

Messiah's Triumph

Preaching in the Psalms

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Bible Text: Psalm 2
Preached on: Sunday, December 3, 2006

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Would you please turn with me in your Bibles this morning to Psalm 2. Please turn with me to Psalm 2, and we will pray once again before the preaching of the Word of God. Psalm 2.

Let's pray, brethren.

Our Father, indeed, we are so thankful for the factual call whereby you have called many of us. We thank you for the conquering grace of our Lord Jesus Christ, who has made us the willing subjects of his mercy. We thank you, Lord, that when we were in a far country, you did draw us with cords of everlasting kindness and now we're here today, O Lord, to serve you and to give back ourselves wholeheartedly and to all of our being for your glory and for your honor. We desire, O Lord, to sit under the ministry of the Word, to hear you speak to us, to magnify your glory amongst your children. Our Father, we long to see your glory. Might you come now and rend the heavens, O Lord. Might you send the Spirit of God upon us to help us to perceive and embrace the Word of life. Our Father, we can do nothing on our own. You said a man can receive nothing except it be given to him from heaven. Give us, O Lord, we pray, our daily bread. Bless us, we pray, in this hour. Sanctify your people. Take glory to yourself, we plead, and ask these mercies through Jesus Christ our Lord. Amen.

Webster's dictionary defines folly as "a foolish act or idea; lack of understanding or sense; foolishness or evil." It is an action that ends or can end in disaster. Now I'm sure that there's nobody here or even on a grander scale, nobody in the entire world who would purposefully set out on a course of known folly and foolishness because to do that would not only be dangerous for the individuals involved, but it would also be to go against all that is sane, right, and logical. But there's an interesting fact about people in this world that we must realize this morning, and it is this: every single man, woman, boy, or girl who is not a truly converted person, every day of their lives they are engaging in a supreme act of folly and this act of folly is called rebellion against God and rebellion against the Lord Jesus Christ. We have set before us today a Psalm which very clearly portrays the utter foolishness of rejecting God and his Messiah. Like Psalm 1, which points out to us the utter ruin of those that remain on the path of the ungodly, Psalm 2 points out to us the utter foolishness of living in opposition to the King of the universe.

Now although some have suggested that Psalm 2 was a Psalm that had exclusive reference to David of old, we must see here that the one being spoken of in this Psalm is indeed a far greater than David. to which fact not only all of the rabbis up until the first century held unanimously, but also all of the New Testament writers wholeheartedly affirm with one voice. Psalm 2 is a messianic Psalm which speaks of the life and present victorious rule and reign of the Lord Jesus Christ as the resurrected Messiah, who in this official capacity is governing all things and who sincerely bids men to come to him for mercy and pardon before it is too late.

We have in this Psalm that which could be viewed as four dramatic action-packed scenes all which very naturally divide into equal parts, each having three verses and each section having its own speaker. Well, as we come to the Psalm having stated its theme, let's begin by viewing scene one by considering, firstly, the astonishing question asked in verses 1 to 3. The astonishing question asked in verses 1 to 3. Would you note with me the words of David who was the author of the Psalm beginning at verse 1 and we'll read to 3. Follow with me. David writes, "Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying, 'Let us burst their bonds in pieces, let us cast away their cords from us.'"

Throughout history there has always been a united cry and determination emerging from the hearts of men to be free from God and from his reign. We could think way back there in the Garden of Eden in Genesis chapter 3 where we see the first man and the woman listening to the cunning of the serpent and in essence saying in their hearts, "We will be our own god," and thereby rejecting God as they sought to live without him as King. And this throwing off of God and rebelling against his constituted rule has continued even until this day. Men by nature, women by nature, will not have God to rule over them. Men in their fallen condition hate God so much and want to be freed from him to the extent that the Apostle Paul could say, in Romans 8 and verse 7, that the carnal mind, that is the unsaved mind, the unregenerate person, that mind is enmity against God. This is why we see in our day multitudes claiming to be atheist or agnostic. This is why people are taught in school that they came from apes or that they evolved from a pool of slime. Why is that? It's all because unsaved men want to live their lives without any connection or accountability to the God who created them. Men in their fallen state want to be loosed from all that is God as sovereign so that they can be their own self-appointed kings, to do what they want, to live as they please, to come and go without any accountability to the ultimate Creator. Oh yes, people will say, "Yes, I believe in God." You know, people have a God. Everyone's got a God. But people have a God of their own imaginations, a God of their own devising. They've created a God to suit their sins and they say, "This is my God. And my God says, it's okay that I do this or I live this way. I continue in drunkenness and idolatry. This is my God. I've got a God. We all have a God." Well, that's true, unregenerable people have a God, it's the God they've created in their own imaginations. The problem is this God doesn't exist. He's not the God of the Bible. He's not the true and living God. But their God lets them go on in their sin and lets them continue on in rejecting the only true and living God.

