

The Last Laugh

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Bible Text: Psalm 2:1-12

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Well, let's take our Bibles and turn to that passage we had read to us earlier in Psalm two. This is one of the texts that is most quoted in the New Testament. And you will find it in the gospels and the book of Acts and the letters and in the book of Revelation. And the second Psalm is one of a pair. They belong together these first two psalms for a number of reasons I just want to point out to you as we begin. You have probably had this all pointed out to you before, but, hey, a bit of repetition doesn't take up too much time and I think might be useful.

But in Hebrew poetry there is often repetition of the same word at beginning and end of a literary unit that kind of binds the material together. And you can see that, I think, in these opening two psalms. For example, the beginning of the first begins with the word blessed.

“Blessed is the man...”¹

And then the last line. The first line of Psalm one, the last line of Psalm two:

“Blessed are all who take refuge in him.”²

Also you can see that there are similar endings. If you look at the usage of the words way and wicked at the end of Psalm one and also at the end of Psalm two.

“...for the LORD knows the way of the righteous, but the way of the wicked will perish.”³

And if you look at the end of Psalm two verse 12.

“...lest he be angry, and you perish in the way...”⁴

And then there is a word play that links these two psalms. For example in the first in verse two it talks about those who meditate on the law of God day and night and then at

¹ Psalm 1:1.

² Psalm 2:12.

³ Psalm 1:6.

⁴ Psalm 2:12.

the beginning of Psalm two verse one it talks about those who plot, people who are plotting in vain against the law of God.

Now it is the same word in both of those psalms. In the first there are people who are plotting, who are planning, who are meditating. If you will, in the way in which they can obey God's Word and submit to God's authority and love the Lord their God and live for him and in the second there are people who are living and plotting and planning and meditating on the question: How can we get out from under God's authority? How can we push aside his authority in our lives?

And then I think the fourth thing to say about these two psalms is that they stand alone. They are the only ones, for example, in the first book of Psalms—that is Psalms one to 41, the first book of Psalms—they are the only two that don't have titles given to them. All the others have titles, although some bright spark from Westminster Seminary is going to tell me that nine and 10 don't and 32 and 33 don't, or at least that 10 doesn't and 33 doesn't, but, of course, if they were listening in their Old Testament lectures they would know that nine and 10 belong together and are one and 32 and 33 belong together and are one. And if you want to look at the last verse of 32 and 33, the first of 33 that might just convince you.

However, enough knocking of the other seminary here, but didn't go to it. Let's leave that to one side.

One and two we know from the New Testament that Psalm two is written by David. So why is it of all the psalms of David that are mentioned, that seem to comprehend the first book of psalms, these two stand alone? And I think the answer is that these first two are meant to be the Bible's introduction to the entire book of Psalms, the whole five books together reflecting the law of Moses, the Bible's introduction to the entire book of Psalms, I think, are to be found in these two psalms, for these reasons, that in the first you have a description of the godly man whose ways are prospered by God. And then when you get into Psalm three and throughout the first great chunk of the book of Psalms you discover that the godly man actually isn't always prospered. His ways aren't always blessed as far as the world is concerned. And what you find is that the godly man is very often oppressed. He is attacked. He is assaulted in his faith. He has questions. He doubts and there are many sad songs for him to sing before eventually at the end of the book we find him singing the Lord's praise with a full voice in glory.

Then in the second Psalm we are introduced not just to the godly man, but to the King. And we are introduced to the ideal King, to the Messiah King. And we are going to find as we go through the book of Psalms that the Messiah King, the King is attacked, the King is assaulted. You find him being chased by his enemies. You find people trying to overthrow him and the king, whether it is David or Solomon or some other king from that ancient period finds himself under attack. You also find that the king, like David, is not perfect. The kings of Israel are not perfect. David, they sin because they are not the real King. They are not the King that is introduced to us right in the very beginning, the King who, by the end of the book, the Psalter, is reigning and ruling over all.

