

The Arrow of God's Judgment

2026-07-26 – Psalm 64

	In our culture, it is unoffensive and easy to speak of the love of God. You mention grace, mercy, and patience, and our world says yes and amen. That requires no boldness and courage. But there is one doctrine that is so repugnant that one writer, Howard Davies, described it as the “Lost Doctrine of the Modern Pulpit.” What doctrine is so offensive to the natural man that we have become embarrassed by it? It is the judgment of God. You mention God’s judgment, and immediately you are labeled as self-righteous and caricatured as a fire-and-brimstone preacher. The reality of divine judgment has become a point of awful embarrassment—something grotesque to hide—in our modern evangelical churches. And yet this is the central point of Psalm 64. The enemies of God were plotting evil schemes against David. With all their wicked plans, they said to themselves, “Who can see them?” They believed no one could see their evil and hold them accountable. They believed no one would find them out. And against the fragile sensitivities of our age, David does not say, “But God will have mercy on them!” David does not say, “But God will extend peace to them!” David says, “But God will shoot at them with an arrow; suddenly they will be wounded.” We must not shy away from the message of this Psalm, that although God’s enemies think they can get away with evil, God will judge them in the end. Let us not be embarrassed by the arrow of God’s judgment and let us flee to Christ before it is too late!
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Please open in your Bibles to Psalm 64, and I'll be reading from the NASB 95. Hear now the word of the living God.

For the choir director, a Psalm of David.

**1 my voice, O God, in my complaint.
Preserve my life from dread of the enemy.
2 Hide me from the secret council of evildoers,
From the tumult of those who do iniquity,
3 Who have sharpened their tongue like a sword.
They aimed bitter speech as their arrow,
4 To shoot from concealment at the blameless;
Suddenly they shoot at him and do not fear.
5 They hold fast to themselves an evil purpose;
They talk of laying snare secretly;
They say, “Who can see them?”
6 The devise injustices, saying,
“We are ready with a well-conceived plot;”
For the inward thought and the heart of a man are deep.
7 But God will shoot at them with an arrow;
Suddenly they will be wounded.
8 So they will make him stumble;**

***Their own tongue is against them;
All who see them will shake the head.
9 Then all men will fear,
And they will declare the work of God,
And will consider what He has done.
10 The righteous man will be glad in the Lord and will take refuge in Him;
And all the upright in heart will glory.***

This is the word of the Lord. Thanks be to God. You may be seated.

Join me now in a word of prayer.

Our gracious God, I think of that preacher who said, I preach as a dying man to dying men. God, we are all dying people. We all live our lives on the edge of a precipice. And Father, we are so cavalier and casual about it. I pray, Father, that you would press upon our hearts this morning a sense of urgency that any complacency would be replaced, Father, with a fling to Christ. God, we know that in our own strength we are weak. We know, Father, that we need you and we ask, God, that you would give us a deep impression that you are the living God and that you are real and that one day you will come to judge the living and the dead. We pray this in Jesus' holy name, amen.

In church history at different times there are certain doctrines that are lost and obscured. In the early church Christ's Divinity was obscured by Gnosticism, during the Reformation justification by faith alone was lost to a man-made tradition, during the Enlightenment the divine inspiration of Scripture was submerged under naturalism. So the question is, what is the lost doctrine today? What do you think that would be? Well, one writer—his name is Howard Davies—wrote for the “Banner of Truth” magazine, and he wrote an article titled “The Lost Doctrine of the Modern Pulpit.” And there are many things you can think of, perhaps. Maybe that lost doctrine is the exclusivity of Christ. Maybe it's the depravity of mankind. Maybe it is the necessity of repentance. But for Davies, it is something that is even more repugnant to our seeker-sensitive, omni-tolerant, emotionally fragile culture.

