

PSALMS

the heart of the word

PSALMS: KING JESUS WILL REIGN

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Eddie Williams

Psalm 110:1–7

The Psalms of the Bible are a collection of songs from different writers, functioning like a hymnal for the full expression of human emotion. Sometimes joyous, sometimes peaceful, sometimes motivating, sometimes sorrowful, sometimes angry. Join us for this five-week. Look at how the Psalms are helpful in teaching us about God's heart, the heart of the scriptures and the heart inside you. And I visit doxa-church.com for service times or more details on how we make disciples in the everyday stuff of life.

Okay. Psalms 110 verses one through seven, a Psalm of David. The Lord says to my Lord, sit at my right hand until I make your enemies your footstool, the Lord sends forth from Zion, your mighty scepter rule in the midst of your enemies. Your people will offer themselves freely of the day of your power and holy garments from the womb of the morning. The dew of your youth will be yours. The Lord has sworn and will not change his mind. You are a priest forever. After the order of Melchizedek. The Lord is at your right hand. He will shatter Kings on the day of his wrath. He will execute judgment among the nations, filling them with the corpses; He will shatter chiefs over the wide earth. He will drink from the brook, by the way, therefore, he will lift up his head. This is the word of the Lord. You may be seated

Well. Hey, good morning, everybody. Good. See you. We doing all right. It's pretty full in here. I thought you'd all be out on the lake. Join the last bits of sun instead. You're faithful, godly astute. Look at you. Just kidding. If for those of you that know, that don't know, I'm a weirdo. My name's Eddie. I'm the lead teaching pastor here. Glad you guys could all be here with us this morning. Hey, we're finishing up our series in Psalms. We're gonna be in Psalm 110, which is a powerful Psalm. And so I hope you, um, uh, have a Bible. You can turn there, you got a, a, a phone. You can go there in that as well. Next week, we're gonna be launching a series and I'm gonna give you a little bit of a preview after the gathering, during our benediction of what that is.

So I hope you'll stick with us, even if you've got all your kids sort of juggling around. Okay, sound good. Let me pray for us. Um, and then as you get your Bibles out, all that stuff, let me

pray. We'll get started. Well, Lord Jesus, we're thankful for you. We need you. I pray that you'd be honored in this gathering. Lord. I feel a sense of, of warfare even going on, even right now, I know that this message is a powerful one. It's a message that you want people to hear. It's a message that you want, um, people to get, understand and feel. And I can sense that, that they're at warfare, there, even that Lord, I can even feel that right there. There's a sense in which there's a, a brokenness, a loss, a disconnect that doesn't want this message to get communicated.

So Lord Jesus, I pray, um, that you put a hedge of protection, uh, around this room as we proclaim the good news of you. I pray that you, um, ultimately are honored in this message. And so Lord Jesus, I pray our hearts and our minds are open and receptive to what we have in Jesus' name. Amen. Amen. All right. Well, it's not an understatement to say that Psalm 110 is probably the most important Psalm in all of the psalter. It's not an understatement. It is the foremost of what we call the messianic Psalms. Now messianic, Psalms are Psalms that are about the Messiah. They're about the coming of this magical, uh, ruler that this prophet that would come and save Israel. Okay. And it displays really this off--geez. Like I can't even read. I feel like we need to pray again. Can we pray again? Yes. Oh my goodness. This is a powerful message. Lord. You're the one who dictates the message. You're the one who dictates the sermon. And so Lord God, I pray that you'd be over this. That you'd be king of king and Lord of Lords. And so we pray that there's somebody in this room that needs to hear a message about you. So we're praying for them.

Lord, bring calm, bring peace, bring a hedge, bring comfort to Doxa this morning in Jesus' name and amen. All right. So check this out. Matthew Henry. He says this, this Psalm is pure gospel. It is only and wholly concerning Christ. The Messiah promised to the fathers and expected by them. That's what Psalm 110 is about. Wow. Does anyone else feel that or is that just me? Nobody. Oh my goodness. There is an energy in this room. Is Josh here? Josh. Josh. Ricardi we got any elders in the room. Yeah. Why don't you guys come up here? This, there is, there is just an energy in this room that is different this morning. I think we need to pray. I think we need to pray. I think it's most important. Do we have any here? Wanna turn this one on for us? Why don't we have Dave and Brian pray. You can just, there's something different that we just need to pray over this space.