So I think these first two psalms are the introduction to the entire book of Psalms and I gave you that little bit of information free and now we get to the bit that I have been asked to deal with and that is to look at the second Psalm together.

There are four voices that speak and we will listen to these four voices, because these are voices that still compete for our attention in the world we live in today. First of all, there is the voice of the world in verses one to three and it begins with a question. I imagine a question that you have often been asked if you are a Christian person. You have often been asked this. And if you are not a Christian person and you are listening to me, this is a question you have often asked Christians. Normally it begins with this word, why. Some great tragedy occurs in the world and you ask the Christian why. Why has God let this thing happen? Perhaps you never think about God for most of your life. You spend your days without a thought of God and yet when some tragedy occurs, a bad diagnosis is received, then suddenly you ask yourself the question: Why does God allow bad things to happen to good people?

The question why in the mouth of an unbeliever and sometimes it has to be said even in the mouth of a Christian the question why very often has to do with my accusation against God. I want to put him in the dock as it were and I want to question him and ask him why he is allowing these things to go on in the world.

We are listening to God asking a question here. God's question is, rather, about us and about our response to him. Why. Why do the nations conspire? They rage, noisily assemble. Why do they conspire and the peoples plot in vain? They take their stand together. They gathered together against the Lord.

For in these opening three verses here we find the nations, the kings, the people of the world all assembling together, gathering together, conspiring and uniting and plotting together, united in a common cause against a common enemy, against the Lord and against his anointed one. I thought ... mentioned earlier that the word to meditate in the first Psalm and this word to plot in the second are both the same. Here they are plotting, meditating, reflecting on, pouring over the question: How do we move out from under the authority of God? How do we overthrow God's authority in our lives?

C. S. Lewis wrote a book once called *God in the Dark* and that sums it up perfectly. We put God in the dark regularly. We make him answerable to us. We want him to give answers to us for all the bad things that are going on in the world. And this rebellion, do you notice, is quite specific. It is not just against God or against gods or against religion generally speaking. No it is very specific. They gather together against the Lord, that is Yahweh, that is the God of Israel, the God of Abraham, Isaac and Jacob. You notice all capital letters there. It translates that word Yahweh, Jehovah God. Against the Lord, the God of Israel and against his anointed, that is, against his Messiah, his Christ.

What it is saying is that all of us, every human being, all six billion of us are by nature opposed to and in rebellion against the God who is there, the God who has named

himself, the God who has introduced himself in Judaism and in Christianity as the God of Abraham and Isaac and Jacob and as the God and Father of our Lord Jesus Christ.

This is no rebellion against the idea of a God or even the idea of a religion. We have been doing some work in Britain in response to Richard Dawkins' book *The God Delusion* and we have him in our doorstep so we have to kind of respond to him and we have been doing that in a series of meetings that we have had in a whole variety of contexts and some of our staff and one of our associate pastors in particular gave a great deal of thought to the responses to that. But one of the things that emerges from that book is that the real thing that really antagonizes Dawkins is Christianity. It is not just religion in general. It is Christianity in particular that antagonizes him so much.

So Psalm two begins, then, with this reality, this fact of human rebellion. First it is muted and then it is muttered behind closed doors, as it were, to small groups. And it grows and grows until eventually it manifests itself in the resolve that we find in verse two. They take counsel together against the Lord and they say in verse three:

“Let us burst their bonds apart and cast away their cords from us.”⁵

Do you see? At its root is a quest for autonomy, a quest for freedom, a desire to be out from under the authority of God in our lives. And that is the real heart of human rebellion. We find it even in ourselves as Christians a bit. At the root of most of our disobedience and sin there is a sense of a desire to be autonomous, to make our own decisions. We find the law of God constrictive at times. We find it compelling us and we want to be out from under it. We want to make our own way. And that is especially true where the Word of God and my will clashes. At that point I want to be out from under. I want to say, “Let us burst his cords asunder. Let's get out of here. Let's be free. Surely God wants us to be free.”