Well, nowhere in history is this utter rejection of God more heightened than when we see people rejecting and crucifying the Lord Jesus Christ, the King of glory. Now as David begins this Psalm, we are immediately transported to the earthly life and ministry of Jesus and here we see David, by inspiration of the Holy Spirit, prophesying what the culminating reaction would be to Christ when he came on the earth. Instead of the people joyfully receiving the long-awaited promised Messiah, we actually see them revolting against him. Now this scene which David is speaking about here in verses 1 to 3 is that very climactic scene of our Lord's earthly life where he's on trial before the nation of Israel. In the language of Acts 4 and verse 27 we read the summary statement which says, "For truly against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel, were gathered together." The nations raging then in our text, refer to the Gentiles in Jerusalem at the time of our Lord's first coming. The people who plot a vain thing in Psalm 2 refer to the Jews of our Lord's day and the kings and the rulers refer to Herod and to Pontius Pilate.

Now as David begins to peer into this first scene, note with me here the utter shock in his tone as he views this international conspiracy. He starts out by saying, follow with me, why or more literally to what end do the people rage? Why do they do it? David is utterly amazed as he thinks about the foolishness of trying to rebel against the Almighty and his Christ. In essence, he's saying, how dare these nations seek to overthrow these two? Don't you realize who you're messing with? Don't you realize the vain attempt which is before you as you seek to overthrow God and Christ? Don't you realize that those who seek to do so will face nothing but sure destruction?

David opens up this scene of resistance by saying, why do the nations rage? Why do they rage? The word rage here means to assemble tumultuously. The word is a reference to crowd surging in gloomy and confused resentments, murmurs, and alarms. As David looks upon this scene, he asks the question, why do the nations rage? Why do they do it? He can't understand it. To him, it's ridiculous. It's utter foolishness. And then he says, and the people plot a vain thing. Now, interestingly, the word translated plot or devise as it is in the NAS is the same word which is translated meditate in Psalm 1 and verse 2 where we have that the godly man, as we saw this morning, meditate on the law of God both day and night. Okay, same word. So in contrast one to another, we have in Psalm 1 the righteous man giving himself over to the wholehearted, the diligent study, meditation of the Word of God while in Psalm 2, contrariwise, we have ungodly nations and unprincipled people giving themselves wholeheartedly over to the diligent meditating upon and studying of how they might rebel against God. A clear distinction being set forth before the two. The one positive, the other negative.

Well, we should ask the question then: will this plot against God and Christ be successful? Will people be able to overthrow his rule in the earth? And this is an important question because as we turn on the TVs and we listen to the radio, over and over again we're hearing things that come directly against God and his ways. And perhaps we think, "Lord, what's going to happen? I mean, is the Word of God and the truth of God going to be utterly just wiped out from the consciences of people? What's

going to happen? Will people overthrow the rule of God in the earth?" Well, the answer is of course not. And it doesn't matter how bad things look, it will never happen. And this is why David says this is a vain thing. It is a vain thing. He calls it a worthless thing. It's vain. It's a vain attempt. It shall never come to be.