Jesus, we come before you this morning and just acknowledge you as king. Yeah. You cannot be stopped. You will not be stopped. Jesus. Would you achieve your goals this morning in this space? Would you protect us? Bring your victory to this room, to this people. If there are people here who are fighting you, God, would you break through? Yeah. Would you win that battle this morning? Protect us from the enemy's works. Yeah. In these people protect us from any baggage that we are bringing into this room. Jesus Would you? That's right. We release that to you this morning. Would you take that from us. Yeah. You take all of our burdens. You took all of our sin and shame. That's right. Remove that this morning, remove that. Let there be healing and victory this morning.

That's right.

Father. I'm thankful that your holiness, uh, is untainted and your holiness can spread to us. Yes. And no matter what we've done, what? We came here with God, you're power your presence. Yes. Cleanses us from all sin. All shame, all fear. You are our guy and you are, uh, eager to share your glory with us. And so I'm thankful for that. Yes. Thankful for your permeate per just Perme permeating throughout. Um, yeah. This space. Yes, sir. And say, we rebuke you in the name of

Jesus. That's right. We rebuke the enemy. You have no place here. And we're thankful father, you send your spirit to--to be with us, to fill us and pray you'd send your angels to guard our space in Jesus' name. That's Right. Amen.

Thanks guys. Here. I'll take that every now. And then it's important that we would stop and pray. I think the most important thing outta any message really is that Jesus is honored and glorified. It's not about performing and being something for you. So you like it. And come back. This is all about the gathering of the body. Believers, people coming together to worship Jesus as such. And he dictates how our gatherings go. And so the elder's job is to really sense. What is God trying to do today? It's not about us trying to put a performance on for you. When I came up here, I just sensed that there was there's people in the crowd that are, have serious warfare going on in their lives. Really? That's what we're. This is what we, why we do sermons. That's why, what the pulpit is.

It's his ability to sort of dictate what God is saying to push back the kingdom of darkness, to push back evil in our lives. We want goodness. And the truth is we all sense something is wrong with the world. We all do. Whether you find yourself as a Christian or not a Christian this morning, we all sense something is wrong with the world. I mean, even look at the, look at the world as it is. I mean, there's world hunger. There's famines going on. Well, same thing, right? There's famines. There's droughts going on. There is there's racism and classism and all of these horrible things. And we've all tried to solve the problems over the course of the last millennia, with different sorts of government democracies, socialism. We do things like we've had monarchies. We've had totalitarianism fascism. We tried all these varying things. Some, some better than others, but nonetheless, we've tried all these things.

And yet we look out at the world and the world still has lots of brokenness to it. Lots of hardship, nobody here is saying, ah, I think the world's great. And if, if we do what's because we're in America, you know, America's the second longest reigning governmental so--singular governmental system ever. And we can sit here from that vantage point and go, yeah, things are going great. But look across the world. There's so much loss and so much hardship and so much brokenness. And I think it's because Psalm 10 recognizes both recognizes and solves our greatest problems in life. And the meaning of our existence, that the enemy would not like something like this proclaimed. And I just wanna let you know that this is the most, uh, this is the most quoted Psalm in all of the new Testament. 27 times it's been quoted.

Jesus cares about this Psalm. Everyone cares about this Psalm. The New Testament cares about this Psalm. We sense there's a brokenness in the world and Psalm 110 is the cosmic answer to the brokenness. We all experience. And you can sense that in the room. So whether you understand it or not, whether you think maybe praying in multiple times before our service is weird or, or is un--I don't know what you might think about it, unconscionable. It, it interrupted the, the wonderful liturgy that was taking place. I don't know what you thought about it. There are a series of problems in the world and in your life that you do not have solutions to. And we need to tap external sources to help us fix the problems that we are all told by the society that we can solve with just a little bit of technique strategy, maybe a couple blog articles, or maybe a YouTube video, Psalm 110 emphatically overwhelmingly declares that the Messiah Jesus is the solution to all of the problems we face.

All of it. That's right. Jesus Christ is the answer to any and all of life struggles, all of the brokenness, the loss, the, the, the feelings of stress and anxiety you have over your life, no matter how big or small Jesus is the answer now in a world that tries to solve all of its own problems and fails. Jesus comes to the world to ultimately solve our problems. Psalm 110 is the framework for that. So when you submit your life to Jesus and you enter into a relationship with the one who can secure your eternal freedom, you are welcoming him into your life, submitting him to him in your life and letting go of the, sort of the rudder of your life and allowing him to steer. That's what you have to be doing. Jesus is the answer to eternal freedom. He's the answer to you, thriving in this life.