And what is that doctrine? Well, he said it is the Judgment of God. We're fine telling people of the love of God. You will offend no one if you say Jesus is always gentle and lowly, and he's an always approachable friend. You will disturb no one. If you say God will always love you despite your flaws. And of course, there's much truth in these statements if you understand that correctly, but what happens if even you whisper “The Judgment of God”? Well, people think you're deranged. They think you're judgmental. What happens? Well, we don't want to be known as a “hellfire and brimstone” church. We don't want to be caricatured as a self-righteous preacher in Hollywood. We don't want to offend those who are on the fence of Christianity, and what happens is we may acknowledge God's judgment in our statements of faith, we may pay lip service, but God's judgment becomes a subject of awful embarrassment. It's something grotesque that we want to hide from the world. It's one of those humiliating facts that we may be ready to admit, but right when it's mentioned, we rush and we are quick to change the topic.

It is this unspoken rule in so many churches that you just never talk about it. You never hear it in counseling, in Christian bookstores, in Bible studies, in evangelism, and in sermons. In fact, some so-called Christian

books try to get rid of it entirely. One heretical book—maybe you've heard of it—is called “Love Wins” by Rob Bell. He says that:

“Preaching judgment and hell is misguided and toxic and ultimately subverts the contagious spread of Jesus's message of love, peace, forgiveness, and joy that our world desperately needs to hear.”

The judgment of God is toxic in our environment. It is a lost doctrine of the modern pulpit.

And no doubt, of course, we can wrongly speak only about God's judgment and never about God's grace. We can't preach on God's judgment from a place of proud self-righteousness. I understand that. But for the apostles, God's judgment was not something to hide. It was not something that subverted the spread of Jesus's message. It was one of these central elements of the apostolic gospel. I'll just read you two texts. There's many texts in the book of Acts, but let me just read you two of these. Acts 10:42, this is Peter talking to Cornelius, that says, **“And he”—that is Christ—“ordered us”—Peter and the apostles—“to preach to the people and solemnly to testify that this is the one who has been appointed by God as judge of the living and the dead”** (Acts 10:42). Or Acts 24, verses 24 to 25. This is Paul, and he's talking to Felix, and it says, **“But as he was discussing righteousness, self-control, and the judgment to come, Felix became frightened and said, ‘Go away for the present, and when I find time, I will summon you’”** (Acts 24:24–25).

The goal of the apostles was not to make people feel good about themselves. Their goal was to warn of the judgment to come. And that brings us to this text in Psalm 64 this morning. Although we may want to retreat and go back to the green pastures of Psalm 23, although we have the temptation to skip forward, to go to Psalm 65 and read about the beautiful meadows, what we need to do is we need to face this morning the undiluted truth of God's judgment in Psalm 64. What we see in this text is the lost doctrine of the modern pulpit.

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| I. God's enemies think they can get away with evil (vv1-6) |
| II. God will judge his enemies in the end (vv. 7-10) |

And this is the main idea: that although God's enemies think that they can get away with evil, God will judge them in the end. We'll see that in three points. A very brief first point, we'll spend most of our time in the second point describing the judgment of God.

Here is point number one: God's enemies think they can get away with evil, verses 1 to 6. Look at that in your Bibles, verses 1 to 2. David says, **“Hear my voice, O God, in my complaint; preserve my life from dread of the enemy. Hide me from the secret counsel of evildoers, from the tumult of those who do iniquity”** (Psalm 64:1–2). So David was living in paralyzing fear. His life was in danger. People were about to kill him. And he spends most of his time in the psalm describing his enemies. And if you notice there, they were plotting his downfall in secret. Look at verse 2 in your Bibles, it says, **“hide me from the secret counsel of evildoers.”** Verse 4, **“they shoot from concealment at the blameless”** (Psalm 64:4). Verse 5, **“they talk of laying snares secretly; they say, ‘Who can see them?’”** (Psalm 64:5). So they were conspiring in secret. They're having these confidential backroom meetings. They had these burner phones. And in verse 2, we get a hint of what they

were trying to do. It says, ***“hide me from the tumult of those who do iniquity.”*** The “tumult” conveys this raged, an enraged mob. What do they want to do? They were conspiring to organize a frenzied crowd to kill David.