Well, notice with me next then the fixed disposition of these people to do the evil described in verses 2 and 3. Follow with me again, verses 2 to 3. Here's the disposition. "The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying, 'Let us burst their bonds in pieces and cast away their cords from us.'" We read in verse 2 concerning their plottings, firstly that it's deliberate. It's deliberate. Our text says, the kings of the earth set themselves. Now the word "set themselves" in the original is in the reflexive voice, which conveys the idea to us of putting one's own self in a particular state of being. In other words, these men were not passive in the matter. Their arms were not twisted to do the evil upon which they sought to do. No, but rather they purposefully, they determined within their own being that, "We are going to rebel against this God." They set themselves.

Well, not only was their plotting deliberate, but note with me secondly, that it's combined. Notice the text. We read in verse 2b, "and the rulers take counsel together." They take counsel together. Not just happy with myself and my enmity against God and my vain plotting to overthrow him however I can, I need to have others join with me in this diabolical plan. We see here that this joint collaboration being done here by the people is spoken of in the language of Mark 11 in verse 18 where we read, "and the scribes and the chief priests heard it," that's the Lord Jesus Christ, what he was saying, "and sought how they might destroy him." Enemies coming together for a common wicked purpose.

Now notice with me the subjects of their schemings. Who is it who is being directly targeted by these people? Well, we saw it, but let's look at it again. To whom are these evils being directly set towards? Verse 2b tells us that their plans are against the Lord, that is God the Father, Jehovah, and against his anointed, or as the marginal reading has it, against his Messiah. Well, you talk about the two people to be against. I mean, here it is. You talk about a foolish plot, a vain thing, a ridiculous attempt, something you ought not to even consider, here it is in the passage. Could you imagine the audacity of mere mortals devising a plan to overthrow God and his Messiah? I say it's utter foolishness. It's ridiculous. But this is what people in their own unsaved hearts and minds will plan. They plan evil things. It's utter foolishness. And yet, this is the world that we live in. This is what people seek to do. They want to rid themselves all from that which is God.

Well, note with me next then what lies at the heart of this rebellion. Why do these people want to do this? What's the problem here? Why are they raging and conspiring so much? Notice with me verse 3. It tells us because these people want to break from the bonds of God and Christ and cast their cords from them. In essence, they do not want to be under his Lordship. They cannot have the constraints, if you will, of God upon them. It makes them uncomfortable. They don't want to live with God's rule, his ways, his precepts, his commandments as binding upon them. They want to break free from his Lordship. In

other words, bonds and cords are used figuratively here to refer to God's rule and reign. The nations, the people, they don't want to be under God's authority. They hate it. They hate it so much that they're planning this great revolt against God and the Lord Jesus Christ. In the language of Luke 19 and 14, speaking about Christ, they say, "We will not have this man rule over us." That's the heart of unsaved people. They must seek to overthrow him and destroy him. "Away with him! Away with him! Away with him! We cannot have this man in our presence."

Well, we have the opening scene here and in the opening scene we see five forms of resistance to God and to his Holy One set forth in the passage. We have nations raging, people plotting, kings setting themselves, rulers taking counsel and people speaking together. Well, no doubt brethren, things have heated up at this point. Anarchy and revolt is about to take place. So let me ask you, how do you think God responds? Do you think God is perhaps alarmed at the commotion? Do you think he's scared of what might happen as these men are doing all of these wicked deeds right below them? They're planning, they're plotting, they're setting themselves, they're taking counsel together, how does God respond? Is he frightened? Is he scared? Well, let's come then to answer some of these questions as we come to our second scene where we're brought from earth to heaven, as it were, to consider, secondly, the amazing reply stated in verses 4 to 6. The amazing reply stated in verses 4 to 6. How does God respond to the wicked schemings of nations and men against him? Notice with me verse 4. Here's the response. "He," that is God, "who sits in the heavens shall laugh; the Lord shall hold them in derision."

Our text says that God responds by laughing. Instead of being alarmed, instead of being scared, our text says that God laughs. You see, if you ever want to show how pitiful the works of your enemies are against you, just laugh in their face. Just laugh at them. This is exactly what God does. He laughs at them. God is so nervous about the evil plottings of people against him that our text says he laughs. I say it reverently, God gets a chuckle out of it. He looks down and he says, "Look at them. Look what they're doing. This is foolishness. How are they going to overthrow me and my Messiah? It's not going to happen." The text says he laughs. There's something within God that says, "This is ridiculous. This is unworthy of my majesty." According to the text, God is on the throne, he's in complete control, and he is not worried one iota. Our text says that over the voices of the schemings of men, that he laughs and that he holds them in derision, that is, he goes on just doing his business just as he ever has done, all the while proving that the vain attempts of men and women who are unsaved will come to nothing.