Well, that is the way in which even we Christian people can be conformed to the pattern of our age and it is the perfect description of our culture. We are eager to throw off the chains of morality and godliness. And I want you to notice the root of sin here. It is describing the rule of God as bonds and cords. This is the language of the chains that a criminal wears. We have this impression that God is a harsh ruler, that he is tying us down with a heavy burden, that he wants to make us slaves.

One of the lies of the devil is that God wants to enslave us rather than liberate us. One of the teachings is, of course, that it is when we sin that we become slaves, really, because we can't stop ourselves from seeing that real freedom is in resisting sin, not in capitulating to it.

You know, there is a great play in this word that is used by Hosea in Hosea chapter 11 verse three when the Lord says to Israel, describing his rule, he says this.

⁵ Psalm 2:3.

“It was I who taught Ephraim to walk, taking them by the arms; but they did not realise it was I who healed them. I led them with cords of human kindness, with ties of love.”⁶

It is a picture of God, as it were, as a father helping his little toddler to walk for the first time, holding his little toddler with hands underneath his armpits in case he falls and stumbles and leading him forward as he begins to take those first steps. And that is the picture God paints and says, “You know, that is what I was doing with Israel. I was leading them with cords of human kindness and with ties of love.”

And it is precisely the same word that is used there in Hosea 11 that is used here in the second Psalm. In other words, every restraint that God puts upon us he does out of kindness, he does out of love. He knows what is best for us. Just as a parent knows what is best for a child, a toddler who can’t really decide what he is going to do or she is going to do with her life, utterly dependent. That is what we are as creatures. We are utterly dependent upon God for everything we have, for life and breath and everything. God is saying, rather than being the tyrant, he is the parent who loves us and who cares for us.

Well, it is a blatant misrepresentation of God that such language represents the very genesis of our rebellion against him. And yet the Lord Jesus when he comes to his people you remember he says:

Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.⁷

The Lord comes. His restraints are not to torment us, but to free us, to bring us into freedom. It is by becoming his disciples, by submitting to his authority that we find perfect freedom. Yet here is the human rebellion.

“Let us burst their bonds apart and cast away their cords from us.”⁸

It is of the nature of our Christian preaching that when we are presenting the gospel to people it is the idea of being under the authority of King Jesus against which most of us rebel.

For many years I was a speaker at leading university missions up and down in the United Kingdom. It doesn’t take very long. You have got them down in two minutes, really, compared to here. But the way they drive over there and the traffic and everything makes it just feel longer and bigger than it really is. But, anyway, I used to speak at these university missions and very often there was a pattern that we followed in terms of the talks that we gave and Wednesday night was very often a talk on the person of the Lord Jesus. We used to get a pack out. People would come. They would just come flocking in.

⁶ Hosea 11:3-4.

⁷ Matthew 11:28-30.

⁸ Psalm 2:3.

All the pagans would come in and pack the place out because they quite liked hearing about Jesus. They liked hearing about the kind of character he was, the kind of person he is and so on. And there was an attraction to the person of Jesus. It was normal and natural. We found that phenomenon everywhere we went.

And I would warn them of this. I would say to them, you know, “As you come along to these meetings I am warning you that you will find two things happening simultaneously.”

On the one hand you will find yourself drawn to the person of the Lord Jesus Christ, inevitably drawn by the loveliness of his life, by the warmth of his life, by the kind of person that he is. You find yourself drawn out to him. And at the same time you will find yourself antagonized by his message, drawn to him, antagonized by his message. That is always the way it is with humanity. It is because once we get down to his message we begin to see the implications for ourselves and here are the nations. They want to get out from under the authority of God. There is the basic, fundamental sin.