And on top of that, they were turning people against David through lies. Look at verses 3 to 4. It says, ***“who have sharpened their tongue like a sword. They aimed a bitter speech as their arrow, to shoot from concealment at the blameless; suddenly they shoot at him, and do not fear”*** (Psalm 64:3–4). So if they could not kill David directly, they would still try their best to turn people against him. And what do they do? They do that by inventing lies about David, by spreading malicious rumors and false allegations about David. And worst of all about these enemies is not only that they operate in secret, not only are they spreading rumors, is that they were arrogant. They say ***“they do not fear”*** in verse 4. Or verse 5, ***“they hold fast to themselves an evil purpose; they talk of laying snares secretly; they say, ‘Who can see them?’”*** They were so confident about their evil plots to destroy David. They wonder, “Who can see these plots of ours?” They were wondering all their paper trails—well, they’ve been burned. All their digital footprints have been deleted. No one will ever find us out: not David’s right-hand man, not Joab, not Jonathan, not David himself, not even God. No one will find us out, no one can see, we do not fear.

And then in verse 6 it says, ***“They devise injustices, saying, ‘We are ready with a well-conceived plot’”*** (Psalm 64:6). They’re saying our strategy is airtight. There are no blind spots in our plans; we have thought about every contingency. We have a backup plan for every possibility. So then David concludes in verse 6, he says, ***“for the inward thought and the heart of a man are deep”*** (Psalm 64:6). They exhausted their brains. Their plans were so hidden, so profound, so well thought out, they can never get to the bottom of it. And so the whole picture of verses 1 to 6 then is that there are these clever and smug enemies of God. And they were congratulating themselves. They were already popping the champagne. They were already smoking their cigars. They felt, well, no one could see what we are doing. They believed no one would hold them accountable. They believed that they can actually get away with this and they could do whatever they wanted.

And yet, the main point of Psalm 64 is found in that dramatic shift in verse 7. In an instant, with just two words, all their schemes unravel. In just two words, all their proud arrogance is undone. It’s those two words in verse 7: ***“But God.”*** And what does it say that God will do? It does not say, “but God will have mercy on them.” It does not say, “but God will extend peace to them.” It says in verse 7, ***“But God will shoot at them with an arrow; suddenly they will be wounded”*** (Psalm 64:7). Of course, David is not speaking here about literal arrows and wounds. He’s speaking metaphorically about the arrow of God’s judgment, as in God’s arrow is taken out of the quiver, the bowstring is already drawn back, and the arrow of God’s judgment is ready to fly at any moment. The whole point of this psalm is that though God’s enemies arrogantly shoot their arrows, God will shoot them back with the arrow of His judgment. Though evil men may strut now, God’s judgment will strike later. That though God’s enemies think they can get away with evil, God will judge them in the end.

So then what does that judgment look like here? Let’s move on to the second point: God will **judge** His enemies in the end. God will judge His enemies in the end. First subpoint is this—I’ll give you just six descriptions, six elements of this judgment. Number one:

- God’s judgment will be a definite future event.

God's judgment will be a definite future event. Look at verse 7. It says, ***"But God will shoot at them with an arrow; suddenly they will be wounded."*** So then the question arises: when exactly will that happen? Will that happen in David's lifetime? Will that happen beyond David's lifetime? Well, I believe that David is thinking of judgment beyond his own lifetime. Why? Well, if you look at your text here in verses 8 to 10, you will see something of a more universal scale. He says in verse 8, ***"All who see them will shake the head"*** (Psalm 64:8). Verse 9, ***"Then all men will fear"*** (Psalm 64:9). Verse 10, ***"and all the upright in heart will glory"*** (Psalm 64:10). David is looking forward to a time when not just the people in the ancient Near East will fear, but when all people, all men will fear God. David is looking forward not to just a judgment that has local effects; he's looking forward to a judgment that has worldwide and universal effects.

