

Beholding the Glory of the Reigning King

Will you join me in prayer together, Father, as we come together now, we do want to give to you the greatest glory, for indeed you alone are worthy of that honor and praise and adoration. We pray, Lord, you would stir our affections as well as stimulate our minds to grow and see the beauty and greatness and splendor and majesty who you are as God. There is no God besides you, and there is no one like you. You alone are God. We will long this morning to know you better and to know your son better as we focus on a passage of scripture that highlights an aspect of Jesus own life and ministry that is so important for us to see.

And we pray, Lord, that you would open our eyes and tune our hearts in ways that we would behold Christ and yes, have hope, but also, Lord, worship Him. Honor Him for the God that He is. Thank you for this privilege, Lord, for being here in this marvelous church. And we pray that you would work in all the ways that you intend to do in the lives of each one of us in this time together. It will be your work, by your grace, for your glory.

And we pray these things in Christ's name. Amen. Well, it is a joy J O y to be with you here at Trinity Community Church. Jody and I have been looking forward to being out here again. We honestly, we think of your church as really a second home for us.

We just love your staff here, pastors and staff, and so many of you we've gotten to know in the church and find such an affinity with you, a very, very common mind and heart that we love so much. Jody was very grateful to be able to do the women's conference this weekend. And she just loved it and has gotten to know so many of you women here. And so thank you for inviting her. So I get to come along?

Tag along. So that's why I'm here. I'm the tag along. But I'm glad for that. What a privilege to be here and to open up the word of God.

Oh, my goodness. Astonishing thing to think that God designed it this way for people like me. I know me better than you know me. To be given the privilege of opening God's word to God's people. Tremendous responsibility and privilege.

And this morning we're going to be looking at a passage of scripture and truths that are truly stunning from Psalm 2. If you'd like to turn there in your Bibles, we'll read it together in a few moments. But first of all, I want to ask you a question. How full or complete is your Christology or who is Jesus as you understand Him to be. So I think for many Christians, I think of this oftentimes during Christmas season.

For people who come to church just over Christmas, yes, they learn some things about Jesus. They find out that He was a baby in a manger and was born of a virgin mother and so on. There are things they learned about Christ that are true, but oh my, how limited that is, right? But

maybe they come back at Easter again for a second service and at Easter they learn more about Christ. How about that?

He grew up and as an adult then He died on the cross and was raised again from the dead. So I mean, those are very important things to learn about Jesus. But there's far more. And one of the more one of the areas that is more that we need to know about Christ is that that very same Jesus, the same person who came in His first coming not to be served, but to serve and give His life a ransom for many, He came to die for sinners. He came because of His love for sinners and to give Himself for their salvation.

That very same Jesus will come again in His second coming. And there could not be a greater contrast between the first coming of Christ and the second coming of Christ. The first coming of Christ we read in John 3, 16, 17 God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life. Verse 17. For God did not send His Son into the world to what?

To judge the world, to condemn the world, but that the world might be saved through Him. In the second coming of Christ there is no salvation offered, no more mercy, no more grace, no more gospel. It's over. It's too late. When Christ comes in His second coming, He will come for the express purpose of executing the wrath of the Father on the world, on everyone who stands against God and against His anointed Son will receive His judgment on that day.

I think that day is getting close, my friends. And you'll see why when we look at Psalm 2 together, and this is what Psalm 2 is about, is the second coming of Christ, this coming of judgment that the Father executes through His Son who upon all of the earth in this day to come. So indeed, it's an amazing thing. It is a Psalm of David, Psalm 2. Notice in your Bibles that there is no superscription at the top of Psalm 2 that says it is a psalm of David.

But look for example at Psalm 3, a Psalm of David, Psalm 4, a Psalm of David, psalm 5, 6, 7, 8, Psalm of David. So really all of the psalms in the first book of Psalms, which is Psalms 1 to 42, all of them are Psalms of David, although there are four of them, where there is no superscription that says so Psalm 1, 2, 10 and 33. But all of them are arguably, there's good arguments for the fact that they're all Psalms of David. Now this one, the argument comes from the fact that Peter quotes this psalm in Acts chapter four after He's been released from jail, and He says as David says, and then He quotes Psalm 2, 1, 2. So indeed we know from that inspired record from Peter that this indeed is the Psalm of David.

