

# Serve The King Of Kings

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[ 0 : 00 ] Please open up your Bibles this morning to the book of Psalms. Book of Psalms. Treg mentioned last week, I was not here with you, but Treg mentioned that we are beginning a new series during the summer through the book of Psalms. We'll pick back up right where we left off in the book of John, Lord willing, in August.

But we're going to spend some time together in the Psalms this summer. And you may have noticed that we titled this sermon series through the Psalms, The Anatomy of the Soul. And I'll tell you why. Because you asked.

John Calvin, in his commentary on the Psalms, he says this. He says, I have been accustomed to call this book, I think not inappropriately, an anatomy of all the parts of the soul.

For there is not an emotion of which anyone can be conscious that is not here represented as in a mirror. Or rather, the Holy Spirit has here drawn to the life all the griefs, sorrows, fears, doubts, hopes, cares, perplexities.

In short, all the distracting emotions with which the minds of men are wont to be agitated. In other words, one of the main reasons why I think we tend to be so drawn to the Psalms is because they are so human. Do you find that to be true as you read through the Psalms?

[ 1 : 24 ] They are expressive and real. Oftentimes they're raw. They're asking questions that we ask. They're dealing with struggles that we deal with. They explore the depths of the human soul, but they do so in ways that align our soul with the Word of God, with the truth of God's Word.

And so I would add a second illustration to Calvin's quote here that, yes, the Psalms are an anatomy of the human soul, but they are also an alignment of the human soul.

Just as you drive down Highway 17, you might hit a pothole and you have to get your tires realigned so that everything works properly. So it is with us as we go through life, the difficulties, the trials that we walk through.

Oftentimes we need a soul realignment. And the Psalms help us to do just that. They probe the depths of our heart and they point us to the promises of God.

I think we'll see both of those functions here in our passage this morning on full display. So let's open up now. We're in Psalm chapter 2 this morning. Lay your eyes there on God's Word and follow along with me as I read.

[ 2 : 42 ] Why do the nations rage in the people's plot in vain? The kings of the earth set themselves and the rulers take counsel together against the Lord and His anointed, saying, Let us burst their bonds apart and cast away their cords from us.

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, saying, As for me, I have set my king on Zion, my holy hill. I will tell of the decree. The Lord said to me, You are my son. Today I have begotten you. Ask of me and I will make the nations your heritage, and the ends of the earth your possession.

You shall break them with a rod of iron and dash them in pieces like a potter's vessel. Now, therefore, O kings, be wise. Be warned, O rulers of the earth.

Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest He be angry and you perish in the way. For His wrath is quickly kindled.

[ 3 : 53 ] Blessed are all who take refuge in Him. This is the Word of God. Let's bow once more and ask Him to bless the reading and the preaching of His Word. Lord, we thank You again for the privilege of opening up this Word, and now we ask again that You would move powerfully through the preaching of Your Word.

We pray. In Christ's name. Amen. Amen. I made a mistake this week. In preparation for this sermon, I did something that I don't normally do, and I looked at the news.

And I forced myself to read some of the headlines. Now, this is a dangerous thing, I know, for a pastor to do, because I recognize that each one of you here before me in this room, you all have your own political leanings, your own political opinions.

Some of you share those. Some of you disagree on those. And that's okay. I've made a promise to you before that I will not preach a political sermon from this pulpit. But this is a political text, but maybe not in the way that you think.

So I offer these observations without any commentary, without any agreeing, disagreeing, debating, taking sides whatsoever. I'll just tell you what I saw when I pulled up the news this week.

[ 5 : 12 ] You do with it what you will. I saw one former president indicted on over 30 criminal charges. I saw another current president facing articles of impeachment.

I saw news of fatal shootings just this week in Tennessee and Texas, California, Maryland, and Ohio. I saw several articles for Pride Month here in the month of June advocating gender-affirming care for trans youth and children.

And I saw pictures of the Pride Progress flag flying front and center over the entrance of the White House of the United States of America. And all of that, obviously, is just our country here.