Well, not only does God respond by laughing, but notice now how he responds secondly, namely with a rebuke. He responds with a rebuke. Note with me again verses 5 and 6. Then, here's his rebuke, "Then he will speak to them in his wrath, and distress them in his deep displeasure." Yet God says, "I have set my King on my holy hill of Zion." Here we see that God the Father declares, in spite of the vain attempts of the nations and the kingly rulers to overthrow Christ, God, after Jesus rose from the dead, appointed him to be the King of all the universe having set him down at his right side. You see, God has one main rebuke to those earthly kings who rejected Christ at his first coming and you know what it is? It's to make the one they rejected the King of kings and the Lord of

lords. "You kings rejected him? Well, guess what? First, I'm going to laugh at your plans. And then secondly, that one, I'm going to make him the King of kings and the Lord of lords."

Now, wasn't Jesus always King? Of course, he's the King eternal but here in an official capacity, he publicly entered into that office. Note with me again the words of verse 6. We read, yet, or as the NAS has it, "But as for me," or more literally, "I myself," the I being emphatic in the text, God speaking, says, "I have set not a king like you earthly kings, but my King," my King, that is Jesus Christ, the Messiah of verse 2, "upon my holy hill, namely Zion, which is in heaven." We see here in this verse that which was fulfilled when Jesus Christ rose from the dead on the third day and how it was in the language of Philippians 2 in verse 9 that God highly exalted him and gave him the name which is above every name that at the name of the Lord Jesus Christ every knee shall bow and confess his name to the glory of God the Father, or in the language of Hebrews 2 in verse 9 that after Christ was raised from the dead we read that he was crowned with glory and honor, or in the language of the Apostle Peter in Acts 2 and verse 30 and following, we read that God, quote, listen now, raised up Christ to sit on David's throne. He's not going to sit there when he comes back, brethren. He's sitting there now, and that he, that is David, foreseeing this spoke concerning what? The resurrection of Christ, that his soul was not left in hell nor shall his flesh see corruption for David did not ascend into the heaven but he himself says speaking of Christ, "The Lord said to my Lord," Messiah, "sit at my right hand till I make your enemies my footstool." You see, God says after laughing at the foolish plans of these men he says, "You may rage, you may resolve, you may take your so-called counsels, but that man to whom you're plotting against, he is my King, he is my anointed Messiah, and I have installed him in heavenly Zion."

You see, dear ones, Jesus Christ is not someone who just stumbled in on his position as King. No. Jesus is not someone who ran for office and didn't get elected. No. Jesus is no self-appointed king. No. But Jesus Christ, as his verse clearly shows us, by the appointment of his Father in heaven, has been made the sovereign ruler of all the world. He's not waiting to be king. He's not going to start being king when he comes back, brethren. He is King right now, and all authority in heaven and earth has been given to him. Right now, according to the Bible, all things have been completely given over to his hand. He rules from the throne of David, and currently he's ruling the entire world. God has set his King, King Jesus, his co-equal heir at his right side to rule the world.

Well, having seen the astonishing question asked and the amazing reply given, let's consider thirdly, the appointed edict manifested in verses 7 to 9. The appointed edict manifested in verses 7 to 9. We come now to our third scene where we have Jesus Christ speaking for himself. Note with me the words of verse 7. "I will declare the decree. The LORD has said to me, 'You are my Son; today I have begotten you.'" We read in these words the very familiar words concerning the Lord Jesus Christ which is scattered throughout the New Testament, namely that Jesus Christ is the Son of God. He is in a unique way the Son of God. So no wonder why it's utter foolishness to reckon with him. Notice with me the stress laid on the words in verse 7, "I will declare the decree. The

LORD has said to me," that is Jesus, "You are my Son," not a son amongst many sons but my Son, that is the only begotten Son of God, the second person of the Holy Trinity.