And it's important that it's the Psalm of David for this reason, because it talks about the installation of a king who will reign in Jerusalem over how much? Over all of the world. So whereas David reigned over a very small portion of the whole world, and He did bring vengeance against some opponents to Yahweh, some of the enemies of Israel in some limited sphere. But this king will be king in Jerusalem over all of the world, and He will bring vengeance

against all of the nations that exist at the time of His second coming. So indeed, this Jesus is David's son.

You remember, David was promised in 2nd Samuel 7, verses 12 and 13. He was promised that He would have a son who would reign upon His throne forever. And indeed that's Jesus. We know that this is fulfilled by Christ because when the angel Gabriel came to Mary in Luke chapter one, He told her that you will have a son who will sit upon the throne of His father David forever. Luke 1, verses 32 and 33.

So indeed, this is fulfilled in Christ. So this psalm is a psalm of Christ who will come in His second coming as the one who had been savior of the world, but now coming as judge of the world and reigning king over all. Well, it's an amazing psalm, and I think it'd be best if we read through it first. So we have in mind the whole psalm. It's only 12 verses, so let's read through it.

I'll be reading from the New American Standard Translation, and I'd like you to follow along. Let's look at how the end of history is described for us. Written 1000 years BC 3000 years ago, we're told what the end of history is like. Here it is. Psalm 2, verse 1.

Why are the nations in an uproar and the peoples devising a vain thing? The kings of the earth take their stand, and the Rulers and take counsel together against the Lord and against His anointed, saying, let us tear their fetters apart and cast away their cords from us. He who sits in the heavens laughs. The Lord scoffs at them. Then He will speak to them in His anger and terrify them in His fury, saying, but as for me, I have installed my king upon Zion, my holy mountain.

I will surely tell of the decree of the Lord. He said to me, you are my Son, today I have begotten you. Ask of me, and I will surely give the nations as your inheritance and the very ends of the earth as your possession. You will break them with a rod of iron, and you will shatter them like earthenware. Now, therefore, O kings, show discernment.

Take warning. O judges of the earth. Worship the Lord with reverence and rejoice with trembling. Do homage to the Son, or kiss the Son, that He not become angry and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him.

What an amazing psalm this is. Well, let's work through this together. It divides very neatly into four sections, three verses each. So let's work through this together and see what we learn about the second coming of Christ, what will take place. So we begin in verses one to three with the raging of the nations.

The raging of the nations. By the way, there is a handout in your worship folder for you to follow along the sermon. It will help you track with where we're going. So find that if you would. We begin with the raging of the nations in verses one to three.

Let me read again these opening verses. Why are the nations in an uproar and the peoples devising a vain thing? The kings of the earth take their stand, and the rulers take counsel together

against the Lord and against His anointed, saying, let us tear their fetters apart, and let us cast away their cords from us. So notice first of all that the nations, the peoples, the kings and the rulers are all spoken of in plural, not singular, not one nation or another out there, but the nations, the peoples, the rulers, the kings, they all standing. They are all standing in their defiance against the true God and.

And against His anointed Son. And so it's picturing really what the world looks like at the end of history before Christ comes again in His second coming. So the nations as a whole standing against the true God. Now, they may not be aware of this. They may not know that they are defying God, but they are.

They don't want to follow His ways. What is it that leads them to hate God and His ways? Well, verse three, let us tear their fetters apart and cast away their cords from us. In other words, they don't want God to tell them how they should live. They want to define for themselves how they live as they choose, as they want to do so.

They will define their own sexuality the way they want to do so. They will do with their own bodies and others what they choose to do. They will not submit to the will and the ways of God, despite the fact as Creator, He has absolute rights over all of what He has made. So indeed, we owe Him allegiance. We owe Him obedience.