I don't know how anybody keeps up with this stuff. When you zoom out of our mess and you see the mess that's going on throughout the rest of the world, there are wars here and there. There are refugees fleeing their countries.

There is corruption and chaos all over the map. And it's obvious to me, and it should be to you, that the entire world is in a constant state of turmoil and chaos.

[ 6 : 30 ] How should Christians navigate the chaos of this fallen world? Hopefully, you're not surprised what I'm going to tell you.

That Christians should not get their worldview primarily from Fox News or CNN or the newspaper or any political television, political radio, any political outlet that you might prefer.

Christians are those who get their view of the world from the Word of God. Amen? Amen. And what a treasure we have in the Word of God that allows us to see from God's own perspective, God's own view of all of the current events that happen within His own world.

Psalm chapter 2, what we see this morning, Psalm chapter 2 gives us a lens through which to see the world and all the chaos in it from God's own perspective.

And it calls us to understand the political landscape of the world, not in terms of Republican versus Democrat, not in terms of America versus the rest of the world, but in terms of the kingdom of this world versus the kingdom of God.

[ 7 : 52 ] Psalm chapter 2, it shows us that there are ultimately two types of people in the world.

There are those who, by the grace of God, recognize that God is king, and there are those who think that they are king.

There are those who are in the kingdom of this world raging against the true king, and there are those who, by the grace of God, are in the kingdom of God resting in the true king.

And the question for us as we read this passage this morning, Psalm chapter 2, is which one are you? Which one do you act like?

How do we respond to the lordship of King Jesus? We're going to see this psalm in four parts this morning. We're going to see the nations rage, the Lord reigns, God's people remember, and all people must respond.

I see you writing, so I'm going to slowly say that again. I'm not going to lose anybody this morning. The nations rage, the Lord reigns, God's people remember, all people must respond.

[ 9 : 11 ] First, we see that the nations rage. Now look there to verse 1 with me, Psalm chapter 2, verse 1. David asks this question, Why do the nations rage and the peoples plot in vain?

The kings of the earth set themselves, and the rulers take counsel together against the Lord and his anointed. And I want you to take note here, first of all, before we dive too far in, the connection between these first two psalms.

Hopefully you can see them both together there in your Bible, Psalm 1 and Psalm 2. You're going to hear me say this a lot as we go through the book of psalms together. We've got 148 to go, and so you might hear this again.

It's that we often treat the psalms as a greatest hits album when really they're more of a concept album. Do you know the difference? We often treat them as if they are just individual, stand-alone, excellent individual works when really, yes, they stand alone, but they speak to one another.

They work together. They play off of each other. This is one book that communicates one message all throughout. So we have to take these psalms together. In Psalms 1 and Psalm 2, taken together, they serve as an introduction to the entire book of psalms.

[10:29] Last week you saw that the blessed man, look up to Psalm 1, the blessed man walks not in the counsel of the wicked, but instead he, what? He meditates on the law of God.

And here in Psalm 2, we see that the kings of the earth are setting themselves up, the rulers of the earth are taking counsel together against the Lord and against His anointed, literally, the Messiah, and the nations and the peoples plot in vain.

Literally, the wording here is the exact same. It says that the people meditate on vanity. You see the connections there between Psalm 1 and Psalm 2.

You see the contrast that they're drawing out for us. This is the counsel of the wicked. This is the counsel that the blessed man will avoid. And what is the counsel?

What do they say? Let us burst their bonds apart and cast away their cords from us. This is the mantra of wickedness.

[11:35] This is the national anthem of the kingdom of this world. Let us burst their bonds apart and cast away their cords from us.

And it's amazing, isn't it, when you begin to see the world through this lens, how united the entire world actually is. Now, there is a profound unity in the rebellion of all the nations of the world against the Lord and His anointed.

195 countries in the world, over 17,000 individual people, groups in the world, over 7.8 billion people in the world, different cultures, different tastes, different preferences.

But despite this incredible diversity, they are united, David says, in one thing. They want God off of His throne. They are united in rebellion.

Now, you might hear this and say, well, that's ridiculous. North Korea and South Korea are not united. They hate each other. Russia and Ukraine are not united.