Okay. It's hard to believe, but he is. And so you might be wondering, well, how, how is that possible? But what we have in Psalm 110 is an unashamed gospel presentation. There's not a lot of amazing sort of analogies that go with this. The gospel just hits you it, or just Psalm 110 hits you with the gospel. It's just what it does. So let's just get into it and see what God has for us. Okay? No formula here. Verse one. The Lord says to my Lord, sit at my right hand until I make your, what your enemies, a footstool. Now, as you're looking at this, that word says the Lord, that Lord right there. If you were reading your Bible is actually capitalized. Okay? It's actually capitalized. Now, anytime you see in your Bible, capital Lord, that's the word? Yahweh being translated. And the word Yahweh is essentially the Hebrew word for the one. True God. Okay.

But it says, the Lord says to my Lord, now you might think that's, that's confusing. Who's my, in this, you have a guess. My is the author. The author is king David, but he says my Lord. And that's interesting because who could be Lord of the king of Israel? I don't know if you know how these sort of hierarchies work, but whoever is the chief Lord, doesn't have a Lord above him, right? So he says the Lord capital letters Yahweh says to my Lord, how is that possible? Well, what we're gonna find is that the Lord here, my Lord here is none other than the Messiah. None other than Messiah. Now again, I said, Psalm 110 is the most quoted Psalm in all of the new Testament. Like I said, 27 times referenced in the new Testament and Jesus himself quotes from this Psalm constantly.

Now what's cool about this is that when Jesus quotes from Psalm 110, we get insight into how Jesus viewed, not just the passage and not even just the Old Testament, but how Jesus views himself when he links himself with a Psalm like this. Now, so Matthew 22 is one of these sections. Now in this section, the religious types are, are trying to trap Jesus. They're trying to trap him and they're talking to him and they're start asking him a series of questions. Now, Jesus being well equipped to answer those questions, answers them perfectly, go, go figure, right? It's typical of religious people. They're always trying to trap somebody. They're always trying to trap somebody. Now there's a difference between worshiping Jesus fully and being part of a world religion and being religious, right? Religious is you do so God loves you. Worshiping Jesus is we do because God already does love us. That changes things, right? Changes your motivation. But these religious people are trying to trap Jesus. So jus--Jesus doesn't get trapped. And he decides, he's gonna try to ask a question of his own. He goes, okay guys, sweet questions.

I've got a question for you. And here's what he says in Matthew 22 verse 41. He says now, while the Pharisees were gathered together, Jesus asked them a question saying, what do you think about the Christ? That's the Messiah whose son is he? And they said to him, uh, duh, the son of David is this guy really trying to question us. We're Pharisees. We spent our entire lives studying that the Messiah would be the son of David and Jesus being pretty cool has got a little bit more

coming. So verse 43. And he says, he said to them, how is it then that David in the spirit calls him Lord saying, quote, the Lord says to my Lord, sit at my right hand until I put your enemies under your feet. If then David calls him, Lord, how is he son? Okay. Do you understand what I'm saying?

Jesus is really smart. Okay. Let's just say it like that. This question has got a whole bit diff--more difficult. First. He just said, who is the Christ? As he relates to David, oh, that's his son. Then he says, essentially asking the question, well, how can the Christ or the Messiah be both son of David and Lord over him? How could he be both? Do you know the answer to that question? It's a toughie. Verse 46 is how they answered it. And no one was able to answer him a word nor from that day did anyone dare ask him another question? <laugh> I'm out. Yeah. Like there's plenty other people I can make look foolish. I'm not making this guy look foolish. Okay. They're out. That's what we call being wrecked in a conversation. They, they got they're they're done,

But it is a fascinating question, Right? And what's the answer? Well, the answer is--they don't know this--is standing right in front of them. The answer is the incarnation. The answer is that God himself becomes a man and comes through the line of David. So this, this Messiah literally does as a human fully human comes through the Messiah or comes through David. So he is a, a descendant of David and it's got himself as the prophet Messiah who is then cosmically Lord over him. And David prophetically writes in Psalm 110 he understood this. And so Jesus wants to explain this to the religious people in the world. This tells us everything that Jesus thought about himself. And that's this Jesus is both Messiah. And God he's both Messiah and God, he's not just the son of God. He's not just a man. That's a prophet. He is both. Now this isn't the only time Jesus uses Psalm 10--110 to declare himself as a Messiah.