We owe Him our honor and worship. Remember in Romans 1, though they knew God, they did not honor Him as God or give thanks. So indeed, that's what we owe to God. But we don't give that to Him. We don't want that the nations of the world hate the ways of God.

They want to do it their own way, which in one sense is not surprising, because isn't that the very heart of sin? This urge for independence from God is hardwired into every human heart due to sin. We want our own way. It happened first in Genesis 3, where sin began, where the woman knew that the tree of the knowledge of good and evil, if she were to eat of it, would bring her death. God told her that and she knew it, right?

She quotes that to Satan when He is tempting the man and the woman. But then through the deception of Satan, she became convinced that that tree, instead of bringing death to her, would be a source of life. That God, who was for her, that's the way she thought before, was actually withholding good from her. He wasn't for her, He was against her. And so she turned from Him.

She looked at the tree. It was good for food, a delight to the eyes, desirable to make one wise. And so she ate of its fruit. So indeed she decided, and He decided, the man and the woman together, that their way was better. All do it my way, right?

That's the theme song really, of Hell is I Did It My Way, a song that has been sung many, many times by a famous Italian, now deceased male soloist. But there it is, you know, the theme song

of Hell, I Did It My Way. So it's not surprising that the nations as a whole. But what. But what is surprising is it has taken hold of the whole world.

Now the whole world is in rebellion against God. You know, I used to think maybe 30 years ago when I read this psalm and was aware of this Teaching that the whole world would be against God in the end. I used to think, you know, but there is at least one nation that I would say hasn't turned fully against God, that really is largely still supportive of God in His ways. What nation was that? This nation, 30 years ago.

That's what I thought. Well, 30 years later, I don't think the same way anymore. I mean, isn't it so apparent that the intelligentsia, the leaders of our country, you know, I know we have maybe an exception to that at the moment with a president who is wanting to turn some things back, but nonetheless, the kind of the rulers and the leaders of this country have been marked by their defiance against God. God. They're supporting of these just foolish things, of ways of thinking that we can decide who we are.

We will not accept from God His design of us, the way He made us to be. We want to be the ones in charge of our own lives. So indeed, the whole world, including our own country, has clearly turned against God and His ways. Now notice one more detail from verse one we dare not miss. Why are the nations in an uproar and the peoples devising?

What a vain or futile thing. So here's the thing, my friends. All the nations of the world can seek to defy God, to seek to go their own way, but they will not succeed. They will fail miserably in this rebellion, in this insurrection. God is so great and mighty, He will prevail against all the nations of the world.

They are nothing to Him in terms of His power compared to them. Which leads us to the next section, verses four to six. We've seen the raging of the nations in verses one to three. Now the rebuke of the Lord. Verses four to six.

Let me read again these verses. He who sits in the heavens laughs. The Lord scoffs at them. He will speak to them in His anger and terrify them in His fury, saying, but as for me, I have installed my king upon Zion, my holy mountain. So isn't it interesting?

As God looks at the whole world with fists raised against Him, defiant, defiant against His rulership and authority, that God in the heavens does not stand there chafing, you know, you know, worrying, oh my, what shall I do? I don't know. The whole world is against me. I have no hope in this. Are you kidding?

I mean, this is God who holds their lives in His hands. Every breath they take is a gift from Him. How do we know that? Acts 17:25.

He's not served by human hands, as though He needed Anything, since He himself gives to all people life and breath and all things. He could snuff them out like that. So when does someone

laugh at opposition that is brought against them? Answer. When they know they vastly overpower the opposition.

That's when you laugh. So here's an illustration of it. It's really a pathetic illustration, but I think it helps. Imagine an NFL lineman and this guy is 6 foot 5, 280 pounds, and He's walking along the street and here comes this little Chihuahua barking, yap yap, yap, yap, yap, yap, yap, yap, yap. Coming up, threatening Him, right?

And this guy looks down at this little Chihuahua and laughs. I mean, why? Because overpowering ability against this little dog. I mean, all it would take is one boot and off that dog goes across the street, against the wall and down to the sidewalk, you know, so, you know, this is why He laughs. So God of the heavens laughs.

