

Until He Comes

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[0:00] Open your Bibles with me to Genesis chapter 49, where we're invited into what is usually a very private family matter.

! We're in Egypt, 4,000 years ago, in a room with a bed. Beth is very short, and so he has called together his family, and all of his sons are there gathered around his bed, 12 of them.

The old man is Jacob, the grandson of Abraham. His own sons are grown men by now, and he has a particular word for each one of his sons.

And so he starts with his oldest son, Reuben. And right round the bed he goes, until he finishes with his youngest, Benjamin. Now these are prophetic words.

He speaks words inspired by God. Because, as verse 1 tells us, that he is telling them what will happen to them in days to come.

[1:20] And some of these days to come reach forward thousands of years. There's no way this old man can know the future himself. This is divine revelation.

Old Jacob is speaking. He is being carried along by the Holy Spirit of prophecy. And so, after all the sons are addressed, he gives instructions regarding his own burial back in Canaan.

And then, he pulls his feet up into the bed. He breathes his last and is gathered to his own people.

And just like that, he's gone. But his last words remain emblazoned upon his sons' minds.

And they've been written down for us here in Genesis 49. That's why I say we've been invited into this room to hear this old man's last words.

[2:21] It's his words to his fourth-born son, Judah, that we want to consider, especially today. I'll read them from verses 8 to 12. Judah, your brothers will praise you.

Your hand will be on the neck of your enemies. Your father's sons will bow down to you. You are a lion's cub, O Judah.

You return from the prey, my son. Like a lion, he crouches and lies down. Like a lioness, who dares to rouse him?

The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs, and the obedience of the nations is his.

He will tether his donkey to a vine, his colt to the choicest branch. He will wash his garments in wine, his robes in the blood of grapes. His eyes will be darker than wine, his teeth whiter than milk.

[3:32] And especially for our consideration this morning, verse 10, once again, the scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs.

And the obedience of the nation, the nations, is his. The people of God were waiting for God's promised Messiah to come.

And these words of promise were some of those words that kept them holding on with hope right through the Old Testament. Until he comes.

They pointed to the true king of kings who was coming, to whom the obedience of the nations would be given. So we want to see in this prophecy, what does it say about Judah, first of all, to whom the old man speaks?

What does it say about Jesus Christ, secondly? And then what does it say about us? First of all, what does it say about Judah? Well, we learn here that of the twelve sons of Jacob, they're assembled, that it would be the fourth son, Judah, who would rule over his brothers.

[4:48] Notice the many references to this fact of his rule over his brothers. Verse eight finishes, your father's sons will bow down to you.

Verse nine likens him to a lion, both the lion's cub, the adult lion and the lioness. The whole family of lions and children, you know that the lion is the king of the forest, the king of the jungle.

And Judah is here likened to the lion king. And he and his descendants are going to be the ones, we're told, who would hold the scepter or the ruler's staff.

Another name for that scepter that as he sat on his throne, he would hold that scepter. It would be a staff that reached all the way down between his feet. And with that scepter, he would rule over his people.

The scepter is a symbol of his kingship, his authority. Now, that's the prophecy then. The scepter will belong.

[5 : 53] To the fourth son, Judah. Now, at this time that he's crouched over the bed of his father, listening for every word that he speaks, he was not the leader of anything except his wife and his children.

He wasn't even the community leader. There was no tribe of Judah to be the leader of, much less a nation comprised of 12 tribes.

But these words look forward to the day when there would be a nation and there would be a king. And then it would be the tribe of Judah that would provide the rulers and kings for that great people. Zechariah 10.4 said, From Judah will come the cornerstone. From him the tent peg. From him the battle bow. From him every ruler. From Judah.

So Jacob's prophecy included more than just Judah himself, the fourth son. It encompassed his descendants after him as well. That a whole dynasty of kings would proceed from him.

[7 : 01] One ruler after another. From Judah's family tree. And this was to go on and on for some time. Until he comes.