[12:48] But you're only seeing things on a horizontal level. Horizontally, they fight and they kill each other. They wage war against each other because at the end of the day, they want to be king and no one else.

But they all agree, whether they realize it or not, they don't want God to be king. And so the common bond that unites all the nations of the earth is a vertical, Godward, spiritual raging and rebelling against the Lord and His anointed king.

And the word for this is sin. You can imagine the United Nations gathering together, representatives from almost every organized nation in the world, planning and plotting, assembling resources, developing strategy.

But from God's perspective, what are they scheming? Rebellion against the Lord and His anointed. Do we realize this is how the Lord sees all the rebellion in the world?

It's not simply horizontal raging as we see it. It is a vertical, Godward attempt to break themselves free of the reign of God.

[14:05] I wonder if this is how we see the chaos of the world. This is how David understood it. Clearly, David was no doubt calling to mind all the many times that Solomon tried to pin him up against the wall with a spear.

How Absalom, his son, tried to take away the kingdom. How the Philistines, the Moabites, the Amorites, the Ammonites, the Syrians, they all raged against him, different countries, different nations, different motives.

All of them united in one pursuit to dethrone the reign of God's appointed king. He saw it not just horizontally as man against man, he understood it vertically as man against God and his appointed ruler.

And I'm sad to say that in the past couple thousand years, I'm not sure much has changed. The kings, the rulers, the presidents, the people of all nations, including ours, rage against the Lord and his anointed, who we know is King Jesus.

When nations such as ours endorse the type of sexual insanity that has been celebrated all month long, we have to understand it's not just rebellion on a horizontal man-to-man level.

[15:36] It's not just a political issue. This is an attempt to break themselves free from the law of God. And when we see it, like David, we ask, why?

Why do the nations plot in vain? Here's the answer. It's because unless you have been saved by the grace of God and made citizens of his kingdom, you belong to another kingdom. You belong to the kingdom of this world. And the rallying cry of the kingdom of this world is God will not rule over me. This is the essence of sin.

And we know that every one of us used to be a part of this kingdom. Every single one of us used to be a part of this same rebellion against the Lord and his anointed.

But Christian, don't you know that you have been plucked out of belonging to this chaos? You're here. You still live in the middle of it. You see it every day. You're interacting with it.

[16:45] You're engaging with it. But you no longer belong to it. If by the grace of God you have been saved through faith in Jesus Christ, if by the grace of God you bowed the knee to King Jesus, do you know what that means?

It means you no longer belong to the kingdom of this world. God has delivered you from the kingdom of darkness and transferred you now to the kingdom of his beloved son.

You know what this means? It means now you no longer primarily identify as an American citizen. You now identify as a citizen of the kingdom of God who happens, just so happens, to live in this rebellious place called America as an exile here waiting for the true king.

Your loyalty is not ultimately to any political party, your loyalty is not ultimately to the Republican party, is not to the Democratic party, your hope for an end to the social raging in our nation is not for any human political candidate to come and do what only Christ can do.

Your identity and your hope are entirely in a coming king, in a coming kingdom. You realize you may be a citizen of America for a hundred years, max, if you have a good long life, but if you are in Christ you'll be a citizen of God's kingdom for all of eternity.

[18:18] Don't you think that ought to impact how we respond to the chaos around us? Don't you think that ought to impact how we think and engage, how we vote, how we react, how we talk about all the raging chaos in our nation?

The nations rage against the Lord, but when we see the world from God's perspective, we'll see that all of this raging is in vain.

Why? Because second, the Lord reigns. The Lord reigns. Look there to verse four. Here we see God's response to the rebellion of the world.

Look what it says. He who sits in heaven laughs. He laughs. The Lord holds them in derision. I had to look up that word just to be sure I knew exactly what it meant.

It means it's a mockery. It's a joke. He laughs it off as if it is nothing. For all the scheming and fighting and raging and rebelling, for as much as we tend to panic and freak out when things seem to fall apart in our world, guess what it does to God?

[19:37] Not a thing. When our president candidate doesn't get elected, when our stock market prices crash, when our nation seems to rage into war, all the thrashing about of our world cannot move our God one inch off of his throne.

