod of iron;
You shall dash them to pieces like a potter's vessel.' "*

¹⁰ *Now therefore, be wise, O kings;
Be instructed, you judges of the earth.*

¹¹ *Serve the Lord with fear,
And rejoice with trembling.*

¹² *Kiss the Son, lest He be angry,
And you perish in the way,
When His wrath is kindled but a little.
Blessed are all those who put their trust in Him.*



Psalm 2 is connected to Psalm 1, for Psalm 1 begins with the blessing of the one who has remained in holiness and loves the Word of God (Psalm 1:1-2). Psalm 2, on the other hand, concludes with the blessing: "Blessed are all those who put their trust in Him." This means that blessed are those who believe, those who have faith—but not a worldly, corruptible faith. Rather, it is faith in God, in His Word, and in the eternal promises. It is the faith that looks towards the glorious future of Christ's reign, both the thousand-year Kingdom and the Eternal Kingdom.

What times does Psalm 2 speak about?

Luke refers to this Psalm when he recounts the persecution that Peter and John suffered because of the preaching of the Gospel, especially concerning the resurrection. The rulers, elders, scribes, and the high priest gathered to threaten Peter and John so that they would no longer teach in the name of Jesus. After they were released, they quoted Psalm 2:1-2 in the prayer raised by the brethren, declaring its prophetic fulfilment during Christ's first coming, when they revolted against the Lord to accuse Him and put Him to death. Acts 4:27 (KJV) says: "For of a truth against thy holy child Jesus, whom thou hast anointed, both

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Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together..."

The fulfilment of Psalm 2:1-2 also took place before the first coming of Christ. In Jeremiah 5:5, the Lord tells this prophet to walk through the streets and open places to see whether anyone in Jerusalem executed judgment and sought truth—that is, the Word of God—but there was none. Jeremiah says that, despite God's discipline, the Jews refused to receive correction or to repent; on the contrary, they stiffened their necks (Jeremiah 5: 1-3), both the poor and the great men, who correspond to the rulers and kings mentioned in Psalm 2:2.

Nevertheless, David also refers prophetically to the final rejection that Israel would make of the Anointed One, the Messiah, the Lord Jesus Christ, at His first coming. For this reason, Jeremiah says, "I will go to the great men and speak to them, For they have known the way of the Lord, The judgment of their God." But these have altogether broken the yoke And burst the bonds." (Jeremiah 5:5). This is the same declaration found in Psalm 2:3: " "Let us break Their bonds in pieces / And cast away Their cords from us.""

The confirmation of this prophetic projection of Psalm 2 towards the first coming of Jesus is found in verse 7, which speaks of the decree of Christ's incarnation—His begetting: "'I will declare the decree: The Lord has said to Me, 'You are My Son, Today I have begotten You.'" (Psalm 2:7). This decree is reiterated in Acts 13:33 and in Hebrews 1:5 and 5:5.

What relationship does the decree of Christ's incarnation in Psalm 2:7—together with His resurrection, ascension, reign, and priesthood—have with us, the End-Times Church?

The answer to this question lies in the connection between Psalm 2 and the New Testament passages that quote it.

The Holy Spirit revealed to the servants of God in the New Testament that Psalm 2 contains the Redemptive work of Christ and its blessings for the children of God in the Millennial and Eternal Kingdom. This content was revealed to the servants of the New Testament, and for this reason, they quoted Psalm 2 within the history of faith and of the eternal promises. In that history, there is a key moment: the fulfilment of the incarnation of Christ, the promised Seed given to Adam in Genesis 3:15, and later to Abraham and to David.

The Redemptive work of Christ begins with the fulfilment of the decree of His incarnation, prophesied in Psalm 2:7, and continues with His sufferings and death, plotted by the rulers

who set themselves against the Anointed One, in fulfilment of the prophecy of verses 1 to 3 of Psalm 2. This Redemptive work includes Christ's resurrection and His ascension to the Third Heaven, to the right hand of the Father. Thanks to this work, we receive the blessings of salvation and the eternal promises, as was revealed by the servants of the New Testament who quote Psalm 2 of David. Let us see:

- The servants of the Church in its early days, including Peter and John, declared in Acts 4:25-28 the fulfilment of verses 1 to 3 of Psalm 2, as mentioned earlier.

- Paul also quoted Psalm 2 in his description of Christ's Redemptive work in Acts 13:33-37. He referred to the fulfilment of the decree of incarnation in Psalm 2:7; he added other prophetic fulfilments, such as Christ's resurrection foretold in Psalm 16:10, together with the associated blessings that imply the reception of the eternal promises—especially the main promise of the holy descendants multiplied eternally. For the apostle cites Isaiah 55:3, in which God speaks of the everlasting covenant and of the sure mercies of David. These mercies refer to the offspring that will inherit the throne forever, as declared in 2 Samuel 7:15-17 and confirmed in Psalm 89:27-29. These mercies of the eternal promises are possible only through Christ, the Anointed One, who guarantees to us the resurrection and glorification of our body, to bring forth offspring for God, a godly offspring— holy, without sin, and without death.