And God, in fact, when Jesus is ultimately captured by the Pharisees and the Sanhedrin, um, he's thrown in and he's being interrogated and all this stuff and they're beating him and they're trying to get information out of him so they can convict him. And this is what happens in Matthew 26, the high priest, as they're questioning, Jesus stood up and said to Jesus, have you no answer to make, what is it that these men testify against you? But Jesus, he remains silent. And the high priest said to him, I adjure you by the living God, the irony, the absolute irony in that statement, tell us if you are the Christ, the son of God. And Jesus said to him, you have said, so I think that's funny. You have said so--you've said it, but just in case, you're not convinced. I tell you from now on, you will see the Son of Man seated at the right hand of power coming on the clouds of heaven.

Now, I don't know if you know what that means, but Jesus here is quoting from Daniel chapter seven and Psalm 110, two of the most unashamed messianic, prophetic texts in all of the Hebrew scriptures. It's absolutely shocking what he is doing. Absolutely shocking. I've had a lot of conversations with people I think over the years. And um, they argue sort of against the Bible. Maybe you're hearing you, that's you. And I was one of these as well, actually, before I became a Christian and people argue against the Bible and maybe they even argue against Jesus and God. And one of the most common things you'll hear is Jesus never, never declared to be God anywhere in the Bible. He never says, my name is Jesus of Nazareth. And I am God. He never says it. If you believe that or have believed that, or maybe, you know, someone who does, here's what you need to know.

Okay? Jesus is quoting again from Daniel chapter seven and Psalm 110. Now, if you are Jewish, you understand the potency and importance of those two passages two of the most prophetic messianic passages in all of scripture. And Jesus knows exactly what he's doing when he does it. Not only that everyone in the room who is a Jewish priest or Jewish leader, ruler knows exactly what he's doing too. Jesus is emphatically declaring that he is God. By making these claims look at verse 65. It tells you a lot about how they saw it. Then when the high priest wen,--then the high priest tore his robes after Jesus talked. And he and said, he has uttered blasphemy, what further witnesses do you need? You have now heard his blasphemy, what is your judgment? And they answered. He deserves death. Now what's the penalty for blasphemy? It's death.

They knew right away what Jesus was doing. You say, oh, Jesus never said he was God. He did far more than that. He took their two, two of their most powerful passages. And didn't just say, I am God. He linked himself with those, ones read in synagogue consistently. That's far more than saying, I am God with language far more. And you see it evidence by the high priest tearing his robe. I mean, that's a bit much, but he did it. It's like he's Hulk Hogan or something like tearing it, tearing his, uh, his shirts a little bit, a little bit crazy. But nonetheless blasphemy, he's claiming divinity. He's claiming divinity. And he claims to be the Messiah. So Jesus is this Messiah and God. And that's why there is power in this text for your life. If there is a creator over the planet, which he exists and he is this God, then your life can change today.

And if there's this great of a God, there's a, and there's certainly a lot of evil in the world. Someone must care that evil continues because you see it so much. And it's prevalent, not just in our hearts, but across the world. So there's an enemy and Jesus says, I'm Messiah. I'm God, I'm Lord over all of it, but there's more, what else is he? Let's go back to verse. One says the Lord says to my Lord, sit at my right hand until I make your enemies a footstool. Now here we see Yahweh (God the father) asking the Messiah Jesus to sit. Now sitting means something at the right hand, it's a position of power. It's a position of royalty. It's a position of honor. Okay. That's what it is being seated itself is also, uh, an important symbol. It's a symbol of a job well finished.

So David, as he writes, this is prophetically writing how the father will tell the Messiah after his job is finished on the cross to have a seat in heavenly places next to him while I do your work and make your enemies, your footstool that's what's happening here. Jesus is a king he's Messiah. He's God, he's king and he's Lord lording over his creation. But Jesus isn't just any king. He's really unique. In fact, it's not just because he's God that he's unique. It's also because he has other roles. He plays look at verse four. The Lord has sworn and will not change his mind. Quote, you are a priest forever after the order of Melchizedek any pregnant ladies in the room, there's a name. Okay, great biblical name to pass down from generation to generation. Sounds a bit like a Lord of the rings sort of name deal.