God what a stabilizing truth, isn't it? And when we see all the rebellion are all around us, when we turn on the news station and we see the mess in the world around us, how do we respond?

With panic? With anger? With frustration? Or do we respond like those who know with confidence that no matter what happens here, that the Lord reigns?

We believe that our God is in the heavens, he does all that he pleases, Psalm 115 tells us. And we believe that the earth is the Lord's and the fullness thereof, as Psalm 24 tells us.

And do you see the irony here? Do you see the reason why God laughs at the rebellion of the world? It doesn't seem too funny to me, but do you see the reason why God is laughing?

[20:57] It's because if anyone has anything at all, it is because God, the King, has given it to him. All life, all breath, everything is from God.

It is God who appoints leaders. It is God who appoints presidents. It is God who puts any earthly ruler into place. Anyone who has any authority at all is given that authority by God.

So how do you think God responds when they then use that God given authority to rebel upwards against him? When they use their God given brains and God given ability to think, to think and to plot up vanity against him?

To use their God given strength, their God given wisdom to then plot and to turn the peoples against him, to lead them further and further and further into immorality, how does he respond? He laughs. It's a joke. It's like an angry baby. Maybe you remember these days.

[ 22 : 05 ] Changing a baby's diaper, a baby's upset at you, a baby's kicking and screaming and crying, doing everything he can to let you know he's not happy, and in his rage he might kick that diaper back up at you, it hits you in the hand, what does it do to you?

Not a thing. Maybe if he's lucky he grabs a wipe, flutters down, gets you a little bit wet. At the end of the day, for all his raging, all of his tantrum, all of his anger, all of his tears, as you continue to care for him, provide for him, meet his needs, give him everything that he needs, all you can do is laugh. But that time of laughing, we see there in verse 5, it will not last forever. Look how quickly the tone changes here from verse 4 to verse 5.

Verse 4, God is laughing at their rebellion, but then verse 5, he lets us know that a time for laughing will soon be done. Then he will speak to them in his wrath and terrify them in his fury, saying, you can do whatever you like, you can appoint whatever leader that you want.

As for me, I have set my king on Zion, my holy hill. You see, the kingdom of God is not a democracy, it's a theocracy. God says, I am the ruler of the world, you don't get a say in it, you can't vote me out, you can kick and scream all you want, you can rage and rebel all you want, but my king is going right there on my holy hill and he will reign forever.

[ 23 : 47 ] And when the kings of this earth lay eyes on him, then they will know that all of their raging and rebelling was in vain. I watched a video of a Mike Tyson fight this week.

Y'all ever seen this man fight? I don't know why anyone would want to get in the ring with Mike Tyson. He was fighting Mitch Green. Mitch Green came out swinging with both fists, just running wild around the ring, trying his best.

And you can, if you slow it down, see Mike Tyson smile. He smirks, dodges beneath another punch, dodges beneath another punch.

He's toying with them, laughs. He can't catch them. But then the moment comes when Mike Tyson stops smiling, and he decides he's going to put an end to the fight.

I don't have to tell you how that fight ended. I don't have to tell you how this fight will end. It's not a fight. The raging and the rebelling of all the world, all the world is engaged in a pointless, vain, empty fight against the almighty king of kings, and when he decides that he's had enough, he will put an end to it.

[ 25 : 08 ] our confidence, Christian, in the face of all the wild rebellion of this present age, is that no matter what happens, our God is on his throne.

And the day will come when he will return and will address every attempt to dethrone him. But what do we do as we wait? What do Christians do as we wait for that day?

We do as David does here in verses 7 through 9. We remember. We remember the promises of God. The nations rage, the Lord reigns, and third, God's people remember God's promises.

Look there to verse 7. Where does David turn when he's faced with the wickedness of his day? He recites the promises of God. He says, I will tell of the decree.

the Lord said to me, you are my son. Today I have begotten you. Ask of me and I will make the nations your heritage and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel.

[ 26 : 22 ] He's remembering the promises that God has made him. This decree, this covenant God had promised David in 2 Samuel chapter 7. 2 Samuel chapter 7.