Well, that is the voice of the world. Now let’s hear the voice of the Lord. And you notice immediately this great contrast between the violent excitement of the enemies, their having all these covert meetings, their talking behind closed doors, their consulting together and they are all agitated against the Lord and against his anointed, but here is the Lord now speaking. He is not agitated. He is not excited, perfectly calm. He reigns on his throne. He is undisturbed, in a sense, by what we little human beings are about.

What does he do? Do you notice?

He who sits in the heavens laughs;
the Lord holds them in derision.
Then he will speak to them in his wrath,
and terrify them in his fury...⁹

And there is a progression there. The ancient of days is not flying off the handle here. He begins by being amused and by being bemused and then by being angry and then by being full of wrath. Over and over again our puny acts of defiance rear their heads as they did at the tower of Babel where humanity together organized itself against God. And God sits in the heavens and he laughs. And you see his reaction. Here are the people scoffing at God. And here is God laughing at their scoffing. Why? Well, because he sits in the heavens. He is enthroned. Psalm 29 verse 10 says this.

“The LORD sits enthroned over the flood; the LORD sits enthroned as king forever.”¹⁰

He reigns, this God. He reigns as King. And the second Psalm sees God as the great King, the divine Lord who sits above all the petty kings and powers of this age and reigns

⁹ Psalm 2:4-5.

¹⁰ Psalm 29:10.

in the place of all power. He is the most high God. And do you use what he says from his throne?

“I have set my King on Zion, my holy hill.”¹¹

So while they are all down there doing their plotting and their planning and their meditating and their muttering and their taking counsel and they are wondering what they are going to do to get out from the under the authority of God, what has God been about while they have been doing this? He says, “I have been establishing my king on Zion my holy hill. I have been doing my work silently, behind the scenes, firmly. I have been establishing his throne.”

And you see how God acts here. Sometimes he acts directly, of course, in the affairs of the world. Sometimes he acts indirectly, but here, you notice, his reign is exercised through his anointed. If you look back at verse two you will see that it is against the Lord and his anointed that the nations are in rebellion. The kings want to break their bonds and cut their cords. And there the anointed one is the Messiah, the Christ.

Now you all know that the Messiah is the one who is anointed by oil and is set apart for a special function and prophets, priests and kings were anointed in Israel for these special functions. And the anointing was a sign of the anointing of the Holy Spirit.

Now what this is saying is, then, is that God has intervened and appointed his king on earth. It isn't David. Although this was, perhaps, written initially for a coronation song for King David, perhaps, initially sung there. The language points beyond David and David is quite aware of that because David is writing as a prophet as well as a king. The language goes beyond David. It goes beyond Solomon his son. It goes beyond all the other kings, because it is talking about the king, the anointed that is coming, the Messiah who is coming into the world. That was what gripped the minds of this early Christians. For example, when they encountered Jesus the first thing Andrew did was to find his brother Simon and say, “We have found the anointed one. We have found the Messiah.”

In Mark's gospel we discover that when Jesus arrives he starts to preach. What does he say? Well, the kingdom has arrived, the kingdom of God is here.

And in the New Testament this very Psalm is quoted by the early Christians when they are praying to God. They quote it, because they realize that what is going on, what has been happening in their experience, the things that have occurred in the past few weeks of the arrest of their Savior and the crucifixion of their Savior, the resurrection of their Savior, these things have been a fulfillment of the Word of God. You find them discussing this in their prayer in Acts chapter four and they identify the nations. The nations are Pontius Pilate, the Jews, Herod, the Gentiles as well as the people of Israel. They are all assembled together. They are all met together. In fact, they use the very same Greek word here as is used in the Greek version of the second Psalm. They are all met

¹¹ Psalm 2:6.

together, set together, gathered together against the Lord. The princes of this world sought to get rid of the Lord's anointed.

In 1 Corinthians 2:8 Paul alludes to this verse where he talks about the rulers of this age who crucified the Lord of glory.