He has overpowering ability against all of the world. But then notice it moves from laughter in verse four to scoffing. So yes, He who sits in the heavens laughs. But then the Lord scoffs at them. So this scoffing is a way of God communicating His disdain for what they are doing, His disapproval of what they are doing.

They owe Him allegiance, they owe Him thanksgiving, they owe Him worship and honor. And instead they're turning away from Him. And He disapproves of this. And then His disapproval is manifest in what they are not receiving what they deserve. Look at verse five.

Then He will speak to them in His anger and terrify them in His fury. So indeed, laughing to scoffing now to the anger and the fury of the Lord. You know, there are many churches where pastors, probably many in this very area, where pastors would never speak to their people of the wrath of God. The anger, the fury of God toward people. They would never speak of this because they've been convinced God is love.

And so there's no place for the wrath of God in the God of the Bible. But my question to such a pastor or people who think that way is have you read your Bibles? This is the self revelation of God. Now just think, starting your Bible reading for the year on January 1, how many days does it take to encounter the wrath of God? Genesis 6, maybe day two, right of your Bible reading for the year the flood.

God looked at the whole world and it was so evil in His sight, He brought a flood against the entire world save Noah and His family. And then maybe day four of your daily Bible reading. Comes Sodom and Gomorrah, right? The wrath of God against sexual perversion. So goodness, the God of the Bible.

There are so many examples all the way through, including the end of the Book of Revelation, Right. Of God's wrath. So yes, indeed, God is a God of love, but He is also a God who, if we do not accept His loving provision in Christ. More on that in a bit. We can expect nothing other than His wrath that will come toward us.

So all those who are outside of Christ, He wants them to know, this is what awaits you if you insist on rejecting me, rejecting my son, the wrath of God will come upon you. So how will He execute that wrath? It begins with verse six where He says, but as for me, I have installed my king upon Zion, my holy mountain. So here is God, who puts His king on mount Zion, which is what city? Jerusalem.

Right. So indeed David is king in Jerusalem. But David was promised, 2nd Samuel 7, verses 12 and 13. He was promised to greater Son who would reign upon His throne. So obviously this is a reference then to His own Son, who will be king, the one who comes in the line of David, who then will have jurisdiction over all of the world in a way that David did not.

So He will install His king, King Jesus, as we know Him, upon Zion, His holy mountain. So how then will the Son execute the judgment of the Father against the world? We move on then to the third section of the Psalm. We've looked at the raging of the nations, the rebuke of the Lord, and now we have the retaliation of the son in verses 7 to 9. So follow along again, let me read these verses.

I will surely tell of the decree of the Lord. He said to me, you are my son, today I have begotten you, ask of me, and I will surely give the nations as your inheritance in the very ends of the earth, as your possession you shall break them with a rod of iron, you shall shatter them like earthenware. So notice the beginning of verse seven. I will tell you the decree of the Lord. So that reference to the decree indicates the long established plan and purpose of God.

So it is not the case that at this time in history, when God looks at all the nations with their defiant fists raised against Him, that He thinks to himself, oh my, what shall I do? And figures out a plan now. Oh no. He has had this plan in mind all along. Now my friends, I don't know if you find this encouraging or not, but you should.

That indeed, as we look at the world and its rebellion against God, we Just see this everywhere we look, that this defiance against God in His ways. You might think, well, my goodness, the wheels are falling off. You know, God's purposes are not being fulfilled. Oh no, think again. Here we see that in fact God's purposes involve the nations being corrupt, the nations being defiant, the nations being evil.

In the end, where God sends His Son as judge against all of the nations. So far from everything falling apart, that is in terms of God's plan and purpose, it's being fulfilled. Take heart, my friends, that this is not a matter of God failing, but God succeeding in accomplishing His work. So indeed God has decreed this to take place. Well, what has He decreed?

Look at verse seven. I will surely tell you. The decree of the Lord. He said to me, who is the He and the Me? He said to me, you are my son.