That a king would come from his line. And that God would single-handedly make it so that he would establish the throne of this kingdom forever.

This was David's hope. It was the hope of all of Israel. They were longing for this ruling king and ultimately it's all of our hope. This was a promise of a forever king from the line of David who will come to reign and to rule.

This was David's confidence. This is what rooted him when all the world around him was tossing and turning and raging. And so it is with us, Christian, the only way to persevere through the chaos of this world is to cling to the promises of God.

And as David looked forward with wonder, wondering, believing, trusting, but wondering about these promises of God, who will this king be? We look backwards, believing and trusting with confidence that all the promises of God are fulfilled in Jesus Christ, the son of David.

[ 27 : 47 ] Don't you love living on this side of the cross? With a finished Bible in hand that helps us understand these psalms in light of the Messiah, Jesus Christ. Christ, I want you to see two places in the book of Acts.

Two places where the apostles, they show us Christ in Psalm chapter 2. First, Acts chapter 4, and then Acts chapter 13. Acts chapter 4.

The passage that was read for us earlier this morning, he says, The sovereign Lord who made the heaven and the earth and the sea and everything in them, who through the mouth of our father David, your servant, said by the Holy Spirit, why did the nations rage and the peoples plot in vain? The kings of the earth set themselves and the rulers were gathered together against the Lord and his anointed. For truly in this city, they were gathered together against your holy servant Jesus, whom you appointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place.

See, the apostles read Psalm 2, and they understood that the raging of the nations against the Lord and against his Messiah was most clearly seen in the crucifixion of the king, Jesus Christ.

[ 29 : 13 ] They raged against the Lord's anointed. They fought against him. His words went over them like ropes, like cords, and they tried and tried and tried to burst themselves free, and when they finally had enough, they killed him.

But Acts chapter 13 tells us that all of it was in vain. All of it was in vain. Acts chapter 13, and though they found in him no guilt worthy of death, they asked Pilate to have him executed. and when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. But God raised him from the dead.

And for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now witnesses to the people. And we bring you the good news that what God promised to the fathers, this he has fulfilled to us, their children, by raising Jesus.

As also it is written in the second psalm, you are my son, today I have begotten you. Let's put it all together here.

[ 30 : 25 ] Jesus endured the raging of the nations. He took their best shot, but all of it was in vain. He rose to prove that all of God's promises are true in him.

We read these promises in Psalm chapter 2 in light of Jesus Christ. God decrees Jesus, you are my son, today I have begotten you.

Adam was the son of God, but he failed. Israel was called the son of God, but they failed. King Jesus is the true and better Adam. King Jesus is the true and better Israel.

King Jesus is the true and perfect son of God. And in him, under his reign, you and I can be called sons and daughters of God.

That's the promise to us in Christ. God decrees the nations are the heritage of Christ. The ends of the earth are his possession. All of it is his. Jesus has universal sovereignty over all the nations of the earth.

[ 31 : 35 ] earth. So where we see wickedness in our own heart, where we see wickedness in our own nation, where we see wickedness and rebellion in any place in all of creation, we pray that he would replace our rebellion with his reign.

Church, you know, this is why we go to the uttermost ends of the earth to proclaim the name of Jesus. It's because we believe all of it belongs to him.

All of it is for him, and all of it must be subjected to his reign. God decrees Jesus is the judge of all. There is no doubt as to how this will end for those who rebel against him, is there? Like a piece of pottery rebelling against an iron rod, the judgment that awaits the nations is certain and it is imminent.

You shall break them with a rod of iron and dash them in pieces like a potter's vessel. And so we pray, we pray, we pray, we pray that the nations would repent, that we would repent, and that Christ would return quickly to set all things right.

[ 33 : 05 ] Church, do you see how these promises align our souls? In the midst of chaos, do you see how unlike all of the many broken campaign promises that we hear every several years from politicians, from men and women who promise big things and they never come through, the word of God has promised you unshakable certainty in the reign and rule of King Jesus.

