

Why Fight God?

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[0 : 00] Take your Bibles and turn to Psalm chapter 2. Psalm chapter 2. Why do the nations conspire in the people's plot and vain?

! The kings of the earth take their stand, and the rulers gather together against the Lord and against his anointed one. Let us break their chains, they say, and throw off their fetters.

The one enthroned in heaven laughs. The Lord scoffs at them, and then he rebukes them in his anger and terrifies them in his wrath, saying, I have installed my king on Zion, my holy hill.

I will proclaim the decree of the Lord. He said to me, you are my son. Today I have become your father. Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

You will rule them with an iron scepter. You will dash them to pieces like pottery. Therefore, you kings, be wise. Be warned, you rulers of the earth.

[1 : 07] Serve the Lord with fear and rejoice with trembling. Kiss the sun, lest he be angry, and you be destroyed in your way. For his wrath can flare up in a moment.

Blessed are all who take refuge in him. Kids, do you like rocks? God's got some very big ones, doesn't he?

The rock of Gibraltar is a single rock rising 1,400 feet out of the Mediterranean Sea off the coast of Spain. One rock.

Three miles long and three-fourths of a mile wide. That's a big rock. And so not surprisingly, that rock has become legendary. It's become a symbol for things that are solid and firm and unmovable so that people still say things like, well, that's as solid as the rock of Gibraltar.

And it's why Prudential Insurance Company back in 1948 chose that as its motto, that picture of the rock of Gibraltar.

[2 : 15] Now picture that rock in your mind's eye. And there's a man standing at the bottom of that rock. He's completely dwarfed by it. And he's kicking it with all of his might.

But for all of his effort, it's just in vain. It's an exercise in futility because the rock is not moving at all. He's only harming himself with each kick.

And yet he keeps kicking. Why? Why does he do such a futile thing? But look again.

Because he's not alone. All kinds of people are there with him. And they're kicking the rock alongside of him. And they're even gathered together to kick in unison.

And someone is shouting, one, two, three, kick. One, two, three, kick. As they kick this rock. Why? It's not moving.

[3 : 20] Why the vain endeavor? Well, that is precisely the question of Psalm 2. Isn't it? Why? It's the question that David, under the inspiration of the Holy Spirit, asks as this psalm opens.

Why do the nations conspire and the peoples plot in vain? Why would they do such a futile, stupid thing?

Why are they involved in this kicking against God? Now, Psalm 1 is a very individual psalm. Blessed is the man.

The individual who does not do this, but who does this. Any man, woman, boy, or girl. Any individual. But Psalm 2 is a word about mankind collectively.

Why do the nations conspire? And the peoples imagine a vain thing. Why do they give themselves to plotting in vain? And it's a psalm that gives us insight into the whole world, then, of mankind.

[4 : 27] It was true of David's world 3,000 years ago. It was true of Jesus' world when he walked upon it 2,000 years ago. And it's your world.

It's my world. It's as up to date as this morning's news, this psalm. Psalm 2. Psalm 1 addresses how to live the good life, the blessed life.

Psalm 2 answers the question, what in the world is going on? What's going on in the world? And the short answer is that mankind together are kicking the rock.

The whole world is locked in a universal conspiracy against the Lord and His anointed King. Now, it's one thing to live in this world.

It's another thing to understand it. The Bible speaks well of the men of Issachar because they understood the times and knew what Israel should do.

[5 : 32] Do you understand the times? Do you understand what's going on behind the news? And what you should do?

Well, this psalm is written to give us insight, to see things as they really are, what is going on in the world. And it's also given to make us wise, to make us very wise for how we live in this world that is kicking against its king.

So let's take this psalm as it is. It's a psalm. And it's divided into four stanzas. The first stanza is all about the universal conspiracy, verses 1 to 3.

Every stanza has three verses. The universal conspiracy. There's a rebellion going on, in case you haven't noticed. And it's not a few individuals here and there who are kicking against the rock.

The whole world is combined in rebellion. Nations are raging and conspiring. People are plotting.

[6 : 40] Kings and rulers are gathering together. You see, it's a it's a united nations revolution. Now, what are they all in agreement about?

We know that it's very, very hard to get the United Nations to agree on anything. To have all the nations agree on any one thing.

The differences between the nations are so many. And often so great. And so full of years and years of prejudice and hatred.

Many of them are enemies. Many of them are at war with one another. But this one thing unites them all. They don't want God and his king telling them what to do.