To whom it belongs. Now, what happened with this prophecy about Judah? Well, many generations passed. Some 400 years passed.

And they were still in Egypt. Many of those years spent as slaves under hard slavery conditions under Pharaoh.

And during this time, much to Pharaoh's chagrin, this family of Jacob of 70 people starts to multiply. And increase greatly.

Until they became a great nation of people. Some 2 million people. And God brought them out mightily with a powerful arm. And entered into a covenant with them as a nation.

[8 : 01] I will be your God. You will be my people. A special relationship that he had with no other nation on the earth. And Moses led them. But then he was of the tribe of Levi.

Not the tribe of Judah. After 40 years in the wilderness, God brought them into the promised land of Canaan. And their hearts quickly went astray, you remember.

And they turned after the idols of the nations. And the sins of the peoples around them. So God raised up nations to punish them. And then they cried out for mercy.

And God raised up a judge, a savior, to deliver them. And then they strayed again from him. And cried out to him. And God raised up a deliverer. And they spin in that cycle of the judges for some over 300 more years.

And the telling comment on this period of history for Israel, the sons of Jacob, is that in those days Israel had no king.

[9 : 05] For every man did what was right in his own eyes. The last of the judges to rule over Israel was Samuel. Samuel was from the tribe of Ephraim, not Judah.

And as Samuel gets on in years, the people get restless. Because his two sons were not the sort of leaders you want. They were wicked, notorious, vile men. And so they started craving and hitting up Samuel for a king like all the other nations have.

And God says, a king they want, then a king they shall have. Give them a king. Anoint Saul as king of Israel. But Saul is from the tribe of Benjamin, not Judah.

What's happened to the old man's dying prophecy? Did we miss something there? Did we hear him or misunderstand him? Hold on.

The prophecy is ripening. It's getting ready to pick. For what happens to this king Saul? Well, you remember, he rejected God's word. And so God rejected him as king.

[10 : 13] And God says to Samuel, get your anointing horn of oil and go down to Bethlehem. And there he anointed perhaps the least likely man in the nation to be the next king.

The last son of Jesse, little David. And David was of the tribe of Judah. Psalm 78, 67.

God rejected the tents of Joseph. He did not choose the tribe of Ephraim, Joseph's son. But he chose the tribe of Judah. He chose David, his servant, to be the shepherd of his people.

So at long last, God's prophecy, God's promise through that old dying man is beginning to be fulfilled in its major part one.

The scepter will not depart from Judah. The ruler's staff from between his feet. And so after waiting 800 years, these descendants of Jacob see the scepter put into the hands of a son of Judah, as was prophesied.

[11 : 31] And God promised to keep it there. In 2 Samuel 7, he promised to build a house for David. And this is not like the house that you live in, kids.

It's a house of kings. It's a whole dynasty of kings that God would build for him from his descendants. You will have a son to succeed you and he will have a son to succeed him. There will be this whole Davidic line of kings. Your house and your kingdom will endure forever before me. Your throne will be established forever. Indeed, the scepter was not to depart from Judah.

For David's son, Solomon, succeeded him. From the throne of Judah then, Solomon. And though God had to discipline him severely for his sin and did so by taking away eight or ten of the tribes and dividing the kingdom, he still maintains the scepter within Judah. Indeed, the southern kingdom is called Judah. And so for 400 years, Davidic king after Davidic king from the tribe of Judah.

[12 : 45] Judah has the scepter. Has the scepter in their hands. Even as old Jacob had announced that the scepter would not depart from Judah.

Nor the ruler's staff from between his feet until he comes to whom it belongs. Now, later kings of Judah, some of these sons of David, sons of Judah, at the end, kept turning their back on God to such an extent that God finally came in devastating judgment upon them.

And Ezekiel chapter 21 records God's words of the last of these Davidic kings. Listen from Ezekiel 21, 25 and following.

He's talking to the last king of David. Oh, profane and wicked prince of Israel, whose day has come, whose time of punishment has reached its climax.