Well, they are against the anointed one, but what does the God say? Well, he says, "I have appointed my king. I have set my King in Zion on his throne. Whatever they are going to do, whatever their mutterings and murmurings may be, at the end of the day nothing is going to stop me from setting my king on his throne."

Well, the third voice speaks, verses seven to nine. Here is the voice of the Messiah himself, the Lord's anointed. And you notice what he says. He talks about the decree of God. He is revealing something of the secret plan and counsel of God and he describes it as his decree. This is the absolute and inviolable will of God. It will happen. Whatever God has decreed has been established from all eternity. God from all eternity did by the most wise and holy counsel of his will freely and unchangeably ordain whatsoever comes to pass the confession says. And that summarizes the idea of the decree.

But what is the decree? Well, look at verse seven. It speaks about the Son's unique... his unique sonship, the Messiah's unique sonship.

"The LORD said to me, 'You are my Son; today I have begotten you.'"¹²

Now in what sense can we say that today the Son is begotten by the Father? We know that from all eternity the Son has been loved by the Father. From all eternity the second person of the holy trinity, the eternal Son has shared the Father's glory. Read John 17 and there you discover them talking together, the Father and the Son, the Son speaking to his Father about the glory that he shared with the Father before the world was. The Father always loved the Son. The Son always loved the Father. There has always been a trinity and community within the godhead of love and enjoyment from all eternity.

In Hebrews chapter one this verse is quoted where the writer is talking about the deity of the Lord Jesus. To which of the angels, the angels who are the superior created beings, superior even to humans. To which of the angels did God ever say, "You are my son?"

But in what sense and at what point can we say that there was a moment at which God said to his son, "Today I have become your Father"?

Well, I think the reference here is not to his deity, but to his humanity and particularly to his specific office as the Messiah and our Redeemer. You see in the old covenant, in the old days Israel, the nation was called the Son of God.

"Out of Egypt have I called my son."¹³

¹² Psalm 2:7.

¹³ Matthew 2:15.

That very language used of Israel is in Matthew's gospel applied to the Lord Jesus. Not only that, but the kings of Israel were often called the sons of God. In fact, they were sometimes referred to even as messiahs. They were the anointed ones. They were Christened by the anointing and they held the office in safe keeping in their charge until the one whose office it really was came. So all of those other prophets, priests and kings were kind of interim prophet, priests and kings until the prophet, priest, king who summarizes them all in one person arrived. And Israel, who failed as a son in the wilderness by its rebellion, Israel is replaced by Jesus, in a sense, who becomes as the new Israel and in the wilderness obeys where Israel disobeyed.

And then in this psalm then, what we are referenced to is Jesus coming into the world as our Messiah. So at the baptism of Jesus when he is coming out of the water you remember the voice of heaven quotes from this psalm. This is my Son.

On the mount of transfiguration when the disciples see Jesus transfigured before them, they see the internal glory of the Lord Jesus shine through his humanity and hear a voice from heaven. This is my Son. Listen to him.

And when the Greeks have come looking for Jesus, the nations have come looking for Jesus and Jesus is speaking about his death that is approaching, once again the voice is heard. This is my Son. The Father delights in his Son. He delights to point men and women, boys and girls to his Son and say, "This is my Son here in his humanity now, here in his incarnation, here in his humiliation, here in his siding with sinners in his baptism, here by his determination on the mount of transfiguration." Not to be beamed up into glory, but, rather, to go forward to the exodus that was to be accomplished on the cross, here as he welcomes the Greeks, as he faces the cross and he speaks of dying there upon the cross, there he is the Son of God in his commitment to the salvation of men and women like us.

"You are my Son. Today I have become your Father."

And that is a theme that is picked up elsewhere in the New Testament. When Jesus is raised from the dead he is declared to be the Son of God by his resurrection from the dead.

"God has made this Jesus, whom you crucified, both Lord and Christ."¹⁴

And here is the Son. He speaks about his Sonship and his mandate. Look at verse eight.