Today I've begotten you. Well, the He who said to me obviously is God. God is speaking here. God says to another who is His Son, right? He said to me, you are my son.

So when we think of that, this is God who is speaking. That's true, but we need to be more precise, don't we? God is Father, Son and Holy Spirit, and of Father, Son and Holy Spirit. Who's the only one who has a son? The Father.

The Son does not have a son, the Spirit does not have a Son. But the one triune God does not have a son. The one triune God is Father, Son and Spirit. The only one who has a son is the Father. So it's the Father who says then to His Son, you are my Son.

Today I have begotten you. Now what is that about? Today I have begotten you. If you look at the history of interpretation of this passage, you find that most in the early church interpreted this as evidence of what is called the doctrine of the eternal begetting of the Son, that the Son is the eternally begotten of the Father. The Son proceeds from the Father and hence has the nature of the Father and He's begotten, not made.

That's what is written in the Nicene Creed that was established at 3:25. So this year we are celebrating the 1700th anniversary of the Nicene Creed. 3:25. 2025. Isn't that incredible?

So in that Nicene Creed it stated that the Son is begotten, not made. Made would be created. That's what Arius, this heretic that was very influential at the time, thought of the Son, that He was created by the Father. But. But the people at Nicaea said, oh no, He's not created, He's begotten, not made, begotten, not created.

So begetting is this idea of the Son and all that He is as Son comes from the Father. But this doesn't happen at any point in time. This happens eternally. The Son is the eternally begotten Son. And one of the ways we know this has to be the case is because Father is not a name of nothing.

Father means He is Father in His very identity. But if He's Father eternally, then He must have a Son eternally. So the Son is eternally begotten. If the Son is Son in His identity eternally, then He must be Son of the Father eternally, right? So He is the Son, Son of the Father, begotten of the Father in an eternal begetting that takes place.

I mean, this is very difficult to comprehend. I know it, but I believe it is true. I believe this is what the begotten language in John's Gospel is referring to. God so loved the world that He gave His only begotten Son. So indeed, I think this is what this is referring to.

Let me just give you one illustration from the early church itself that helps you understand what this eternal begetting is. So here it is. The illustration is, imagine a sun S u n the big bright hot thing in the sky, right? A sun that is an eternal sun. If it is an eternal sun, it would emit eternal light, right?

Or you could argue the other way around. If you have eternal light, that must mean that it comes from an eternal Son. Do you see it? So eternal Father has an eternal Son. Eternal Son has an eternal Father.

And so this was the doctrine that was developed in the early church of the eternal begetting of the Son. A doctrine I think is correct that I still hold. Here's the question, though. Is that what is being talked about in Psalm 2? I don't think so.

I think that the early fathers were wrong about this. Most of them argue this is a proof text for the eternal beginning of the Son. But notice the context here is not that. The context is rather His exalted place where He's reigning over the nations. So in the Bible, track with me here.

Not that you aren't already, but you know, track with me here. In the Bible, there are really three episodes of begetting in relation to the Son eternal begetting. We've just talked about that. The second one is the begetting of the Son, who is the God man in The Incarnation, begotten of Mary. Right.

So that's the other. The second episode of begetting is when the Holy Spirit comes upon Mary. Luke 1:35. The Holy Spirit will come upon you. The power of the Most High will overshadow you, Gabe.

Gabriel says to Mary, and so that the Holy One born of you will be called the Son of God. So Son of God, Son of Mary, Son of the Most High, Son of David. So indeed, fully God and fully man. So one person who has been eternally the Son of God with a divine nature, now taking on also a human nature, joining His Divine, eternal divine nature at the Incarnation. So the begetting of the Son of Mary as the God man, that's the second episode of begetting.

I'm confident that's not what this is about in Psalm 2 either. Right? So here's the third. The third begetting is the begetting of the Son King, who after His sinless life, death and resurrection, He ascends to the Father, sits at the right hand of the Father, and is given authority over all things as the one who has, who has triumphed over everything, opposed to God, and has succeeded, as evidenced by His resurrection from the dead. So now as the exalted raised Son, He is the begotten Son King.