This is what the sovereign Lord says. Take off the turban. Remove the crown. Both symbols of kingship. It will not be as it was.

[13 : 54] The lowly will be exalted. The exalted will be brought low. A ruin, a ruin. I will make it a ruin. It will not be restored until he comes to whom it rightfully belongs.

To him I will give it. Do you hear the echo from that deathbed 800 years earlier? Until he comes to whom it rightfully belongs and to him I will give it.

And so the kingship of Judah is interrupted. The scepter is taken away until it can be given into the hands of him to whom it rightfully belongs.

And so you read of the Babylonians who came and tore down the walls of Jerusalem and burned every important building in the city.

And they killed the sons of Zedekiah, king, the king of Judah. They killed them before his eyes. That was the last thing he saw with his eyes.

[14 : 56] The slaughter of his own sons who would have reigned. And then they put out his eyes, bound him with bronze shackles and took him to Babylon. And with that it seemed like the line of Judah's kings was cut off forever.

Indeed it seemed like the family tree of David had been chopped down. And that's the very picture that Isaiah uses in his prophecy.

All that remained of the family tree of kings was a stump in the ground under foreign domination. So where now is the promise of the old dying man?

Well, the promise remained in that unpromising stump in the ground. That's where the promise was. Surely nothing will come of that.

A dead old stump in the ground. But in that stump is all the hope of this nation for this coming king.

[15 : 58] Indeed, in that stump is all the hope for every one of us here for salvation and eternal life. And so Isaiah speaks of a day when that stump will shoot forth with a branch.

When a shoot would come from the stump of Jesse and from his roots, a branch would bear fruit.

Isaiah 11.1 You see the prophecy of this old Jacob.

Scepter not departing from Judah. Until he comes to whom it belongs. And the obedience of Judah was weakened.

It was eclipsed. It was interrupted. But it was never completely exterminated. David's tent, we're told, was fallen. But it was later to be restored.

The family tree of Davidic rulers from Judah was reduced to a stump, but it shot forth a branch. And when he came, the scepter was put into the hands of him to whom it belonged.

[17:07] So that's what this prophecy has to do with Judah and what happened afterward. Now, what does it have to do with Jesus Christ? What does it tell us about Jesus?

For this was spoken about him. That old until he comes is a reference to him. And for 2,000 years, they must wait until he comes.

And then he came. And on that silent night, there was born to one of Judah's daughters. In a little city of Judah called Bethlehem.

The one of whom dying Jacob spoke. And the New Testament is eager to identify that child as the fulfillment of this prophecy.

This old, old prophecy. The first book of the New Testament, Matthew, opens up with a genealogy of Jesus. And it traces it right back through David to Abraham.

[18:05] And chapter 1 and verse 3 takes it right through Judah. The scepter will not depart from Judah until he comes. And Hebrews chapter 7 and verse 14 says, It is clear that our Lord descended from Judah.

There is no doubt about this. The Jews were scrupulous in keeping their genealogies. It is clear, he said, that our Lord descended from Judah. This is the New Testament weighing in on this.

This promise from Jacob as he died. And as we read in Matthew 2, that first book of the New Testament, when the wise men came to Jerusalem from the east to see this newborn king of the Jews, they asked, Where is this king who is born?

And the scribes who knew the scriptures said, Well, tell them to go down to Bethlehem. And they quoted Micah chapter 5 and verse 2. But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah.

For out of you will come a ruler who will be the shepherd of my people Israel. Out of Bethlehem in Judah comes a ruler of Judah to shepherd God's people.

[19:15] That's the first book of the New Testament, Matthew. But also the last book of the New Testament is very clear in identifying for us this fulfillment of Jacob's prophecy.

Revelation chapter 5 takes John by way of vision into heaven. And there on the throne he sees almighty God with a scroll in his hand, written on both sides, rolled up and sealed with seven seals. On that scroll is the plan and purposes of God for all the ages. And the question rings out in heaven, Who is worthy to open the scroll?