Now notice with me in verse 8 the specific promise that God the Father gave to Christ after he finished his redemptive work upon Calvary's cross. Notice with me the promise in verse 8. "Ask of me," says the Father, now that you have paid the price for sinners, now that you've been resurrected from the dead accomplishing all your work, he says, "Ask of me and I will give you the nations for your inheritance and the ends of the earth for your possession." Ask of me, the Father says to the Son, a poetic figure here used to represent God's willingness to give his Son, the anointed Messiah, all the kingdoms of the world.

What a promise. What a dominion, "Ask of me and I will give you the nations for your inheritance and the ends of the earth for your possession." You see, Jesus was not just promised a little plot of land there in Jerusalem. No. But what was promised to the Son of God as the resurrected Redeemer of his people is worldwide dominion. One is reminded of the words found in Matthew's Gospel, I quoted them earlier, 28 and verse 19, where Jesus says, all authority, having been raised from the dead, "All authority has been given to me." Well, who gave it? his Father, "given to me by my Father in heaven and in earth, go ye therefore." I'm ruling everything, he says, go now in my name.

Well, then how does Christ treat those nations and those earthly rulers who rejected him having now entered into his kingly office? Notice with me how he treats them in verse 9. We read, "You shall break them with a rod of iron, you shall dash them to pieces like a potter's vessel." Now perhaps to some these words might seem somewhat alarming. This is certainly not the picture of the meek and mild Jesus that we're used to seeing. Calvin commenting says this, "The severe and dreadful sovereignty is set before us for no other purpose than to strike alarm into his enemies and it is not at all inconsistent with the kindness with which Christ tenderly and sweetly cherishes his own people." Calvin goes on to say, "He who shows himself a loving shepherd to his gentle sheep must treat the wild beast with a degree of severity either to convert them from their cruelty or effectually to restrain it." Christ is visioned here, set forth as the present ruler of all the world, the King, eternal, currently, presently, right now, not in some millennial age, but right now, ruling all things as God's appointed King of the world. The image used here is that of divine judgment. The verbs to break and to dash describe the crushing of Jesus, his rebels, some of which he presently executes in this life and some which he will execute in the full consummation of the age when he returns with full justice.

Well, we come then back down to earth, as it were, leaving our heavenly scene to our fourth and final scene to consider the advisory warning given in verses 10 to 12. The advisory warning given in verses 10 to 12. How does the Psalmist leave this description of the present kingly rule and reign of the Lord Jesus Christ? Does he just leave us with the Lord Jesus Christ smashing and dashing those enemies which are before him? Are we left simply with Christ just trotting over his enemies? Or Is there any hope to be found in this King? Is there any mercy to be found in those who have rejected Jesus Christ in their lives? Well, we can bless God there is plenty of mercy. There is plenty of mercy. In light

of all that's been said concerning who Jesus Christ is, notice with me the advisory warning given to the rulers of the earth in verses 10-12. Follow with me. We read. "Now therefore," now therefore "be wise, O kings," this is who he is. This is what he's doing. Because of these things, I conclude by saying, "be wise, O kings. Be instructed, you judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and you perish in the way when his wrath is kindled," notice, "but a little." But a little and you're done. Not a lot, but a little and you're done. "Blessed are all those who put their trust in him."

We saw in the outset of our consideration this morning five distinct ways in which rebels and God-haters showed resistance to God. Well, as we come to this last scene, we see five distinct ways in which rebels are entreated now to come to God for mercy to whom they have rebelled against. This God invites them in five ways to come. Sinners, rebels, God haters, apostate nations are commanded to do five things in our text. Firstly, they're commanded to be wise. Secondly, they're commanded to be instructive. Thirdly, they're commanded to serve the Lord with fear. Fourthly, they're commanded to rejoice with trembling. And fifthly, and most importantly, they're commanded to kiss the Son. Let's take them briefly one at a time.

Firstly, they're commanded to be wise. You kings, you rulers, you God haters, all men everywhere who are rejecting God in your hearts, be wise. Be wise. Act prudently regarding your foolish acts of rebellion. Think about the folly of your ways, my friends, and be wise.