And I'm confident that's what this passage is about. One of the evidences of that is the fact that in Acts 13, Paul quotes from the second Psalm, and He quotes, this is my beloved Son, my begotten Son, with whom I'm well pleased. And so it is the Begotten Son that He mentions in Acts 13 in the context of the resurrected Son. Okay? So all that to say is that the Son here that is pictured is not the eternal Son per se, who is the eternal God, who is the Son, but rather the God man, the Messiah, the one who comes as the second Adam, the seed of Abraham, the Son of David.

And that one has to be given authority that He didn't have before the Son who is God, the eternal Son, who is eternally God cannot be given authority over the nations. He has authority because He's God. He created the nations. Right? Who in the New Testament is the Creator of the world?

Over and over again, it's the Son, right? So John 1, in the beginning was the Word. The Word was with God. The Word was God. He was in the beginning with God.

All things came into being by Him, and apart from Him, nothing came into being that has come into being. So indeed it's the Son who is the Creator of all. He has authority over all. So how can authority be given to Him? Ask of me, I will give you the nations as your inheritance.

How can that be? Because He's referring to Him as the God man, as the Messiah who has to win the right to reign over the nations. And He wins that right to reign over them by His obedient life, His death in the cross, His resurrection, by which then He is exalted. So think, for example. I have a number of passages there to look at.

Think, for example, of Philippians 2. He was obedient to the point of death, even death on a cross. Therefore God highly exalted Him. Listen. And gave to Him the name that is above every name.

Oh, He didn't have that before. I thought He was God. Who would have the name above every name? Well, He's the God man who suffered and died, has been raised now given the name that is above every name. So that's the name given to Him as the Messiah, as the God man who reigns over all.

Let me just mention a couple others real quickly. Think of the temptation of Christ when Satan took Him to this high place, showed Him. Do you remember what the kingdoms of the world and said to Jesus, I, Satan, will give you Jesus the kingdoms of the world if you just bow down and worship at my feet. Remember that. Now notice Jesus does not contest the offer.

He does not say, satan, who do you think I am that you're giving me the nations? Don't you know they're already mine? He doesn't say that. Instead He contests the terms of the offer. What were the terms?

Bow down and worship at my feet. How did Jesus respond? You shall worship the Lord your God and serve Him only. The temptation was precisely a temptation to have the quick, easy way. No cross, no suffering, no affliction.

The quick, easy way. What He came for to purchase the nations. But instead by doing it the Father's way, He had to do it by His obedient life, death and resurrection, after which then He is given the nations. How do we know that happened, that He was given the nations? Matthew 28:18.

So we would normally begin at verse 19 when we talk about that passage. Go into all the world, make disciples of all the nations. Verse 18, that precedes that, says all Jesus speaking, all authority in heaven and earth, what has been given me. Therefore go to the nations. They're mine.

I bought them. I have rights over them by my death and resurrection and now my reign over all things. I have rights over them. Go save them. Okay, so this is the Exalted Son who is given rights over the nations in Matthew 28 to send the Gospel to them, to save them in Psalm 2, second coming to come as judge over them.

So what will the Son do as He is given the nations by the Father, verse 9. You will break them with a rod of iron. You will shatter them like earthenware. So this is not the Matthew 28 go and save the nations. Take the Gospel to the nations.

No, this is Psalm 2. But bring judgment against all of those who stand opposed to me. This is the judgment of God executed by the very same Son who gave His life for the nations, now brings judgment on the nations at the end of history.

That this is fulfilled in the second coming of Christ is confirmed for us in the fact that one phrase from this verse is quoted in Revelation 19 in relation to the second coming of Christ. So turn, if you would, just for a moment, to Revelation 19. I want you to see this. Let's begin reading at verse 13. Describing Jesus in His second coming.

We read that He is clothed with a robe dipped in blood. His name is called the Word of God. Verse 14. All the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron.