But nonetheless, Melchizedek is an odd biblical figure. And he's from Jerusalem originally, which old Jebusite city and his name means king of righteousness. Now what was unique about Melchizedek is that he had two distinct and unique roles. He was king, but he was also a priest says in Genesis, he was a priest of the most high. Now this could be said of no other person in all of the old Testament. And even in the new Testament, there are priests, plenty of them. And there are lots of Kings. There is no priest king, other than Melchizedek until Jesus until Jesus. So when it says, Jesus is the great Melchizedek, it means something. So Jesus is both our king and our priest. He's God he's Messiah he's king he's priest. Jesus is the greater Melchizedek, who is a priest king who mediates on our behalf.

Do you know what king do? I'm assuming you get it right. King's rule. But what does a priest do? Does anyone remember what a priest does in the old Testament? One of the easiest things you could joke about now, cause they made sacrifices, right? They also mediated. They mediated between God and man, right? And so even today, if you were to go to a Catholic church, you sit in the little booth that priest believes he is mediating between you and the booth and God himself, or maybe Mary and then Jesus. And then, you know, wherever that's, that's a whole 'nother sermon, but nonetheless, they--that's what a priest does. They mediate between people and between God, Jesus is the greater Melchizedek. He offers sacrifices, right? Except he doesn't have to constantly sacrifice like a regular priest. He sacrifices once. And for all, that's what he's, he's a greater priest, Acts 5:31 another passage talking about Psalm 110.

One of the apostles says that God exalted him at the right hand, Psalm 110 as leader and savior to what? To give repentance to Israel and forgiveness of sins. You see this ma--this one of these apostles is linking the, the priestly nature of Jesus to Psalm 110. That's amazing. And while regular priests' sacrifice matters temporarily Jesus' sacrifice is eternal. Romans 8:34. Paul says this who is to condemn Christ Jesus is the one who died more than that, who was raised? Amen. Who is at the what? Right hand. Right hand of God, Psalm 110, who indeed is interceding for us. Paul's quoting from where Psalm 110, this priest, Jesus. Doesn't just offer a sacrifice though. You can see it right here in the passage. You can see, it says that who died, Christ Jesus is the one who died. So instead of a spotless lamb, you have a spotless God-man, Jesus willingly go and be the sacrifice for human sin.

Not just for today, but forever past, present and future. So this priest doesn't just offer a sacrifice. This priest is the sacrifice. That's way different. Jesus provides a, a sacrifice, but the sacrifice is him. Now, if you're hearing that and that seems complicated, I get it. It, it is in some sense, but you have a, if you're here friends, we all have a problem. Okay? You may have been wondering in our history why there's so much evil going on. Like we've talked about the famine, the, the, the droughts, all of these things that are happening. World hunger, mass murder, racism, classism, genocide, all still exist. No matter what worldview we've tried. All any government we've tried religion ideology, we use no matter what form of human speculation, we decide to leverage sociology, psychology economics, anthropology. Why does nothing permanently change for the better? Why is it always ebbing and flowing and getting worse and better?

The problem is the primary reason is that mo--for the most of the world's problems caused are not caused by an external force, but by people. So it would be easy if we could all band together and go, that thing is headed for the earth. We need to solve it. The problem is we're all causing the problems. We want the problems to be gone, but we can't solve them ourselves. Our problem, your problem friend is sin. You me, we all have wronged people. And the hard truth is that we lack. We do not. We lack any ability to be right with God or other parts of, and even other people apart from Jesus, Jesus though is offering a permanent solution and a permanent sacrifice for your sin to make you and us and all of us right before God. So please take it and thrive today and be safe for eternity because one day it might be too late.

Speaking of which let's get into that verse two, the Lord sends forth from Zion, your mighty scepter. I'll explain rule in the midst of your enemies. Now, just so you know, David is painting two beautiful pictures here of a king. The first is the idea of ruling. Ruling implies the strongest form of leadership. Doesn't it? So you could be a leader by title. Everyone's kind of like, yeah, that guy's not in charge, right? You know, even at work, you know what I'm talking about? This

guy's the director, but I mean, he doesn't really do anything. I'm kind of the one getting paid, less and doing everything. That's so title isn't matter. It's the fact that he rules and not with influence, not with power, even he rules with a mighty hand. And it's just clear that he's got the second image here is this idea of a scepter.