And there was no one in heaven, on earth, or under the earth, who was found worthy to open the scroll, to bring to pass God's purposes for the earth.

And so John began to weep and weep. And he says in verse 5, Then one of the elders said to me, Do not weep. See, the lion of the tribe of Judah, the root of David, has triumphed.

[20:28] He is able to open the scroll and its seven seals. Don't mishear that Jesus Christ is the lion of the tribe of Judah.

That's what that old man was talking about, kids. The lion king. The lion. The king of the jungle. And the lion was to come from Judah.

And Revelation tells us at the end of the book, He's come. And He's triumphed. I must ask you this morning, Is that your view of Jesus Christ as you think of Him?

Whether you think of Him as coming in a manger through the womb of the virgin. Whether you think of Him as a 12-year-old. Whether you think of Him as a 33-year-old hanging on the cross.

Or whether you think of Him today. Do you think of Him as the lion of the tribe of Judah? Do you think of Him as the king?

[21:27] The fulfillment of this old, old prophecy. Two things we need to understand about the Lord Jesus from this prophecy. They're both found in that phrase, verse 10. Until He comes to whom it belongs and the obedience of the nation is His.

The first thing we need to see about Jesus is that the kingship is His. To whom it belongs.

Remember what the angel said to Mary about the son that was to be born to her.

Luke 1. The Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever. His kingdom will never end.

Now other kings of Judah wielded the scepter of God's kingdom. But it didn't really belong to them.

It really belongs to this king. They were given a measure of God's authority to rule. He was given all authority and power to rule.

[22 : 31] Because of who He is. He's God's eternal son. He is God's chosen Messiah. The one God said He will be the cornerstone. And the whole kingdom will be built on Him.

It's His kingdom. It belongs to Him. These earlier men were kings. But He is king of kings.

They ruled for a little while and then died. But He will reign forever and ever. Earlier kings were types. Sort of symbols representing this coming king.

Now the real king has come. And He's the last king. There's none to succeed Him. There's none to follow Him. Because He is king and He reigns forever. Every one of those other kings failed.

Some worse than others. But He rules in perfect righteousness. And where they failed, He triumphed. Some kings led the people astray and took them right back into idolatry.

[23 : 34] Some kings took advantage of their people. This king laid down his life to save us from eternal torments. And that is how our king triumphed.

The lion has triumphed. And how does he triumph? Well, he triumphs in part by dying on the cross and defeating his and our enemies.

Sin, death, hell. He triumphs over them gloriously at Calvary. And the father was so pleased with his son that he raised him from the dead.

And he kept right on raising him. Up higher and higher. Right into heaven. And he exalted him there at his own right hand. And he gave him a name above every name.

That at that name, every knee should go down. And every tongue confess that he is Lord. To the glory of God the Father.

[24 : 39] Ascension day was coronation day for Jesus. The day he ascended. The day he went up. There were his disciples. And they see him go up into the clouds.

On the other side of the clouds, the cry went up. Lift up your heads, O ye gates. And be lifted up, you everlasting doors. That the king of glory may come in.

Who is the king of glory? The Lord strong and mighty. The Lord strong and mighty. He is the king of glory.

That's what they sang at his ascension. The king is coming to his seat. And from the throne, the father cries, sit here. Where? Where? Right here with me on the throne of the universe.

Sit here. Until I make your enemies a footstool for your feet. And then he announces to the earth. I have installed my king on Zion, my holy hill.

[25 : 43] See, we didn't vote for him. I have installed him. I didn't ask for your vote. He is king. He's triumphed. I've installed him as king. Jesus doesn't usurp this authority.

He doesn't take this position to himself. His father in heaven has installed him and put the scepter into his hand. And all authority and power is his.

The kingship is his. By right. It belongs to him. That's the first thing we need to see about Christ.

The second thing is that the obedience of the nations are his.