Secondly, David commands us to be instructive, that is to be taught, to become educated in the matter. Don't you know, my friend, that rebellion against God and his Messiah can only lead to destruction? Be instructed. Think about what you're doing. Consider your ways. You're not going to overthrow God and his rule through Christ the Lord. Be instructed.

Thirdly, he says, serve the Lord with fear, that is because of who he is, that is because of his greatness and his majesty, because his appointment by God the Father to rule everything that has been given over to him. Serve the Lord with fear because of his power, because of his majesty, and give him the utmost respect. He is the King of the world.

Fourthly, then, we read, rejoice with trembling, not rejoice without trembling, but rejoice with trembling, that is, both gladness and gravity are to be co-mingled as you approach him. Rejoice with trembling, gladness and gravity, as you come before this King.

Now finally and most importantly, kiss the Son. Kiss the Son, that is, bow down in wholehearted submission and worship the Son of God. Kiss the Son. The Lord Jesus Christ is the one who is to receive all our affection and all of our adoration as the appointed King of the world. The counsel of the Psalmist, to those who have rebelled against Jesus Christ is not to continue in this way but to pay homage to him as God's King, as your King, Lord, and Master. All people everywhere are commanded to

surrender to him. They're commanded to throw down the weapons of their warfare against the Messiah and to embrace him.

Well, dear people, much like this morning, again, there's a clear choice which is set before each and every one of us. There's a clear choice for every single person in the world set before us in this Psalm. The choice is this, continue in a course of folly and in rebellion against God and surely, most assuredly, be destroyed, or humble yourself and come to the Lord Jesus Christ and find mercy and grace for your never-dying soul. My friend, that's the choice. There's only two choices set before us, continue in rebellion and be cut off by God, repent, flee to Christ, bow down to him as King eternal, and be saved.

Well, let me speak then firstly to you here today who are not Christians. My dear unsaved friends, I want to speak to you this morning. I want to ask you, do you realize that every single day of your life, listen, every time your heart beats that you are not in subjection to the Lord Jesus Christ, you are engaging in a supreme act of folly. The greatest act of folly in all the world. Do you see that? I trust that you see this. My friend, my unsaved friend, do you realize that you are in a very dangerous place? You are rebelling against the King of the world. I want to ask you, what in the world are you doing? You don't rebel against God and against Christ and think that you will continue in that way without harm coming to your person. My friend, God will deal severely with you both in this life and in the life to come. Are you going to run the risk of being crushed by the Son of God when he sincerely and graciously offers you mercy and pardon for your sins? I ask you in love, get out of the way of rebelling against God. You will not succeed. It will not go well with you. God has determined that all rebels against his Son shall be destroyed.

Dear one, listen to me. Right now, today, God offers you pardon and forgiveness so that you can be cleansed and purified and made right with God if you simply come to the Lord Jesus Christ. I want you to throw down the weapons of your warfare. I want you to stack arms. I know most of you know what that means, right? Stack arms. Throw down your weapons. Cast them off and say, "Lord, I'm done being a rebel. I'm done being a God hater. I see now that it is utter folly to rebel against you. You're the Creator, the Maker, my Lord, my sovereign King. You rule everything. Do I think I'm going to go unnoticed as I plot against you? Can I possibly think that my ways are going to succeed against you? That's foolishness. I'm not going to do it no more." Break from your sins. Break from your rebellion and flee to God's Son, the Lord Jesus Christ.

He offers you mercy today. He offers you grace today. You're not standing before him before the tribunal of tribunals giving account for the deeds done in the body, whether they be good or whether they be evil. So today is a day of mercy to you. Today is a day of grace. Do you want to know what the New Testament equivalent is to the words kiss the Son? The New Testament equivalent is believe on the Lord Jesus Christ and you will be saved. Mark it well, friend. You come to Christ and you say, "Lord, I've sinned against you. I've been a rebel. I've been living, whether outwardly or children, inwardly in my heart against you. I haven't loved you. I don't do like mom and dad do. I don't find delight in your word. I'm planning to get out of the house and to do wickedness when I get older." My friend, break it now. Resolve in yourself to come against your own sin and

say, "No, I'm not going to be destroyed. You're not going to pull me to hell. I'm going to Christ because he offers me salvation. He offers me forgiveness."