And that universal scale then hints at what? At the ultimate final judgment, what the Old Testament describes as "the day of the Lord." Listen to Isaiah 13:6–7, it says, ***"Wail, for the day of the Lord is near! It will come as destruction from the Almighty. Therefore all hands will fall limp, and every man's heart will melt"*** (Isaiah 13:6–7). Or Malachi chapter 4, verse 1: ***"For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff"*** (Malachi 4:1). So the fulfillment then of Psalm 64 is reaching forward to that universal, end-of-history, final judgment.

And of course, I'm not denying that God can, and He does judge humanity in this present life. He does do that. God does judge us by giving us over to our sins. Even our death is a form of judgment as sons and daughters in Adam in this cursed world. There are real judgments in this world due to our sin. David's prayer may be answered within his lifetime, but still, David understood that the evil plotting of his enemies may go without punishment in their lifetime. They may live a life full of riches and power and glory; they may even succeed in killing David. Indeed today, persecutors may rage against the church, false religions may still expand their reach, tyrannical governments may still kill Christians and still put Christians in labor camps, and there may be no immediate justice, no immediate judgment in this lifetime. But there is still a judgment to come. There is still the end of the age when God will shoot the arrow of His judgment. There is still a day of wrath to come as a definite future event.

We predict future weather patterns. We make economic projections. We forecast political elections. We calculate sports projections and prospects, and still, none of those predictions is certain. But there is one thing that is absolutely certain, and it's that the judgment of God is coming. And whether it comes after death, or whether you are alive at Christ's return, every soul from all history, from all places, without exception—everyone will stand before the bench of the Almighty to give an account. The judgment of God is coming. That's the first most obvious point.

Here's the second point, another point that's relatively clear, but we need to press and emphasize:

- God's judgment will be a personal act of God.

Why do I say that? Because, well, many people today say things like, "Well, we create our own hell," something like that. There's one famous saying from a German philosopher named Friedrich Schelling, and he said,

"The history of the world is the judgment of the world."

What is he saying? He's saying the unfolding of human history with all its atrocities and war and bloodshed and misery and tears—well, that in itself is judgment. He's saying that we create our own hell by the consequences of our collective sin.

Another example is from someone named Jordan Peterson. I'm not saying you cannot glean from Peterson. He has been a clear and helpful voice in an age of leftist lunacy, that's true. But listen to how he describes hell. He says,

"To suffer terribly and to know yourself as the cause: That is Hell."

When you go against your conscience and suffer its consequences, and when you know you are the only one to blame, then that in itself is its own form of punishment. That itself, that psychological state of self-inflicted torment—that's hell. For Schelling and Peterson, judgment is simply the natural consequences of our evil deeds. Judgment becomes this purely historical and psychological process. And there is no one really out there; there's no person who is judging you. There is no real living God actively judging you.

But what does this text say? It does not say "what goes around comes around." It says in verse 7, **"But God"**—God, the living God—**"will shoot at them with an arrow."** Verse 9, **"and they will declare the work of God,"** verse 9, **"and will consider what He has done."** Which means what? The simple fact is that judgment is not just nature taking its course. It is not just a psychological, self-inflicted state of mind. It is not an automatic consequence of a moral universe. Judgment comes from the personal intention of God's mind and will. We are not dealing with an idea. We are not dealing with historical consequences and psychology. We are dealing with the living God. Judgment comes from a person, from God.

Third point:

- God's judgment will be just retribution.

If you read Psalm 64 closely, you'll notice this mirror effect in verses 7 and 8. We see an almost direct reversal of what the evildoers were doing. Look at that in verse 3. It says, **"they aimed bitter speech as their arrow."** And then go down to verse 7: **"But God will shoot at them with an arrow."** Verse 4, **"suddenly they shoot at him."** Verse 7, **"suddenly they will be wounded."** Look at verse 3, **"they have sharpened their tongue like a sword."** Verse 8, **"their own tongue is against them."** Verse 5, **"they say, 'Who can see them?'"** Verse 8, **"All who see them will shake the head."**