The promise was until he comes to whom it belongs and the obedience of the nations is his. Now, the dying man had said to his son Judah that your father's sons will bow down to you.

And indeed, the other 11 tribes were ruled by the tribe of Judah. But now notice, when he comes to whom it really belongs, there's this great expansion of his kingdom.

[26 : 46] Because it's no longer Judah will reign over his brothers, Israel. It is now the obedience of the nations is his.

That is a key thing throughout the Old Testament. And the New Testament shows its fulfillment. And it's staggering. Because every nation had their own king.

And the peoples of every nation owed obedience to their king. And now here comes a king. To whom belongs the obedience of all the nations.

Of the kings of those nations. All kings will bow down to him, Psalm 72 says. And all nations will serve him. This lion of the tribe of Judah is also the lamb that was slain.

And by his blood purchased for God. Men from every tribe and language and people and nations. God had said to his son, it's too small a thing for you just to be my servant.

[27 : 53] To restore the tribes of Judah, of Jacob. And to bring back those of Israel I have kept. I will also make you a light for the Gentiles. That you may bring my salvation to the ends of the earth.

Kings will rise, will see you and rise up. Princes will see and bow down. Because the obedience of the nations is his. Not just the nation of Israel.

All the nations. Folks, plug that into the news. That would be Iraq and Iran. North Korea and France and Spain and the United States and Mexico.

The obedience of the nations belongs to him. It's his. And it's pictured in the wise men. Who came from a distant nation.

And they came to this king who came. And they rendered their worship. Their obedience to him. He's the universal king to whom all men owe obedience.

[28 : 54] Those are two things we need to see about this Jesus. And we need to see that they work together in tandem. That these two are found together. That the scepter is put into his hand.

And that triggers the expansion of his reign to all nations. His kingdom grows. And so that's what we find in Matthew 28.

Those familiar words. As Jesus is ready to ascend to his throne. And the scepter on high. Be put in his hands. What does he say? All authority. In heaven and on earth.

Is given to me. Therefore. Go. And make disciples of all the nations. The time of all authority.

Being put in my hand. As I'm seated on the throne of David. On high. That is the time for all the nations. To bring me obedience. And so that's what the New Testament records.

[29 : 52] Paul received grace and apostleship. To call people from among all the nations. To the obedience of faith. So that all nations might believe.

And obey him. The one who. Deserves and owns their allegiance. Well there are many other texts. That we could look at. That show this.

This reality about Jesus Christ. King of all the nations. Kingship is his. And the obedience of the nations. Is his. Now thirdly.

What does this prophecy have to say about us? Do you realize that what that old man said. 4,000 years ago. Has something to say about you sitting here today.

You weren't there hovered over his bed to listen. But he talked about you. Folks. We're one of the nations. He is reigning today. The scepter is this moment in his hands.

[30 : 49] The kingship is his. And all nations. And all nations. Obedience. Obedience. Obedience. Do you see what it has to say about you?

You're living under this reign of this long promised king of Judah. And what's he doing today? He's sending out his heralds. His royal messengers.

And they're running with a message from the king. They're announcing the gospel of the kingdom. It's all throughout the gospels. Find that. The gospel of the kingdom.

About the reign of Christ. And it's this message. God commands all people everywhere to repent. You've been worshipping king's self.

Repent. Turn from these other loyalties. And bring your obedience to king Jesus. Repent. And believe the good news.

[31 : 45] That he's willing to receive sinners. Who come to him in faith. And cast themselves upon his mercy. Who sue for mercy. And he's willing to forgive them.

And give them eternal life. This is the king's message. Repent and believe the gospel. So I have to ask you. Have you obeyed the message of the king?

Are you bringing your obedience to him? He's calling you now. To render to him. Faith. And trust him.

And repent. And receive from him. Eternal life. I wonder believers. If we have sufficient thoughts. Of the glory of our king.

He is no ordinary king. There is none like him. There is no love like his love. There is no wrath. So ferocious as his wrath. There is no.