"Ask of me, and I will make the nations your heritage, and the ends of the earth your possession."¹⁵

What does God give to his Son? What does a Father give to his Son? He gives the nations

¹⁴ Acts 2:36.

¹⁵ Psalm 2:8.

as his inheritance. But out of these the same nations that are in rebellion. Yes, they are. So you have the nations in rebellion in verse one. Here you have the nations gifted by the Father to the Son. The idea is the idea of dominion.

Back in Deuteronomy the people were told, “Love the Lord your God with all your heart, soul and strength.” That word came to a world divided by many gods where people had to balance their time and interest between the gods of business and fertility and whatever it was and the living God says, “I want all of your allegiance. I want all of your heart. I won’t share you with anyone. I want all your heart, soul, mind and strength.”

Here is Jesus. He is come into the world and he says to the world, “I want your allegiance. I want all your heart. I want all your soul, all your life, all your mind and strength.” This is what Jesus is claiming in Matthew 28 when he says, “All authority in heaven and earth belongs to me.” This is what he is speaking to the Father about in John 17 when he says, “You have given me authority on earth.”

It is a wonderful insight, this, into the trinity. The Father is a giver. He delights to give his Son to the world. He delights to give a people to his Son. He speaks of his divine mandate.

Well, there you have the Son speaking. Now let’s hear fourth voice, the fourth voice is the voice of the Church, the voice of the psalmist, the voice of the preacher, the voice of the people of God. And they act as those who proclaim this message. And there is an appeal. Do you notice? This word of appeal, a great appeal. And maybe it is appeal to you this evening as you listen to me.

“Now therefore, O kings, be wise; be warned, O rulers of the earth.”¹⁶

In the British Museum in London there is a wall relief of an Edomite of Elamite nobles who are kissing the feet of the King of Nineveh. And in Assyria. They have been defeated by the King of Nineveh and now they are expressing their homage and their submission to that king. And you can see them all down on their hands and knees and they are kissing his feet. And that is the image that this being painted here.

Kiss the Son. It is a wakeup call. Here is the preacher warning us to wise up. Be warned, calling us to pay homage, to bow down, to submit to him as Lord. He is not just one of us. He is God in human flesh and we should tremble before him and we should never presume on his patience.

“Kiss the Son, lest he be angry...”¹⁷

There is a warning. The warning is about the wrath of the Lamb. Well it is a very serious subject, but his wrath doesn’t flare up in a moment. It is not quickly kindled. It is very long suffering, extremely patient.

¹⁶ Psalm 2:10.

¹⁷ Psalm 2:12.

But you remember that incident in the temple. I mentioned it this morning when Jesus suddenly erupts in anger against the abuse of God's house. That is a fulfillment of this psalm and it is a solemn reminder not to presume on the patience of Christ.

I knew a lady once who had heard William Booth, the founder of the Salvation Army, in the very young days. She was a very old lady. She had heard him preach in a great hall somewhere in England and he preached on the text from Revelation, the day of his wrath, that is, the wrath of the Lamb, has come.

We don't think much about the wrath of the Lamb. The Lamb of God, the Lord Jesus Christ is gentle. He is meek and submissive in spirit and yet the Bible speaks about the wrath of the Lamb. And here is what it says.

Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?"¹⁸

My dear friends, I warn you from the Word of God. There is a day of wrath coming. And it is the responsibility of the people of God to make that message known, to be clear, to say to people honestly there is coming a day of wrath in which God will judge the world by that man whom he has appointed, Jesus Christ, the righteous one.

But there is a promise in this great word, too, isn't there? Look at that promise.

"Blessed are all who take refuge in him."¹⁹

Where do you take refuge when the wrath of the Lamb falls? This is good news. When the day of judgment comes where do you hide? Where are you going to hide? When everything implodes. When everything that we have constructed as human beings falls apart, when life as we know it disintegrates in the presence of God, where are you going to hide? You will never be able to hide from him. You will never be able to hide from him. What is the Bible's answer? You hide in him. That is what this verse is saying. The only place of safety from Christ on the day of his wrath is in Christ in the day of his wrath.