They're gathered together, the text says, against the Lord and his anointed one. Now, that's the word for Messiah in the Old Testament. In the Hebrew, Messiah means anointed one.

[7 : 45] It's the word for Christ. He is God's anointed one. The king in the Old Testament was anointed. And Jesus is God's anointed king. And that's what they're kicking against.

It's the Lord, Jehovah, God and his anointed king. This is the rallying point.

It's this throne and he who sits upon it. The one who claims to be king of kings and lord of lords. They're gathered against him.

Now, the New Testament sees this psalm and these words, particularly that we're quoting here, as fulfilled in Jesus Christ, God's anointed king.

In Acts chapter 4, you remember when Peter and John did that great miracle by the power of Jesus raising the lame man in the temple at Jerusalem.

[8 : 49] And then they preached salvation through Jesus Christ, who just months earlier had been crucified in that very city. And they said salvation is found in no one else.

This one alone is God's anointed king and savior. Jesus Christ, whom you crucified and whom God raised from the dead and seated at his right hand on his throne on high.

Salvation is only in him. And they brought them in. They threatened them. And then they sent them off saying, don't you dare preach anymore in Jesus' name or else.

Well, what did they do? Well, they went to the church prayer meeting. And they reported it to the church who then prayed, addressing that very throne, which Jesus sits upon in Acts chapter 4.

Sovereign Lord, they said, you made the heavens and the earth and the sea and everything in them. You spoke by the Holy Spirit through the mouth of your servant, our father David.

[10 : 00] And in the midst of the prayer, they quote. He quotes this song. Why do the nations rage and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the Lord and against his anointed one.

Indeed, Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant, Jesus, whom you anointed.

And they did what your power and will had decided beforehand should happen. The anointed one is none other than God's anointed son and king, Jesus Christ.

Now, Herod and Pontius Pilate were not friends. What brought them together? Well, we're told in Luke's gospel, at Jesus' trial, when Pilate wasn't getting anywhere with Jesus, and he learned that he was a Galilean.

Oh, he's under the jurisdiction of King Herod. And so he sent him across town, for Herod was in Jerusalem at the time, to be tried by Herod. And you remember, he went to Herod. Herod was glad to see him and plied him with questions.

[11:18] And the Jews were there accusing him. And he did not answer a word. So King Herod and his men mocked and ridiculed his claim to be a king. And they dressed him up in a royal robe.

And Herod sent him back to Pilate. And Pilate enjoyed the joke. Yes, this is the king. Look at him. And Luke says, that day, Herod and Pilate became friends. Before this, they had been enemies. What brought them together? Their common cause against King Jesus. Their hatred of him was stronger than their hatred of each other.

And then the Gentiles and Jews, they were in on this together. Now, they too weren't friends. Deep prejudice, deep hatred made them enemies.

[12:20] But here they are working together. What project could unite them? They were conspiring together against God's anointed servant, Jesus. Yes, this Jesus, this King Jesus, is the rock that the whole world is kicking against and coming together, conspiring against.

But why? What's wrong with this King? I mean, he daily showers the whole world with his gifts of sunshine and rain and life and breath and everything else, every good gift.

Well, that's not the problem. The world would have no fight with him giving his gifts.

But let him keep his laws to himself. Don't let him tell us what to do. That's the sticking point. And you see it here in verse 3. Let us break their chains, they say, and throw off their fetters.

You see, it's the laws, it's the commandments of King Jesus that's problematic for the peoples, the nations of the world.

[13:43] this is a great king, and he has laws that he's given to all his creatures, and he expects them to be obeyed. And by the way, notice that the nations are aware of his laws.

God did not just give laws to Israel. He gave laws to obey, obeyed to all the nations, and they're aware of them, whether they've ever read the Bible, heard a missionary or not.

God has written his laws upon their hearts, upon their consciences. And that's the problem. They view his commands as chains that confine them, that don't give them room to do what they want. And so those chains are to be broken. Those laws are to be broken. They view his commands as enslaving fetters, as if they're handcuffs that cramp their style. And so they are to be thrown off. It is God's king telling them what to do that's the bone of contention among the nations and why they unite together against the king and kick against him.

[14:57] Now, before we leave this stanza, you need to know that you too have joined this conspiracy. We're all in on this together. Indeed, we all have sinned.

And what is sin? 1 John 3, 4. Sin is breaking his laws. We all have broken his laws. We all were born with a sinful nature.

That's why when we hit the ground running, it was with our backs toward God. Every one of us. From the womb we went astray speaking lies.