[32 : 44] No mercy. That is so tender. As his. Mercy. There is no grace. So amazing as his grace. This king. He is. Awesome in glory.

In fact the angels. Those angelic creatures. Cannot get over it. And as they. Seek to behold his glory. They cover their hands.

And cry. Holy. That's our king. The scepter is in his hand. He's ruling. Today. Do we see him as such?

Do we. Relate to him as such? How do you relate to the Lord Jesus Christ? Do you ever think of him in his office as king? As the fulfiller of this prophecy?

Do you live before him as king? If so. Then let us give him our glad obedience. It's his. Belongs to him. So let's give it to him.

[33:43] Let's. Let's show that his law is perfect freedom. I never knew what. Bondage was until I tasted freedom in Christ. I thought my sin.

Was being free. And it. Clanked like chains. And it held me. Like chains. And it was chains. And when I came to Christ.

I found that his law is holy. Righteous. And good. And in the keeping of his commands. There is a great reward. And his yoke is easy. And his burden is light.

And all who come to him in faith. Will find rest. For their souls. You know. Lost person. If you ever get that view of Jesus.

The king. Satan's lost you. And that's why he keeps you deceived. And that's why he keeps your minds blinded. To the glory of the gospel.

[34:40] Of Jesus Christ. He is that good and gracious king. Oh that we could tell you how good and kind he is. Is he this king that we've heard of this morning?

Then let us bow before him. You know. Every knee is going down one day. Every tongue confessing. Why the knee? It's the only fitting response.

Of mortal standing before the presence of this king. So great is his glory. So you say. How do we bow to the king? Well we bow now to him.

We bow to the king's word. We bow to the king's word. As you hear it preached. You come before him and say. Speak.

Lord. Speak king. For your servant is listening. Where you lead me I will follow. In the privacy of your home. As you're reading.

[35:37] As you're reading your Bible. Remember. It's the word of your king. And so you. You offer yourself up to him. Lord what would you have me to do?

And you read. And he tells you. King of my life. I crown thee now. Thine shall the glory be. That's not a one time event in your life.

That's every day. I acknowledge you as my king. You know. It's a good thing to bow down. On our knees. Even now. Just to remind us.

And to actually have our body language. Say to God. What we have some feeling in our hearts. You're my king. Lord Jesus. You're my king.

So we. Hear his word. And we bow down. And then we go out into the world. And it's seducing voices. Tempt us. To compromise. With the word of our king.

[36:38] And we bow again. To king Jesus. And when his will. And our desires clash. We bow again.

And say not my will. But yours be done. We relate to Jesus. Whose word this is. As king. And bow to his word.

We bow to his providence. Thy way. Not mine. O Lord. Whatever. That way may be. Choose thou. The best for me.

What has he chosen for you. At work. In the family. In health. In relationships. It's the will of the king. Who dare.

Question and quarrel. With him. We relate to Jesus Christ. As king. And then we. Honor his greatness. In our asking.

[37:39] In our evangelizing. I wonder. Do I treat him. As the great king. That he is. In my praying. Do I see him there. On the throne of grace. With all authority.

And power. Do I understand. What that means. That this is the one. Who but speaks. And a universe. Comes into being. Out of nothing. And he speaks again. And light springs.

Out of darkness. And he speaks again. And demons run. And he speaks again. And disease is gone. And health comes. And he speaks. And the wind.

And waves. Obey his voice. Indeed. That every atom. In creation. Has an ear. To obey the voice. Of our king. All authority.

In heaven. And on earth. Is mine. He says. Do you pray to that king? Is that the one. You come before. In prayer. And by grace.

[38:33] Lay a hold of him. But speak the word. Lord. And my servant. Will be healed. But speak the word. Lord. And my son. Will be saved. But speak the word.

Lord. And your church. Will be built. And sanctified. And your people. Made holy. But speak the word. Lord. And my needs. Will be met. And my sin.