Now scepter represents a scepter, represents leadership in ruling like a powerful military force. So whoever's leading here. Jesus is in charge of an army. He's in charge of an army. Now who is in Jesus' army, you might ask, do you have a guess? If you're a follower of Jesus, you are one of God's people. You are in his army. Now you might maybe that maybe you lose a little confidence. <laugh> from that one, you're like, oh, this is not gonna go well. Right? I hear you. And I--I'll explain that in a second, but here's the deal. Jesus has an army. Look at verse three. Your people will offer themselves freely on the day of your power in holy garments. From the womb of the morning, the dew of your youth will be yours. Now let's look at the first part here. It says your people will offer themselves freely.

This means that Jesus has a host of volunteers rallying to their leader in a holy war. But Jesus doesn't lead as a king who enslaves his followers and forces them to be loyal. In fact, he has power, but he leads with mighty influence. He leads though because his followers see him for who he is. And so they see him for who he is and they wanna follow him. It's way different. They know he's good. There is no enslavement. There is no bribe. There is no threat. It's way different. Now, if you thought that the Bible was just a story of a cosmic swindler, conman, malignant ruler, who like captured people and convinced them to do stuff against their will. So they lived really angry and mean, and didn't like people and they would go to heaven one day, you're wrong. People follow Jesus into a spiritual war for him because they've tasted and seen that He's good.

God is going to ask you to trust him in faith, but he's gonna demonstrate his goodness and kindness and love to you before that. Now it's not that Jesus just has an army Jesus also, and this is way different than any other, other space here. In terms of worldview, he also has clarity on how the outcome of the war is going to go. And this is what separates Jesus from any worldly ideologies or thought process or worldviews. So that's the point. Jesus has an army that will certainly win, win it's war. Friends. If you are on team Jesus, you get to have certainty that his side's going to win. You get to have certainty all of the stress, the struggle, the anxieties you face today will burn in a judgment and they will all be scattered. All of the evil and brokenness and loss and injustice will be gone.

Look at verse five, this is intense. Check it out. The Lord is at your right hand. He will shatter Kings on his day of wrath. He will execute judgment amongst the nations, filling them with corpses. He will shatter chiefs over the wide earth. Now, here in this portion, David looks prophetically at this thing called the day of wrath. You may have seen it in the Old Testament, the day of wrath, the day of the Lord, similar ideas. It's this one day where God will come to judge the living and the dead to make everything that's wrong, right again, this is what David's looking at. So all evil and injustice and wickedness will be judged and it will all be cast into this lake of fire and burn. And Jesus is coming back again. It's the second coming. And when he does, the scripture says that every tongue will confess his name.

And it also says every knee will bow before him. It doesn't say some knees, all knees. So we can bow in worship and in love and in loyalty to a good God and savior, or we can bow in shock and

in disarray. And scatteredness what is happening right now. That's the two choices we can bow friends. The ethic you have decided to live out Christian or not will be thoroughly examined the set of moral rules and ethical guidelines. You've chosen to live by either by default because you're an American or you're part of the west or by intentional choice will be judged with great strictness and all will kneel. The question is whether you're not you're kneeling in worship or in shock and in confusion, but this all begs the question, I guess, as well. What does the army do? Seems like Jesus kind of got this solved.

I mean, he's doing his work. Well, the army represents this thing called the kingdom of God. We've talked about this a lot. The kingdom of God is this, this massive place of it's the place of God, the people of God, under the rule of God, that's forever expanding into our world. And one day the kingdom of God will rule forever. And so we have a role to play. If you place your faith in Jesus, you are a part of the kingdom of God and the spiritual war. So what do, what do the army do? What does army do? Well, we push back darkness with light. That's what the Bible says. We love the unlovable. We serve the unservable. We work for the betterment of our cities and we work for the betterment of our communities. And we unashamedly preach the gospel to our friends at our rally meeting out there.