Why? Because our very nature was sinful and fallen. Loving the things that break God's laws. And so the Bible tells us that we've all rebelled.

None of us would submit to God's law. That's the point of hostility. We will not submit to God's law. Romans 8, 7. We've said in our hearts and with our lives, we will not have this man to rule over us.

[16:02] And so we all are like sheep that have gone astray. Astray from what? From God and His laws, His way. We've turned each one away from His laws, His way, and we've gone our own way.

I went my way. I said, I want to do things my way. And you said, well, that's my theme song too. And the nations chime in and say, that's what we're in for too.

We want it our way. Each to his own way. And we see this coming to a head on the middle cross outside of Jerusalem.

What happens when man finally can put their hands on this king, this anointed one of God? Well, they mocked His claim of king and nailed Him to a cross.

They killed Him. That's the conspiracy. That's our human nature. We're involved in that. We have all kicked against the rock.

[17:04] And it's all throughout human history, isn't it? From Genesis 3 on, it's mankind kicking the rock. The motto of the French Revolution in 1789 was, no God, no king.

No God, no king. Do you hear it? Do you see them? What were they doing? They're kicking against the rock. No God, no king. No authority over us.

We answer to no one but ourselves. That's the sinner's motto in every heart of hearts. It's behind the moral relativism of today that claims there are no absolute rights and wrongs.

Well, what does that do with God's law? It just says, that might be fine for you, but it doesn't fit for me. It's kicking against the rock. Let's break their bands.

Throw them off. It's behind naturalistic evolution that says everything can be explained by natural causes. We don't need a God to explain our hands, our eyes, the world we see.

[18:08] It's just all natural causes. Time and chance. That's all it takes. And if there's no creator God that's made us, then we're not responsible to what?

To keep his laws. It's man kicking against the rock. In so many ways, in court cases, in this land, throughout the world, in parliaments, in congresses, from the White House to the Kremlin, in every nation, laws are being passed that are against the king's laws.

Things are being done that are against the anointed one. And the rebellion is alive and well today. It's an old rebellion ever since Adam and Eve sided with Satan against God and his law. It's an all-inclusive rebellion, including all the sons and daughters of Adam.

It's a uniting rebellion. It brings the whole world, even enemies, together in this fight. Jews and Gentiles, Pilate and Herod, but it's a futile rebellion.

[19:24] Absolutely futile, as the rest of this psalm will go on to make clear. Hence, the first word of this psalm is why. Why? It's an incredulous question.

Why? Why would they do that? Why would they kick the rock? Why would they fight against something that can't be beat? The rock's not budging. How senseless and absurd to fight against God and his king, they cannot be dethroned.

You can't escape the reality of King Jesus and his laws. So that's the first point, the first stanza, the universal conspiracy.

The second stanza is heaven's response to this conspiracy. verses 4 to 6. This stanza takes us right into the throne room of heaven where God and his king reign together on his throne.

And he gives us the response of heaven. And what we see is that so far is God from being threatened by this universal revoke that verse 4 says the one enthroned in heaven laughs.

[20:34] The Lord scoffs at them. You can't be serious. Can't you kick any harder?

He mocks. He scoffs at their attempt. Teaching us that his sovereignty over the nations is absolute. It cannot be thrown off. They can't break it, this bond of his authority over his world. It's impossible for any to escape God's rule and authority.

Oh, you can run but you cannot hide. You can ignore his laws and you can break his laws but be sure your sin will find you out. That's heaven's response.

It's sheer folly to think that you could get away with breaking his laws. His kingdom cannot be shaken. But then notice his laughing scoff turns to angry rebuke and terrifying wrath for their wicked rebellion.

[21:38] Anger and wrath. Wow. The king is mad. Piping mad. Why? Because rebellion is not only futile against this king.

It's also the height of wickedness. To rebel against such a kind king who's done you so good and heaps such blessings upon you is the height of wickedness and it deserves God's wrath forever.

And his terrifying words are quoted for us here. This is what God says to the rebelling world. I have installed my king on Zion my holy hill.

You remember that parable that Jesus told about a man that went on a long journey to be made king and the people sent a delegation after him to say we don't want this man to rule over us.

We don't want him as our king. And the next words of the parable he was made king however. And that's heaven's response.

[23:01] I know you didn't vote for him. I know you don't want him as your king. I know you hate his laws but he was made king however because I installed him as my king on Zion my holy hill.

Terrifying words. In other words it doesn't have to do I didn't ask for your vote. your response means nothing to the fact that he is king. He does rule.