- The apostle Paul, in Hebrews 1:5, confirms the fulfilment of the decree of Christ's incarnation in Psalm 2:7. Yet he also adds details concerning Christ's birth when he speaks of the worship of the angels (Hebrews 1:6), and concerning the Eternal Kingdom when he states that the earth and the heavens will be changed (Hebrews 1:12). This is a reference to the new creation prophesied in Isaiah 65:17 and Revelation 21:1-2.

Based on these connections, we can clearly see the powerful content of Psalm 2, whose message provides a complete vision of Christ's Redemptive work, from His incarnation to the Eternal Kingdom, since Christ's reign on Earth will begin with the Millennial Kingdom and will continue throughout eternity. We, as the holy Church, will have a powerful participation, for the King has promised that we shall reign with Him in the Millennial Kingdom and for all eternity.

Concerning the Millennial Kingdom, Psalm 2:9 expresses this when it says: "...You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" which is confirmed to be for the holy Church in Revelation 2:26-27: "²⁶And he who overcomes, and keeps My works until the end, to him I will give power over the nations—²⁷'He shall rule them with a rod of iron; They shall be dashed to pieces like the potter's vessels'— as I also have received from My Father..."

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This promise of the government is seen in verses 8 and 9, in which David speaks of the nations as an inheritance for Christ, who, as man, obtained them for us, not for this present evil age, but for the Millennial Kingdom and the Eternal Kingdom. Jesus is God, and the nations belong to Him; therefore, when God the Father tells Christ, through David, to ask for the nations as His inheritance, it refers to Christ's vicarious work, in which He substituted us, granting us the eternal promises that Adam lost because of sin.

In addition to the promises of holy descendants and the eternal government, David also refers to the promise of the eternal Earth—not the Earth of this evil age—when Psalm 2:8 declares: "And the ends of the earth *for* Your possession."



Based on the previous teaching, we can clearly see that the purpose of a devotional on Psalm 2 is to lead believers to set their eyes on Christ's Millennial Kingdom and on the Eternal Kingdom with all its promises. In this time, God has promised the Church that she will reign with Him, and she must prepare herself before the Rapture. Why is the preparation before this glorious event? Because of the enemy—the Perverse—who will be the only enemy during the Millennial Kingdom, since the world system will no longer exist and Satan will be bound.

This is the teaching that this devotional brings us, beloved brother and sister, so that, as children of God, we may fulfil the command of Romans 8 to think about and set our minds on the things of the Spirit, and to live and walk in the Spirit (Romans 8:5-14). These things of the Spirit are the good things to come, the King's eternal promises, which we must long for with all our hearts, seeing them and embracing them, declaring and demonstrating through our lives that we are strangers and pilgrims on the Earth, as the older servants did (Hebrews 9:11; 11:13-16).

The Lord's admonition in Psalm 2:10-12 to the kings and judges is also for the End-Times Church, for He is both love and a consuming fire. His wrath will be kindled soon, but those who possess a living and precious faith are the blessed ones.

Today the Lord says to us through Psalm 2: let us not reject Him; let us not break His yoke, for it is easy and His burden is light (Matthew 11:30); let us not break His cords, for they are cords of love (Hosea 11:4. DARBY). Let us not act like Israel nor like the apostate Church, which has already been cut off in the judgment of forsakenness, and whose destiny is the Lake of Fire —eternal perdition in Hell. Let us think on and set our minds on the things of the Spirit, which include the priesthood and the reign that we will exercise during the Millennial Kingdom and the Eternal Kingdom. Let us hold fast without wavering to the election of the hope of life (Hebrews 10:23).



Let us pray to the Lord:

*Eternal Father, thank You for the Redemptive work of Your beloved Son, Jesus.
Thank You because He took my place and substituted me,
To grant me the eternal promises.*

*Lord, may I walk in the Spirit
And set my mind on the good things to come,
Which are the things of the Holy Spirit.*

*May my heart fervently long for Your coming, Lord Jesus,
High Priest of the good things to come,
So that I may delight in Your presence forever
And give You the holy offspring, the rivers of worshippers
That You deserve, Lord of glory,
For You are worthy of all praise.*

*Holy Father, I ask this in the powerful name of Jesus,
Amen, amen.*

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We can already see that the day of eternity is approaching (Hebrews 10:25); therefore, strive to be found by Christ without spot, blameless, and at peace (2 Peter 3:14).
Maranatha!