I really can't remember if I told this story two years ago. If I did, you will remember it. And if I didn't, that is fine, because it is a good illustration and I want to tell the story anyway.

¹⁸ Revelation 6:15-17.

¹⁹ Psalm 2:12.

When Andrew our youngest was about six, seven or seven or eight he came to me one day and said, "Dad, there is a fire in the park." The park was just across the way from us and there had been new trees planted there, saplings, planted on the hill side in the park. And he had seen this smoke. Some boys, bad boys, had lit a fire and the fire was now spreading. It was going out in a circle spreading down towards the area where they played ball and then up the slopes of the hill and around towards these saplings.

And I took Andrew and I said, "Let's go and see if we can put it out together."

So we went down there and didn't ask his mother if I could do that with him. But, hey, I would have got into trouble. And she wouldn't have let me go. But boys can get adventurous when they are out of sight. And Andrew and I went over there and we started {??} the fire out. We got some branches and we are hitting the fire. The smoke is coming into our face and we are choking on the smoke.

And I said, "Andrew, here, don't tell your mom."

I lifted him up we jumped over the flames into the burnt area and from inside we then started to be able to set about the fire.

Boys and girls, if you are... if there are any left in here. Don't do this, ok? Without a responsible adult or, in my case, irresponsible adult, with you. But from inside on the burnt ground, you see, we were safe.

I said to Andrew, "The fire can't get us here. It can get everything else outside, but it can't get us here. It has already burned here. It is exhausted here."

And from that position we put the fire out. We were very responsible citizens, models of citizenship. We put the fire out.

But you see the illustration. The only place when the fire of judgment falls, the place to be is the place where the fire has fallen. Where has the fire fallen? Where has the fire of judgment come down already and touched this planet? It has touched the planet in the person of the Lord Jesus Christ on the cross. There on the cross made sin with my sin. There the wrath of God was satisfied, exhausted. The wrath of God against the sin of his people exhausted in the person of his Son. And there is no more wrath for those who are in Christ Jesus our Lord. That is it. That is what it is saying. Blessed are all those who take refuge from him in him. And that is the message for you this evening if you are a Christian. It is the message for those of us who are Christians. We want to just be skipping with joy because of this great salvation. It always thrills us. It never ceases to amaze us. It never ceases to capture our imagination or stir up our hearts in adoration and affection for this wonderful Lord Jesus who has done this.

This Son that God has established on his throne, this Son who has been acknowledged to the world by God the Father, this Son who has purchased our salvation in his own body on the tree, this Son who is one day going to reign over all. This Son... and as the psalms

go on you get to this. This Son who is to come, who is to be a greater King than any of the other kings, this Son who is to have all authority in heaven and earth given to him, this Son who is going to ride out of heaven one day from his throne on a white horse, the Word of God and on his horse his name King of kings and Lord of lords, this Son who one day will be given the nations as his inheritance. When that day, when the kingdom of this world becomes the kingdom of our God and of his Messiah, his anointed one, his Christ. That day when Jesus shall reign where e'er the sun does it successive journeys run. His kingdom stretch from shore to shore till moon shall wax and wane no more.

Let's pray together.

Father, we thank you that in your great grace you have given to us a Word that is a word of life and a word of salvation to those who take refuge in the Lord Jesus Christ. We want to be there tonight. Perhaps someone here for the very first time wants to be there and we pray that by your grace you will draw that person to yourself and help them to trust him. And for those of us who have been there for years, Lord, will you forgive us if it has become old to us? Forgive us if it has become just something that we know and we confess and we admit, but we don't get excited about. Lord, forgive us for that and help us this evening to rejoice in the Son for his glory's sake.