His laws are the rule of the universe and all who break them will suffer for them. That's the words of wrath and anger that the king God speaks about his king.

king. You voted by nailing him to a cross and I raised him from the dead and seated him at my own right hand and said you sit here until I make all your enemies a footstool for your feet.

You see nothing that man has ever done or ever can do can dethrone my king if that's not enough to cause the rebelling world to tremble. Now in the third stanza we hear God's Messiah king himself speaking from his throne.

[24 : 19] So the third stanza seven through nine here's what the king himself says in response to this worldwide revolution against him.

I will proclaim the decree of the Lord. Now here is Jesus recalling the words of God the words of the Lord of Jehovah the almighty God of heaven.

He's thinking of what he said in his decree and he knows because he too is God. This King Jesus is God and so he knows the decree.

He knows what the Lord Jehovah said. Here's what Jehovah said to me. You are my son. Today I have become your father. This is no ordinary son.

This is not sons like you and I who have trusted in Jesus who become sons of God. We're adopted sons. This is his one and only son. The son of God from eternity.

[25 : 21] The one who from everlasting has been son to this father. The first and second persons of the Godhead. He's my son. That's what you said father about me.

And that that's language that God used of the kings in Israel that they would be dash them to pieces like pottery.

Ever had a piece of pottery fall on a hard floor and it just pulverizes? That's what happens ultimately to those who revolt against the king.

His rule is unbreakable. They're the ones broken by his judgment. And when Jesus wrote to the church of Thyatira in Revelation chapter 2, he took those words to himself.

He speaks of those there who were guilty of sexual immorality and idolatry and he says if they don't repent of breaking his commandments then he himself will strike them dead and then all the churches will know that I am he who searches hearts and minds and I will repay each of you according to your deeds but to him who overcomes and does my will to the end that is who obeys my commandments to the end I will give authority over the nations just as I have received authority from my father for he said he will rule them with an iron scepter he will dash them to pieces like pottery Jesus quotes those words as proof that he is king he is law maker he is judge and no one will escape from his authority in the end my father has given me this position that vision given to

[27 : 17] Daniel of an enormous dazzling statue it represented the nations the kingdoms of this world and they're all in opposition to God and his anointed king and then there as he looked at this statue there was a rock that was cut out of the mountain not by human hands and the rock came tumbling down the mountain and hit this statue and pulverized it to dust and the wind blew it and it disappeared like chaff on a threshing floor what is the meaning of it and then the rock grew into a mountain that filled the earth do see this is the rock the nations are kicking against this these are the nations this mighty statue and this is the rock Jesus Christ is the king and he's come to establish his kingdom here on earth and his kingdom will destroy the kingdoms of men that are in opposition to him and it will grow into a mountain

One rock a mountain! that fills! the whole earth his kingdom the kingdom of King Jesus do you see heaven's response to man's rebellion he's not threatened the father laughs the son quotes the decree the father has given me this position and I'm ruling with an iron scepter none can escape so let the nations learn that he has installed me as king and he's given me all authority to rule and the decrees of God are more solid than the rock of Gibraltar they cannot be broken when we come to the last stanza and it's all about your response and mine it's all about God's counsel to rebels through David so David is the author but he wrote as Peter quotes in his prayer he wrote by the Holy Spirit and so this is God's counsel to a rebellious world and it's all about your response but someone says well

I don't see myself in verses 10 through 12 he's talking to kings and rulers oh yes he is but he's addressing the peoples of the earth through their kings it wasn't just the kings and rulers that were united in opposition against the Lord but it was the nations of these kings the peoples of these rulers all locked arm in arm shoulder to shoulder kicking the rock and so God addresses the whole world in their representative kings and presidents and rulers this is for you this is for me and notice he begins in verse 10 with therefore in other words in light of what you have just heard here's the only sane response since you cannot escape king Jesus and his authority over you be wise be smart people save your foot stop kicking save your life stop rebelling you've been warned now heed the warning don't be stupid don't be foolish it's a futile thing to revolt it's a vain thing to rebel against