Will be subdued. What are you asking. From your great king. Newton says. Thou art coming. To a king. Large petitions. With thee bring. For his grace.

And power. Are such. That none. Can ever ask. Too much. Treat him. As a king. In your asking. King. And then. What are we doing.

To spread the glory. Of our king. Among the nations. Among this nation. This is one of the nations. Folks. That owes him glory. That owes him obedience. We live.

[39 : 29] In a world. That does not recognize. Our king. With Pharaoh. King of Egypt. Of old. They say. Who is the Lord. That I should obey him.

We will not have. This king. To rule over us. As Israel said. Of their Messiah. That's the world. We live in. And they are no match.

For the irresistible. Grace. Of our king. So we go. With confidence. Because he goes. With us. And we bring. That everlasting.

Gospel of the kingdom. To men. Confident. That he is able. To humble. Those who walk. In pride. He is able. To bring them. To faith.

In the Messiah. On Friday evening. Some of us sat. And listened. To Handel's Messiah. Portions of. The Christmas. Portions of.

[40 : 25] That work. Of music. And. The last song. That was selected. Was. The Hallelujah. Chorus. And. And we all stood.

And listened. To those majestic. Strains. Of orchestra. And choir. For the Lord God. Omnipotent. Reigneth. And he shall reign. Forever. And ever. King. Of kings. Lord. Of lords.

For a moment there. Friday night. I was ready to go. I was just ready to. To say. What will it be like. To see our king. In his glory.

And. And to see him. As he is. And I see that. I live with this much knowledge. Of the glory of my king. The world doesn't acknowledge him.

[41 : 22] But we do. We say he is this wonderful king. We believe what the bible says. But oh. How we need to have our hearts. And minds expanded. And learn to live upon him.

As the great king. That he is. History says that. When the messiah was being performed. Many many years ago.

King George the second. Was in the audience. And when they came to. The hallelujah chorus. The king stood up. And royal protocol was such. That whenever the king stood up.

Everyone in his presence. Stood up. And so it's said. That the whole audience. Rose. And that's why we still rise. Today when we hear that.

It is only fitting. For the king. In the presence of the king of kings. To rise. And acknowledge him. As the higher authority.

[42 : 23] But you know there's another. Royal protocol. That will be followed. When the king returns again. And it will not be to rise.

In his presence. It will be. To bow. To go down. Low. To the ground. Where we belong.

Brothers and sisters. We have bowed the knee. To king Jesus. Let us get lower. And lower. Let us see him as higher. And higher. Exalted in the heavens.

That others around us. Might see. That there is a king. Almighty in wrath. Yes. But almighty. In grace. And he shall reign.

Forever. And ever. We do not yet see all things put under his feet. But he's sending his messengers out into the world. And when the last of his elect have been gathered into his kingdom.

[43 : 24] He will come in power and great glory. And then forever. In a new heaven. And a new earth. Jesus. Shall reign. Are you ready to meet the king this morning?

Someday perhaps you will be on your deathbed. Ready to take your last breath. And be ushered into the presence of this king. Are you ready this morning to meet him? Oh let's bow.

Let's trust him. Let's render to him the obedience of faith. And repentance. Let's pray. Holy Spirit of God.

We ask that you open our eyes. That we might see our Lord Jesus magnified. And lifted up as he is. We thank you for what we do see of his glory.

We were once blind. And saw nothing in him that we would follow him. We do see something of his glory. That makes us to hate our sin. To distrust our own righteousness.

[44 : 24] And to cast ourselves fully upon him. As the one who has triumphed for us. We thank you for the grace that sent him. We thank you for the faithfulness of your word.

No word of scripture can be broken. And we thank you that you sent him the first time. That he came to whom it belonged. And we thank you that he's coming again. In power and great glory. Prepare us for that day. Draw all hearts away from self and sin and the world. To him. We ask in Jesus name and for his sake. Amen. Amen.
Amen. Amen.