God's promises are anchors for us when we're tossed about in the wickedness of this present evil age. God's people remember God's promises and finally, ultimately, all people must respond. all people must respond to the lordship of Christ. And this is what David calls us to do here in verse 10.

Look there with me. It's very clear. Now, therefore, in light of all we've heard, in light of the universal reign of Christ, in light of the vanity of your rebellion, therefore, O kings, be wise, be warned, O rulers of the earth, serve the Lord with fear, rejoice with trembling, kiss the sun, lest he be angry and you perish in the way, for his wrath is quickly kindled.

So let's close here with this call for all of us to respond. If you are not a believer, if you're part of the rebellion, if you do not know the Lord, if you have not yet bowed the knee to him, then your response to the passage like this is to repent.

[ 34 : 58 ] Jesus Christ alone is owed all honor and all respect and all service and all submission and all worship. And the fact is, if you will not honor the son, then you will honor something or someone else.

We are never neutral. we are all honoring someone. All of us are kissing someone. We're kissing the son or we're bowing the knee honoring someone else, either to the creator or to the creation. And Jesus will not stand to let the honor that is due to him and him alone be given to anyone or anything else. Isaiah 42, verse 8, he says, I am the Lord, that is my name.

My glory I give to no other, nor my praise to carved idols. This is why it calls us to serve him with fear and to rejoice with trembling.

It's because all of us, every one of us, is prone to wonder and prone to give our honor, to give our love, to give our service to lesser things when King Jesus is the one who demands it all.

[ 36 : 14 ] But the time is coming when the wrath of the Lord will be quickly kindled and that time of laughing will stop and the time of his wrath will begin.

Now this is, for all of us, a sobering warning. Do not take too light a view of your sin.

Do not take too light a view of his holiness. Examine yourselves this day. See if you're walking in any unrepentant sin.

Examine yourselves and see if there's any corner of your heart that remains in rebellion against the reign of the Lord. Serve him with fear and rejoice with trembling.

You know, the most terrible force in all the universe against a sinner is the holiness of the Lord. But for the believer, there's hope.

[ 37 : 19 ] Not in our goodness, not in our strength, not in our ability, but in the goodness of King Jesus. Listen to me here because this is the good news of the gospel.

We know that God in all of his holiness is the most dangerous force in all the universe for any who rebel against him, but we praise God that God and his holiness is also the safest place in the universe for all who take refuge in him.

The good news of the gospel is that God himself brings us into the blessing of God by putting all of the force of his holiness and power and his glory in us and for us instead of against us.

Because he has judged your rebellion in Christ on the cross, there is no judgment left for you to bear, for you who take refuge in him.

And so we look forward to the day of his return, not with fear, not with anxiety, but with eagerness because we know by the grace of God we could never be more safe than in the presence of our king.

[ 38 : 34 ] This is where the psalm ends, isn't it? It concludes with this line of hope and blessing. Blessed are all those who take refuge in the king.

Are you taking refuge in him? Right now? There are two types of people in the world, church.

There are those who belong to the kingdom of this world and those who belong to the kingdom of God. Those who try to cast off his authority and those who crave it, who long for it.

There are those who seek life and freedom from God and those who seek life and peace and freedom in God himself. Those who fear his coming and those who say with eagerness, come Lord Jesus.

Those who rebel against him and those who take refuge in him. Which one are you? For the believer, our response now and always, the words of Psalm 46.

[ 39 : 49 ] God is our refuge and strength, a very present help in trouble. Therefore, we will not fear, though the earth gives way. Though the mountains be moved into the heart of the sea, though those waters roar and foam, though the mountains tremble at its swelling, we rest in the reign of the king.

Let's pray. Amen. God, we thank you for this unshakable certainty that despite the chaos all around us, Lord, this is our hope that the Lord Jesus reigns and rules over all.

And that if we know him by faith, if you brought us into his kingdom, Lord, we have nothing to fear. There's nothing but goodness and mercy that follows us all the day of our life and we will dwell in the house of our Lord forever.

That's our hope. And we pray that you would deepen our trust, deepen our confidence in the reign of King Jesus, we ask in Christ's name. Amen.