the king of kings remember what

Jesus said in Luke's gospel that when a king goes against another nation at war if that enemy is so great that any hope of victory is gone it's wise for that king to surrender when Robert E. Lee realized the hope of victory was gone he surrendered at Appomattox and even so here's the cause the call to be wise be wise people be smart once you see that it's futile to think you can throw off God's commands and escape the eternal consequences of hell no you can't then be wise and stop fighting and surrender Psalm 2 was written to make you wise through faith in Jesus Christ and there is a surrender in saving faith always has been always will be it's the surrender of your will to his will Saul of Tarsus fighting against Jesus kicking against the rock and Jesus the risen Jesus met him and humbled him and his response what would you have me to do Lord it's always the response of saving faith there's a surrender we run up the white flag we quit fighting and we surrender our will to his will we've been fighting his laws we've been going our own way we stop and we turn and we say it's I'm done I'm done running I'm yours your will be done not mine be wise you people serve the Lord with fear you've not been serving him you've been running from his commandments serving your own your own lust your own sins yourself and Satan stop that way and now serve the [32 : 52] Lord put yourself under his authority acknowledge it bow before it and do it with fear do it with the awe and reverence that this king deserves rejoice with trembling it's a reverent joy when you realize the infinite distance between what you deserve and what he's offering you you deserve hell he offers heaven you deserve punishment he offers full pardon you deserve eternal wrath and he's offering you mercy and grace so stop rebelling be smart start serving with fear and faith and trembling joy kiss the son he says that was that's a that's a word of worship bow and worship and kiss this son of God serve him you see sin is always a worship problem isn't it it's exposing that we have put something in the place of king

Jesus whenever we are willing to disobey one of his laws it's a worship problem we need to worship the son and count him above all of our pleasures of sin kiss!

as worth your all in all bow before him pour out your love your repentance to him and two motivations are given rebels here's two reasons to get wise stop rebelling and start submitting first because his wrath for those who continue their rebellion you notice it verse 12 lest he be angry and you be destroyed in your way for his wrath can flare up in a moment this king is slow to anger want proof how long did he wait before you ran up the white flag of surrender second time you heard the gospel tenth time how many years have you some of you still kicking against the rock oh he is so slow to anger but but don't take that for easy on sin not at all his wrath can flare up in a moment you must know that he is slow to anger but when his patience does not lead you to repentance but just to go on lollygagging in breaking his commands as if he'll never punish you oh his wrath can flare up in a moment he has an iron scepter for rebels like you did you notice that fear of hell is a valid reason for surrendering that's what

David's saying by the spirit be wise submit to this king why because there's a wrath to come flee the coming wrath you see that wrath is meant to send you running to Jesus Christ repenting of your rebellion against his laws and throwing yourself upon him for his mercy!

holy

[37 : 52] His iron scepter, his wrath is eternal. But if you stop running from him and turn and run into his arms, he will save you.

He will bless you with eternal life. With heaven, with himself. John Payton was a Scottish missionary to the South Sea Islands.

Among the cannibals, he preached the saving gospel of Jesus Christ. And at one point, he found himself confronted by a cannibal with a hatchet in his hands, just following him around.

There he is. There he is. You know what he did? He didn't run away from him. He turned and he ran right into him and just hugged him to death.

So he couldn't chop him to pieces and eat him. And that's Psalm 2. You're kicking. You're running away from this.

[38 : 53] You think you can get away from this judge, this king? No. The whole Psalm is saying that's futile. That's vain. That's vain. Why would anybody do that? Especially when if you stop running and turn and run and take refuge in him, he will save you.

He will bless you forever and ever. And don't miss the word all because Satan will suggest this doesn't apply to you. It applies to the guy beside you, the one behind you, but not you.

Blessed are all who take refuge in him. Doesn't matter how long you've been a part of this rebellion. Doesn't matter if you're one of the kings leading the rebellion. The coxswain calling out one, two, three.

Kick. Kick. Leading your family. Leading others by your example. Into sin. Into breaking God's command. Doesn't matter how long. Run to Jesus.

And he will bless you with eternal life. Blessed are all who take refuge in him. You know, the amazing thing about Psalm 2 is that God doesn't just wipe out all these rebels.

[40 : 00] Like he did in Genesis 6. In Noah's day. And he sent a flood. And all these rebels were destroyed in a moment.

For his wrath flared up against them. And they were gone. Only eight people survived. That's a lesson. The New Testament says so. It's going to happen again.

He's coming in judgment. Get into the ark. Run into the refuge. The one safe place. Jesus Christ. The wonder is that he hasn't thrown all rebels. You know, when the angels rebelled against him in heaven.

He didn't offer them blessing. Eternal life. No, he reserved them a place in hell forever. Settled by his decree. Oh, but when we went astray and turned our backs on him.

He sent his son to die on the cross. And to offer himself as a savior. A refuge for any rebel who will take refuge in him. Blessed are all who take refuge in him.

[41 : 03] That's what he wants you to do. Can you not read the heart of this king? In Psalm 2. He wants you to stop running and turn and run into his arms.