My friend, let me ask you, can you tell me of a king, listen to this, can you tell me of a king who saw rebel sinners seeking to plan warfare and anarchy against him and instead of reacting says to his son, "Son, I'm going to give you a bunch of those rebel sinners, and I'm going to ask you to go die for them." You tell me, what king would send his son to die for rebel sinners? But my friend, that's what God did for us. God in the Gospel so loved the world that he gave his Son to die for those who rejected him. What a story! What an account! What a biblical truth! The King who we've rebelled against sends his Son to die for those rebels. Where have you heard of an account like that? He's a gracious King. He's a King who offers you love and mercy today, but you must come.

My dear rebel friend, there's a clear choice which is set before you today. The Bible says blessed are all those who put their trust in him. Christ came to redeem sinners. How does he redeem them? He goes and dies in their place. He takes the punishment for their crimes. He takes the penalty which was due upon them, and he bears it in his own holy soul upon the cross of Calvary. The Bible says that Christ redeemed us from the curse of the law. There was a curse that was due you and me upon our heads. It says he redeemed us from the curse of the law. How did he do it? By being made a curse for us. You see, Christ was being accursed by God the Father in the stead of his people. On the cross, he was dying for the sins that I had committed. And I remember as an unsaved man looking to Christ on the cross and wondering, "What are you doing up there?" I saw myself as a hell deserving sinner by the work of the Spirit in my heart and I looked at Christ and I thought, "Well, surely you can't help me because you look like you're undergoing a terrible pain, a terrible judgment for something that must have happened." And I never realized that what he was going through was not because he had done anything, but because I had done something and I understood the love of God in the Lord Jesus Christ that while I was yet a sinner, Christ died for me.

My friend, receive the Lord Jesus Christ. He's a gracious King. He's the best King you'll ever know. You'll never hear of a King who is willing to die for those who rejected him. Well, this is the Messiah. This is God's Son and he offers you today pardon, full forgiveness, justification before the legal bar of God, the Holy Spirit, joy in your soul, peace and forgiveness. You become a subject of the King and you serve him with all your being. This is the good news. My friend, I am so glad to be a Christian. I used to serve Satan and the devil like all of us by nature are children, and I tell you, he doesn't pay what Christ pays. Christ treats his servants good. He's a gracious King. He's a gracious Master. He calls me his own. He says, "No longer do I call you servants. I call you my friends." He's the friend to the children of God. Come and know this King. Come and know this Messiah. Have dealings with God today, my friend. If you're rebelling against God in your heart, say, "Lord, that preacher said, I am on a course of folly, and I'm going to run into destruction." Mark my words. Listen. If you go on in your state and God cuts you off in hell, your own conscience will condemn you on the day of judgment. You're going to say, "That man told me that I need to repent and believe upon Christ today and be saved." My friend, boast not yourself of tomorrow, for thou knowest not what a day

may bring forth. Believe on the Lord Jesus Christ. Today is the day of salvation. Go home. Own your sins and fly to the only Savior of sinners, even Jesus Christ, our Lord. Choose Christ. and live.

Well, brethren, as we conclude, we need to make some applications for ourselves. I want to speak to you very plainly as I had to speak to myself as I went through this Psalm initially. Listen, Jesus Christ, my friend, is set forth as the King of the world. He is the King of all kings. He's the King of the universe. This Psalm shows us who he is, what his present rule is, what God the Father has made him by his eternal decree. He is the King of all the world. So let me ask you as I had to ask myself very plainly, is Jesus Christ your King? Is Jesus Christ your King, brethren? Are you submitting to him in every area of your life. You say, yes, I'm saved. God has saved me. That's great. Praise God. You're going to heaven. I know it and you know it. But he's the King. Is he your King? Are you submitting to Christ in every area of your life? Husbands submitting to the Word of God, what God says to you. Oh, I think I should treat my wife this way. But God says husbands love your wives and be not bitter against them. King Jesus, I submit to your rule by the grace of God. And I'm going to do what you said. You're the King, not me. Ladies, are you submitting to King Jesus? Wives? And say, Lord, you say I'm to respect my husband. I'm to love him. Am I doing that? King Jesus, am I under your Lordship? I know I'm saved, but am I under your Lordship? If you are the sovereign King, are you the King of my life?