The idea is that their judgment is not random. The idea is that there is this one-to-one correlation between judgment and sin. We see this poetic reversal very frequently in Scripture. God often turns the evil plots of evildoers back upon them. You think of Haman: he prepared the gallows for Mordecai, and Haman himself was hanged on those gallows. You think of the Chaldean soldiers who prepared a fiery furnace for Shadrach, Meshach, and Abednego, and what happens? They themselves are consumed by the flames. You think of the court officials of King Darius who threw Daniel into the lions' den. And what happens to them? They themselves are devoured and torn to shreds. And here in this text, we see the enemies, the evildoers, shoot the arrow, and God shoots the arrow back at them.

God often judges wicked men by their own devices in this poetic reversal. And why? Well, it's to demonstrate that God will give sinners exactly what they deserve, that the punishment will fit perfectly the crime. The theological term is retribution. Sin will receive perfectly proportioned punishment. This is Matthew 16:27: ***"For the Son of Man is going to come in the glory of his Father with his angels, and will then repay every man according to his deeds"*** (Matthew 16:27). The repeated testimony we see in Scripture is that if we get what we deserve, then all of us here deserve judgment and hell. One lie from Ananias in Acts caused his death. One sin from Adam caused the curse of the world. And Paul says, ***"There is none righteous, no, not one"*** (Romans 3:10). Every single one of us deserves, rightfully so, judgment and hell. And you may say, "Well, that's not fair." But divine fairness is a very voice crying out for justice. God will judge in all equity and fairness. And that's the last thing we want. God will judge with just retribution.

Here is the fourth point:

- God's judgment will be an unmasking of your true self.
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Point number four: God's judgment will be an unmasking of your true self. Look at verse 5, it says, ***"they say, 'Who can see them?'"*** Again, David's enemies thought that no one could see their wicked schemes. They thought, well, we can hide ourselves from God. And go down to verse 8, and it says what? ***"All who see them will shake the head."*** So their hidden thoughts and their plans will be exposed before all mankind. And notice, it doesn't say God will see them and shake His head. That's important because it's not that God needs to investigate you and discover something new about you that He didn't know before. God already knows who you are. The purpose is not to expose you before God, but to expose you before mankind.

Judgment is not meant to be this private event between you and God only. It will be open and public to all men. All your words, all your thoughts, all your deeds from your youth to old age—all of it will be laid bare before the world. Why? Well, in that way, no one will say to themselves, "God did wrong in this punishment." Every objection will be answered. Every complaint will be satisfied. Everyone will testify, whether angels or men or whatever rational creature. Everyone will say that you deserve God's judgment and God is just. God will unmask you before the world.

One biblical counselor—his name is Ed Welch—made this link between the fear of man and the fear of God. He said, we often hide ourselves from others. There's this feeling that if someone could see your thoughts, if someone could see your web browser history, if someone could see what you do at home alone, if that was exposed, then you would flee in shame. What happens? You feel threatened by the fact that you might be exposed for who you truly are, and so what do you do? You put on the mask. You put on the mask at church, at work, at home. You put on a mask. And Ed Welch, he says that that activity, that hiding of yourself, is really an extension of a deeper fear—it's that we are all afraid of being found out by God, that God would find us out. So he says this

"Every day is Halloween. Putting on our masks is a regular part of our morning ritual, just like brushing our teeth and eating breakfast... Underneath the masks are people

who are terrified that there will be an unveiling... Fear of people is often a more conscious version of being afraid of God.

God will remove your mask. You can say you're a Christian all you want. God will remove your mask. He will even remove the mask of your own self-deception. For the very first time, you'll see your own self for who you truly are: no longer with personal bias, no longer with the blurred glasses of self-righteousness. You'll see yourself as you appear in the sight of God. You'll see sin for what it truly is—this horrific evil. You'll be so enlightened that even you yourself will condemn yourself. And you will say, "God is just to damn me." Even though you hate God, you will say He is in the right. God will unmask you in the day of judgment.

Here's a fifth point:

- God's judgment will be terrifying for unbelievers.