We're talking with volunteers then we talked about being invitational. How can we be more invitational this year? Do you know that it's our literal mission and point on earth to be invitational to the people that don't know Jesus, isn't it hard to remember that you get caught up in the sports and the, and the job and the family and it's life becomes more about sort of getting through life or maybe getting to some version of yourself. That's like less stressed out or less, less busy. And you're like, I can't wait to be that age. Well, geez. What day is that gonna come? I mean, finally you turn 25 and you're go, man, I'll have it all together. 25. Nope. 30 will be for sure. Once the kids come, then things will be great. Oh no. It's it's, it's, it's far worse. It's far worse than you imagine.

And then, oh, maybe once the kids are out of the house, man, I'm so lonely here. <laugh> what do I do now? How old do you have to be before you stop envisioning a future version of yourself? That is wor--is for the things of God and not for the things of you. Yeah. And you have to do that now. Amen. Let's do it today. Yes. We, for those of us that chosen to be on king Jesus. When we live team Jesus, when we live godly lives, we declare war on darkness. When we preach the good news of the gospel, we push back evil. That's the war we live in. We have a king, that's gonna handle the judgment. We have a king. That's gonna sort the wheat from the chaff. We don't have to do that. We can just live the godly lives and preach the good news like we're called to do.

And that might be good for some people. And it might make you hated in other circles, but that's not for you to decide for what's for you to decide is what age do you feel like you need to be at where you're gonna start living the life God's called you to live when that's, when is that gonna be now, for those that have chosen not to be on team Jesus, to worship Jesus' God, we got to read some really serious words in that last passage, friends, listen, God will shatter Kings. And yes, he's going to shatter some worldly, Kings people with lots of power and lots of money, but he's also gonna shatter our Kings, the places, the people, the vocations, the addictions that we've placed in position of authority over our lives are all going to be destroyed. God will shatter your chiefs, our chiefs, all philosophical perspectives and sociological theories on why we're good and why we have meaning apart from God.

If we, if God's not real or how we can be sort of good without God, all of those theories and perspectives will be cut off at the knee. And he says in judgment, God will, as the Bible says, don't this isn't me stack the corpses of all of the court, cultural ideologies, worldviews and perspectives. And so philosophical mind games with God will no longer be sufficient to stand before him. And then it says he will recline at the right hand of the father and kick his feet up on them and use them as a footstool, as he reclines in absolute victory. Your worldview--and how really well thought out is it--I mean, are you Sophocles or Plato? And you've sat and you've pontificated on the things of life. Are you Hume or Kant or have you just kind of developed a Western worldly mindset in America?

Like everybody else? I'm the, the lunatic, I worship a, a peasant from the first century who was murdered by the Roman government 2000 years ago. And I read a really old, weird book. That's weird, believing everything. Everyone believes in America in 2022, and then changing it in 2025 when America changes, how well thought out is that Jesus is really well thought out because this is a God that's in control clearly. And this is not an impotent God sitting back, letting humanity run roughshod over his creation. His kingdom is going to wage war until all of his work is done. It's a spiritual war that has been guaranteed in victory. And so you can play philosophical mind games if you want. We people come and go, but the word of the Lord stands forever. The grass withers, right? And the leaves fade away.

But it's the word of God who remains. That's what the scripture says. This is God who's in control. Now, maybe you've heard this Jesus who is a king who will win a war. And you're picturing some sort of terrorizing, mad, crazy king who is gonna just destroy all these innocent people. And you're like, I'm not getting behind this like angry God who's quote, stacking corpses. Remember though, Jesus, isn't just king. He's also priest. This what makes him unique? It says verse seven. It says he will drink from the brook, by the way; therefore he will lift up his head. So Jesus is gonna seek you out. And he is gonna find the thing in your life. That's ruling you, that's causing all of the stress and anxiety in your life or the things that you're doing that are causing you harm or the things you're doing that are causing other people harm.

And he's going to go for you on your behalf, eradicate them by force, and then gently, he's gonna reach down to the Brook and he's gonna have a little bit of water because he's also a priest and he's gentle Jesus. He's tough. And he's tender. He's both. He's absolutely tough because he's right sized. You know what I mean? By right size. It means he understands himself. He has a lot of self-awareness he's right sized. He was assertive when he needed to be assertive and he's gentle when he needs to be gentle. He's both of these things. He cares for you and he loves you, but he also cares and loves you enough to eradicate the things in, in your life that are causing you pain. Even against your will. If you live apart from Jesus, your worldview does not have that option. It doesn't, it can't hold to that standard because your worldview makes us sensitive.