There it is, Psalm 2, repeated here. He will rule them with a rod of iron, and He treads the winepress of the fierce wrath of God the Almighty. And on His robe and on His thigh He has a name written, King of Kings and Lord of Lords. So indeed Christ in His second Second coming, brings judgment against the nations. Now we move to the last unit of the Psalm, verses 10 to 12.

We see the refuge of the wise. So look again at these verses with me. Now therefore, O King, show discernment, take warning. O Judges of the earth, worship the Lord with reverence, and rejoice with trembling. Do homage or kiss the sun, that He not become angry and you perish in the way, for His wrath may soon be kindled.

How blessed are all who take refuge in Him. My friends, isn't this astonishing? Because now we realize not until verse 10, but now we realize why God has seen fit to make known to us what's going to happen at the end, why this judgment is going to take place, and that the judgment certainly will take place. Why is He making this known to people?

So they will repent, so they will turn from their sin instead of shaking their Fist at Christ. Kiss the Son. Right. It's an image of coming before the One who now you acknowledge as your King, your Lord, your Savior, and bowing before Him and kissing His feet. That's what the image is.

So kiss the Son instead of defying the Son. Repent of your sin and be saved. So isn't it amazing? He addresses the very same people that are spoken of in verses 1 and 2. These kings, these Judges, and so on.

So therefore, O Kings, show discernment. Take warning, O Judges of the earth. So God's heart of compassion, His love. He didn't have to tell people this is coming. He could just do it.

God would have every right just to bring about the judgment, not tell anybody it was going to happen. But He does it for a very specific purpose. So you know what will happen to you if you remain in your unrepentant sin.

It's not a question of if it's going to happen. It's a question of will you be there. And the only way you can not be there is to bow and kiss the Son. Bow and accept salvation that comes only from Him. Jesus made this crystal clear.

I am the Way, the Truth, and the life. No one comes to the Father except through Me, He said. John 14:6. So indeed, if any of you are hearing this right now and have never bowed to Jesus, you're like the people in verses one and two, right? I don't want to follow Him.

Verse three. I don't like the constraints that God has put upon me. I don't want His moral ways. I want to live life my way. You just need to know what that is going to cost you in the end.

Everything. You will lose everything. And you will be sent into a place of utter torment, conscious, living torment forever and ever. This is what hell is. But you're given the opportunity now to turn from your sin.

Trust in Christ. Follow Him with your life. Kiss the sun. So will you come and be saved today? Don't wait.

His wrath may soon be kindled. Don't bet your life on a hope that you'll outlive His coming wrath. It won't happen. It's going to happen. It's just a matter of when.

And we don't know. So don't wait. Come today for those of us who are Christ's people, who have believed in Christ and have trusted in Him, I mean, we need to be encouraged to realize we are on the side of the victor. He was victor in the cross and resurrection. And that victory that was seen there will be shown in its fullness as He defeats all evil in the end and brings us into His glory forever and ever.

So indeed, in this life, I think we need to bring to mind much more often the term Lord when we think of Christ. Because He is. He is the Lord Jesus Christ. But what that means is, yes, He's

Lord over all given authority over all the nations, right? Matthew 28:18 all authority in heaven and earth has been given to me, but it means Lord of my life.

He's my Lord. So I have to live my life in a way that pleases Him, that accomplishes His will, does His work, speaks His word to others. So take opportunity, my friends, realizing this is the day of salvation. We don't know when this will end. Take advantage of opportunities to share the Gospel, the good news of Jesus Christ with others and live your life under the lordship of Christ for His glory, the advancement of His kingdom, and for our good.

As we do that, let's pray together. Father, thank you for the joy of being able to anticipate the coming of Christ. In the end, it's a sober joy, as we read in Psalm 2, Rejoice with trembling. Indeed, we do tremble because of the picture of judgment that will come. But we rejoice in knowing that our sins are forgiven and that we will enter into life everlasting.

Thank you, Father, for the privilege of being able to see a glimpse of your Son in His coming glory. May we follow Him with greater zeal and love and allegiance. Do this good work in us. We pray in Christ's name. Amen.