Terrifying for unbelievers. There are two groups in the last two verses. There is the unbelieving world in verses 8 and 9, and then in verse 10, there are the righteous. Now for the righteous—we'll talk about this later—it is a time of joy and glory, but in verses 8 and 9, for the unbeliever, it will be a time of terror. Look at verse 8, David says, ***"All who see them will shake the head."*** And "shake the head" can literally be translated as flee. That's how the New King James Version puts it: "They will flee away." The idea is that unbelievers will shake their heads in confusion. They will be astonished and baffled. They will be shocked at what has happened and they will try to flee.

And verse 9 it says, ***"Then all men will fear."*** And they will fear not in a godly fear, but in terror. They will be in a state of panic. And they will know exactly who is the one who's doing this. Verse 9 says, ***"And they will declare the work of God, and will consider what He has done."*** They will recognize that God's judgment is terrifying. And this is so important because, yes, we must say we have a gracious God. We have a loving God. We have a patient God. But let us not forget that we worship a terrifying God. God is a terrifying God, and if you are not right with Him, He is a consuming fire. He is so terrifying that the bravest man will flee to the darkest caves instead of facing His wrath.

Revelation 6, 15 to 17—this is a very important text. All feelings of stoicism will vanish. Any courage in the face of danger will be sapped. Any nonchalant indifference to the sound of Christ's coming will disappear. It says, ***"Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; and they said to the mountains and to the rocks, 'Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand?'"*** (Revelation 6:15–17).

I do not come here to tell you God has a great plan for your life. I do not come here to tell you that all is well with you. I come here to plead with you that God's wrath is coming, that the arrow of God's judgment is about to fly, that it is, according to Hebrews 10:31, ***"a terrifying thing to fall into the hands of the living God"*** (Hebrews 10:31). It is terrifying. It is a terrifying thing. If you're sitting here right now, you need to feel that. It is terrifying.

Here's a sixth point:

- God's judgment will be executed by Jesus Christ.

We tend to think God the Father is a holy judge and God the Son is the merciful mediator trying to hold back the Father. That notion of a non-judging Christ is not biblical. It is a figment of an idolatrous imagination. The very one who will execute the judgment of God is God the Son. Listen to these texts: ***"For not even the Father judges anyone, but He has given all judgment to the Son"*** (John 5:22). Romans 2:16, ***"God will judge the secrets of men through Christ Jesus"*** (Romans 2:16). Or Second Corinthians 5:10, ***"For we must all appear before the judgment seat of Christ"*** (2 Corinthians 5:10). Second Timothy 4:1, ***"Christ Jesus, who is to judge the living and the dead"*** (2 Timothy 4:1).

It is true that in His first coming He did not come to judge but to save. But there is a second coming. The God-man whose eyes were full of tears will come with eyes full of flaming fire. The God-man who rode on a borrowed donkey will come on a white horse. The God-man who wore a crown of thorns will come with many diadems on His head. The God-man whose back was lacerated will come with a sharp sword coming from His mouth. The God-man whose robe was torn to pieces will come with His robe dipped in blood. This Jesus Christ that said, "Come to me all who labor and are heavy laden," this Jesus Christ who bowed down low to wash the grime from His apostles' feet, the same Lamb of God who shut His mouth before Pontius Pilate and voluntarily gave Him up to be slaughtered on the cross—as Revelation testifies, this very same one will come in righteousness to judge and wage war.

So get rid of this idea of a limp-wristed, feminized, soft-handed Christ. Yes, Jesus Christ is gentle and lowly, but He's not merely gentle and lowly. He's not merely a good shepherd. He's not merely a loving brother. He is the holy judge of the living and the dead. Jesus Christ is the one who will execute judgment.

So then what do we do? Two last brief points here.

- For the unbeliever: flee to Christ before it's too late.

There's a reason why God's judgment remains in the future. It's not because He lacks power, it's not because He is neglecting justice—it is because He is patient with you. God delays His judgment in order to give you an open door of salvation, and it is His mercy alone that keeps that door open. Because it is based on His mercy, God does not owe you one second longer. It is His prerogative to shut the door permanently whenever He wants.