It makes us finicky. And it makes us bitter because it offers you no assurances. You're in control. You're the one that if you live the standard of life, that you've set for yourself or what others, or your parents have set for yourself. If you live that life, then you succeed. And if not, you go down right pride. I made it despair. I failed either way. You live apart from grace. That's, that's what your worldview offers you. It offers you no assurances. And let me say, there is an awful lot of power in following your own worldview. Hopefully you can grip the rope long enough before you accidentally fall. Jesus, though, he lived differently than us. Let's be honest. He lived

with thick skin. He had thick skin. People hated him. People came after him, but he had a tender heart as well, thick skin and a tender heart.

That's how Jesus lived. He didn't let things get to him. And because of that, he was able to serve others. We live in a world where our ideologies, our worldviews, make us live with thin skin in a tough heart. And so everything gets to us. Everything's hard. If you don't believe me, just look at the latest blog controversy and go find an article posted on Twitter and just read the thousands of thin skinned people respond underneath with how upset they are when their god comes toppling down or when their god succeeds in a temporary victory or how they negotiate with themselves or why everything's probably just fine. Anyway, thin skin in a tough heart. Because when you create your worldview and someone violates you, it gets to you when you're your own God or when your mom is your God. It hurts when someone goes against what you believe because you're worldly, idol and king are sensitive and we become sensitive as a result. And as a result of the thin skin, we get a callous heart. We can't love people. We gotta protect ourselves. We get bitter. We get angry. We get jaded. Oh, that that'll never happen. Yeah. I don't think I'll ever, I'm never gonna get past it. I'm just gonna just be shameless about it. Cause I'm never gonna get outta this sin. I'm just gonna wallow

When Jesus is your God, you can live with thick skin, unworried that people are gonna poke holes in your worldview because your war's already been won.

And so it doesn't matter. And that frees you up to live with tender hearts, for others, for people that you can be unmoved by the trouble of the day and the anxiety doesn't get to you like it used to, and you don't have to be over committed because everyone else is. And there's expectations on your life. You can just master the art of going slow and being with Christ and arranging your day in a way where you could be in contentment with God because you're unmoved. And so you have a thick skin and you have a tough heart or a tender heart.

Maybe you're here. And you're feeling like, you know what? I think I'm on the wrong side of this. I feel like I'm on the wrong side. And I don't know, I'm not a Christian or maybe I am. And I just don't know if I'm living the right. Maybe you have some fear that you're a sinner. Maybe you feel like you're an enemy of God. Maybe you feel like that. Let me just say, while we all suffer, Christianity is the only religion where God comes down himself into the world. So someday he can end all evil without having to end us too. That's what he's trying to do with the cross. Psalm 110 is this wonderful, prophetic picture of God telling you he's like painting a he's it's like a symphony or a beautiful art painting where he is describing the layers of his love for you.

He's I'm God. Over this world. I've created everything. I am king. I am a benevolent, loving ruler, all evil and brokenness, and just, that's all gonna yield to my presence because I am king. And I'm also priest. I'm gonna get down on my knee. I'm gonna beg God on your behalf for you. I'm gonna intercede for you. I'm gonna offer sacrifice for you, but not just any sacrifice. I'm gonna give my own life on your behalf because I love you. And I'm sick of you having to suffer. And I have an army. And once that, once you notice that you get to join my army, you could be a part of that army and you could push back darkness with your own will as well. You could live a good life, a godly life that God's called you to live. And guess what? The, the result of the war has already been won.

Friends we're just waiting for the parade. We're just waiting for the parade. And one day it's coming back. But until that day, it's time to make the decision. What age will you be when you

start living for God's kingdom? Let me pray, Lord Jesus, you declare war, your presence, declares war. And so all of the, the brokenness, the hardest, the callousness that we experience here at the beginning of the gathering would that just fall off of all of us. We all don't deep down as our, in our sin don't want goodness, but your changed holy spirit upon us does. And so you awaken the Imago dei in us and cause us to le--leap for you. Lord Jesus. So I wanna pray for that now that we would all leap for us leap for you, would our, would our brains open up? Would our hearts open up, Lord God, would we recognize you as God? Messiah king and army ruler, along with a gentle priest who drinks from the brook, by the way, you love us. You've declared war on evil because you love us and in a world that wants to solve its own problems. Lord God, you're the problem solver. Let us look to you as that. We love you. We praise you in Jesus' name. We said, amen.