He wants to bless you. He does not take any pleasure in the death of the wicked. But rather that you turn and live. So don't run on to your eternal destruction.

Turn and live, he says. Come. Come. Come to me. You see, if he was bent on your destruction. He wouldn't have sent you a warning like Psalm 2. He wouldn't have sent you a warning like is found in all the prophets.

Confronting mankind for their rebellious ways against this king of heaven. He wouldn't have sent you his son. He wouldn't have sent the rest of the New Testament.

All of it is warning you. Warning. Flee the coming wrath. Come. Come and find refuge in Jesus Christ. He'd never say that if he was bent on destroying you.

[42 : 00] When a fugitive is running from the law. And the policeman with his gun out says stop or I'll shoot.

That reveals a mercy. I'm going to have to shoot. If you don't stop. But if you stop.

I won't shoot. Why is Psalm 2 in the Bible? Why is it warning you? It's a shot across the bow. We're fugitives in rebellion.

We're kicking against his authority. And he's saying. It's futile. And why do it? Because if you take refuge in me. I'll bless you. Oh, see his kindness.

The kindness of this king. In Psalm 2. He says. Why does he talk so sternly about his wrath. And his anger.

[43 : 01] And an iron scepter to destroy his enemies. And all of this. Just to knock the sword out of your hand. To get you to put away that vain idea.

That you could somehow escape his judgment at the end. Man is so committed to the lie of the devil. That I can sin and get away with it. That he's got to speak this way to you.

He's wanting to stop you. And tear that lie out of your hands. It's futile. You might as well kick against Rock of Gibraltar. You'll not be able to topple my authority. I've given laws to be obeyed.

And I will punish. The soul that sins. Will die. But turn and live. Turn and live.

Everlasting blessings. Are waiting for you in Christ. So how are you and the king? You see. You're one or the other.

[44 : 03] You're either for him or against him. There's no Switzerland's in the spiritual world.

There's no neutrality. You're either for him or you're against him. And you know. The way you can know that.

Is what you do with his commands. What you do. What you're doing with his laws. It proves your heart. Your heart comes out. In what you do with his laws. Those who have my commands and keep them.

They are the ones that love me. The king says. But those who go their own way. They hate me. And they show their hatred by not submitting to my laws.

Where are you and the king? In this universal conspiracy. Many of you. Have stopped. And run into the arms.

Of Jesus Christ. Radical. Isn't it? To run into the arms. Of the one you've rebelled against. And what have you found? And what have we found? We found that he's willing to receive us. And he's blessing us.

[45 : 05] Full. Free. Forgiveness. And put his spirit in us. To move our hearts. To be careful to keep his laws. Amazing. This king of mercy.

And of grace. If you haven't surrendered. I'm inviting you in the king's stead this morning. Stop your fighting. Be wise. Surrender to the king.

Trust in him. Take refuge in him from him. In refuge. In his mercy. From his wrath. And he will save you. He will save you.

Next week we're going to start a series. Lord willing. Studying the laws of this great king of kings. They're summarized in the ten commandments.

But let's have dealings with the king. Himself. Let's pray. Lord we have to stand before.

[46 : 05] This withering account of the world. As those who have rebelled against you. Every one of us. Have joined this rebellion. And what surprises us.

Is not your wrath. Your iron scepter. That will destroy. In a hell. Forever. Those who continue in their rebellion. But what amazes us.

Is that. You've been so slow to anger. And so. Willing to save. And even to promise. Eternal life. To rebels. That take refuge.

In Jesus Christ. And. There are many of us. Here this morning. That have done that. And we. We're here to worship you. And to thank you. That in wrath.

You remembered mercy. That when we deserve. To go to hell. For our sins. You forgave us. The whole lot. Of our sin. The whole mountain. Of our sins.

[47 : 03] That you looked upon Christ. And pardoned us. And so. We're here to worship. We're here to serve you. We're here to rejoice. With trembling. We're here to.

To say. There are no laws. Like your laws. And no liberty. Like the freedom. That you give. From sin. And death. And hell. So help us. Then. To.

To serve you. With gladness. This week. And to count your. Commands. As not only holy. And righteous.

But good. And. We pray for those. That are still kicking. And wanting to. Cast off your. Commands. And break your laws. And stop them today.

And surprise them. With your grace. We ask. For your eternal praise. And for the eternal salvation. Salvation. Of those that are lost. We ask in Jesus name.

[47 : 58] Amen. Amen. Amen.