Brethren, is he the King of your heart? Is he the King of your emotions? Let me ask you, is he the King of your wallet, what you'll purchase, what you won't purchase? Is he the King of your home? When people come in, do they see the established rule of the monarch King Jesus in my home? I ask my kids, who's the boss in the house? Well, you are. Who's the King? Jesus Christ is because I answer to him and I submit to him in my home. Brethren, is he the King of your home? Is he the King of your marriage, as we said earlier? The King of your wallet? The King of your emotions? Everything under the Kingship of the Lord Jesus Christ? He's the Ruler. He is our Master and our Lord.

Young ladies, I ask you a question, is he the King of your wardrobe? What you'll wear, what you won't wear? Do you open up the wardrobe, the closet and say, will King Jesus be happy with this dress? Will he be happy with me looking like that? No, my friend. No, he has to be the King of your wardrobe.

Young man, is he the King of your eyes? Is he the King of your tongue and your ears and your mind? Things you'll hear, things you'll say? Young men, things you'll watch, things you'll look at? My King says no, and I bow to him by the grace and working of the Spirit of God in my heart. He's my King, he's my Master. I submit to him. He rules me. I am no longer my own. I've given myself to him.

Dear brethren, seeing that Jesus Christ, our Lord, is King, that God has highly exalted him as the Messiah, we must be sure that we are daily submitting everything to him, everything we do, every area of our lives, regularly crying out to him to break remaining stubbornness. You know, the heart, it wants to still be king. It wants to still rule and still

govern and still be our own self-appointed lords. Friends, Christ is King and we need to cry out to him and say, "Lord, break this self-appointed kingly rule and rule over me, my Master, and my God." Dear ones, I say, listen, the best Christian, yes, the most happy Christian, is the one who is submitting to Christ in every area of his life. He follows Christ, and Christ is his Master, and it's evident to all. May God help us to be able to do this. May we daily say, "Lord, help me. I need the Spirit's grace. I'm usurping your authority, Lord. This is not right. Break the foolish pride. Help me to be submissive to you."

And secondly and finally, brethren, I close with this, we need to find great comfort from this text for ourselves. Do you know why? Because this King Jesus who has saved us is currently the King of the world and he's our God, and he's our Messiah. He purchased us on Calvary's hill and we need to keep this fact in mind, that none of the present evils and schemings of men against Christ or against us or against his church will come to fruition. They will not ultimately succeed. They will come to ruin. God has determined it. Christ and all his people will be victorious. God the Father will make sure of it. And we need to take great confidence from this passage knowing that in times of persecution and in times of trial that King Jesus as the supreme monarch is going to cause his kingdom to go forth. Brethren, we will, we are, we shall be victorious. You mark it well, King Jesus has determined it and if he be with us, no one can be against. Well, may God use these truths from his Word to cause us to love and to worship and to praise and to adore this sovereign monarch and King who loved us and who gave himself for us.

Let's pray, brethren.

Dear Lord, your grace is matchless. Your rule is supreme. Lord, you're so glorious. We can't imagine anyone ever dying for the likes of us, but to think that it was such a glorious King, the Son of God, the royal heir and rightful heir of David's throne. We are humbled, Lord, by your majesty. Lord, we want to serve you better. We confess, Lord, as believers oftentimes we just go back to trying to be the man, trying to be the ruler, trying to take our own sovereign right in life. Father, forgive us. Cleanse us. We want to be willing servants. We want to be willingly subjecting ourselves to all that you've commanded us to do. Help us to do it, we pray. We know we can't do it on our own strength, so send the Spirit of God. You said it's the Spirit's work which helps us to will and to do of your good pleasure. Lord, we want to be delightful in your presence. We want you to rejoice over your people. May we see and may the world know that your people have been bought with a price, that we are no longer our own, and we now give all to our redeeming King and Messiah, even Jesus Christ our Lord, in whose name we pray. Amen.