And one of the most alarming words in this text is that one word in verse 7. It's the word ***"suddenly"***. You do not know when the arrow of God's judgment will fly. You do not know when your time is up. God has sovereign freedom to take your life whenever He wants. So just because you have good health and you live in a safe neighborhood, just because you're young, just because you have a lot of money, just because you cannot visibly see the day of your death, just because you're not in a state of immediate danger—none of that means that God owes you another day, and that God will not take away your life suddenly.

During World War II, the reality of death became most immediate for the people of Great Britain, and it was as if the incalculable number of deaths made death a greater threat than ever before. Look at all the death that's happening. Well, this is what C. S. Lewis said to the class at Oxford University in a lecture. He said,

"The war creates no absolutely new situation: It simply aggravates the permanent human situation so that we can no longer ignore it. Human life has always been lived on the edge of a precipice."

So whether in war or in peace, whether in sickness or in health, whether in danger or in safety and in comfort, your life is always being lived on the edge of a precipice. And in a moment, suddenly, the arrow of God's judgment would fly, and you will be condemned in this irreversible, permanent condemnation. This is what it says in 1 Thessalonians 5:3: **"While they are saying, 'Peace and safety!' then sudden destruction will come upon them like labor pains upon a pregnant woman, and they will not escape"** (1 Thessalonians 5:3).

So then what do you do? Well, you flee to Christ before it is too late. And that means fleeing from works righteousness and relying upon your own good works to save you. That means fleeing from a life of unrepentant sin and worldliness. That means fleeing from indecision and half-heartedness and delay. It means taking off the mask of hypocrisy and thirsting for real personal salvation, trusting in Jesus Christ and His atoning death on the cross, believing that Christ bears God's holy judgment in your place as your substitute, and being born again and being renewed by the Holy Spirit to walk in newness of life. Flee to God's word and read of gospel salvation. Flee to God in prayer and plead with Him for salvation and trust that He will do it. If you are an unbeliever this morning, flee—flee to Christ before it is too late!

And then finally, for the believer this morning:

- Be comforted because the Judge is also your Savior.

At the end of this psalm, it reads this, verse 10: **"The righteous man will be glad in the Lord and will take refuge in Him; and all the upright in heart will glory"** (Psalm 64:10). If you're a believer, if you're righteous in Christ and you find refuge in Christ alone, you may rejoice on the day of judgment. And why is that? Because the one who sits on the bench is the very same one who died for you. It means the King of kings will be the very same one who has been holding you, holding you fast even when your faith fails. It means the holy judge of the universe will be the very same one who paid the penalty on your behalf. On the day of judgment, the holy judge of the living and the dead will say to you, "I know you, I love you, and I paid the price for you. You are my friend, you are my precious brother. I have been preparing a place for you." You have every reason to rejoice.

This is how the Heidelberg Catechism Q&A 52 put it, and let me close with this. It asks,

What comfort is it to you, that Christ "shall come again to judge the living and the dead?"

Well, the answer is this:

"That in all my sorrows and persecutions, with uplifted head, I eagerly await as judge from heaven the very same person who has before offered himself for me to the judgment of God and removed from me all the curse..."

So, believer, be comforted knowing that Christ the Judge is also your Savior.

Join me now in a word of prayer.

Gracious God and Father, I do pray that no one here, Lord, would face Your wrath, and that we would flee to You for salvation. God, if there's anyone here who does not know Christ, I pray, God, I plead with You, that You would awaken him from his slumber, that You would shake her from her complacency, that You would draw her to Christ. I ask, God, that You would not lift this burden from their backs until they come to Christ for salvation. And I pray, Father, for the believer this morning, that they would know that perfect love casts out fear, and that, God, Your love for them casts out any fear of judgment. So we thank You, Lord, for hearing our prayers, and we pray all this in Jesus' holy and precious name, amen. Amen. Amen.