

God's Response to a Raging World

by Sam Caldwell

This sermon delves into God's response to a raging world, emphasizing Christ as the ultimate answer. It explores Christ soaring at Calvary, representing God's solution to the world's turmoil. Additionally, it delves into Christ soaring before time, highlighting the eternal relationship between the Father and the Son. Lastly, it discusses Christ soaring in prayer, showcasing his intercession for the elect and reprobate. The sermon encourages heavenly mindedness and reliance on Christ's sovereignty amidst life's vanities.

Scripture: Psalm 2:1, Micah 5:2, Proverbs 8:23, Isaiah 53:8, Revelation 19:12

Topics: "God's Sovereignty", "Christ's Intercession"

Description

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Transcript

Today, I want to talk to you about God's response to a raging world, God's response to a raging world, and his response is this, a soaring Christ. What do I mean by that? Have you ever seen an eagle mount up and then soar through the air, soaring over the mountain ranges? That's what I'm talking about today. Jesus Christ soaring over this world, and I'm talking about God's response to a raging world.

We looked two weeks ago at verses one, two, and three, and what is set out in those verses? What set out is the problem. There's a problem in this world, and what does the psalmist say? He says, why do the heathen rage and the people imagine a vain thing? He's saying, why? Why are people raging? What's going on? And he gives us an answer, doesn't he, in verses two and three. He says, the answer is that everyone has set themselves against the Lord and against his Christ.

Now, if you're not a Christian, you might not take that very seriously. You might just say people are raging because of politics, people are raging because of something happening in the world, people are raging because of psychology, because of lack of education, but the psalmist tells us why people rage. It's because they have deliberately set themselves against God and against his Christ.

Amen? And we need to see that happening all throughout the world. We see people raging, we see people fighting against each other, and sometimes we don't have this biblical wisdom. We forget what the Bible says, that when they rage deep down in their heart, their rage is against God and his Jesus.

We must remember that. And that was the lesson we learned two weeks ago. But today we come to God's response.

In verses four through nine, we get God's response. And I want us today to study this response. Now, listen to me.

Why is it so vital that we study God's response to a raging world? Well, because if we just deal with verses one, two, and three, we're going to become just political people. And what we're going to do is we're going to look at the world and say they're raging and they're against God. And I know the answer, and I know why they're raging, and it's just going to make me mad and more mad and more mad.

But when I turn to verses four through nine, I get God's response. I come to see that above all this rage in our world, God is doing something. God is doing something.

So that's what we're going to study today. Verses four through nine is God's response to a raging world. And next week, we'll look at verses 10 through 12, which is our response, how we should respond.

So let's dive into this here. And I ask you all for your utmost attention. I do pray that this would really and truly help us.

First of all, go right to verse four, verse four. And this is still sort of an intro to what we're looking at today. When we look to what God is doing in verse four, what does it say? He that sitteth in the heavens shall laugh.

So the psalmist takes us our eyes off of this raging world and he tells us to look up into heaven. He says, look at that one who's sitting in the heavens. And who is that one? That's God himself.

The psalmist here is telling us to take our eyes off the world, to look into heaven. And you know, I was thinking, is this not the purpose of why we gather, brothers and sisters? We gather so that our eyes can be taken off this world and that we can get God's perspective. Why do you do scripture reading when you're at home? You do scripture reading to get your eyes off of this world and to look at that one who's sitting in heaven.

Amen. Why do we pray when we're at home? We pray to get our eyes off of groveling in this world and to get our hearts in contact with who? He that sitteth in the heavens. So we need a big dose of this.

And you know what you can call this today? This is called heavenly mindedness. Heavenly mindedness. How many of us as Christians can honestly say that when we walk through our days, we are heavenly minded? How many Christians do you know that are thinking and a problem comes up and they say, you know, I'm going to think of God's perspective.

I'm going to get my mind off of this world, off of my flesh, off of the devil, off of the world around me. And I'm going to ask, how would God look at this? I would have to tell you that the majority of Christians are not heavenly minded. Most of us grovel just in the junk that's happening around us.

Most of us just look at the news and then we look at Facebook and then we look at WhatsApp and then we talk to a friend and ask for their help. But how many times can you find a Christian who says, I want God's perspective. I want to turn my eyes upward.

I want to consult with he that sitteth in the heavens. You all see what I'm talking about today? Heavenly mindedness. As we study, will you cultivate with me a heavenly mindedness? This is what we need, brothers and sisters.

We need Christians who know how to get their mind off of this groveling world and get their minds into heaven. Amen. Heavenly mindedness.

You know, there was a prayer meeting I went to once and someone sat down. I remember exactly who it was. And they said, Lord, you are outside of time.

And for me, it was just like, whoa, that took my mind and my heart and my focus off of all the junk that's in time. And it took me into this realm of we're in contact with God who is outside of time. You see how helpful it is even to just attend a prayer meeting and you hear someone say that and you think, I need to be in touch with something heavenly.

That's what our Christian life is about. Why am I pointing to that? Because look again at verse four, it says, he that sitteth in the heavens shall laugh. When you watch the news, do you ever think of verse four? Do you think my God who sits in the heavens is looking down at all this and he is laughing? That's a perspective we need.

That perspective sets our souls free, does it not? And let me say this also by way of introduction. We're not today just talking about theology. I'm not wanting to just give you facts about God.

What the psalmist does in verses four through nine is he tells us what God is doing right now. Y'all hear me? What's the difference? On one hand, we could just talk about facts about God. Who is God? We can just cram our mind with theological facts.

But right here, the psalmist is saying, if you peer behind the veil, if you ask of me, you can know exactly what God is up to right now. As this world rages, as we go on with our lives, this is exactly what God is doing. Is it not important that we get that perspective? So let me talk to you about three things today.

First, these are God's responses to a raging world. First, Christ soaring at Calvary. Second, Christ soaring before time.

And third, Christ soaring in prayer. And I pray that this message would help take your eyes off of this world and make you more heavenly minded. Point number one, Christ soaring at Calvary.

Look at verses four through six. He that sitteth in the heavens shall laugh. The Lord shall have them in derision.

Then shall he speak unto them in his wrath and vex them in his sore displeasure. Okay, so look at verses four through five. It's talking about God's wrath.

And we don't often think this way, but this is saying that God sees the world raging and he meets it in wrath. And what does he speak in verse six? He says, yet have I set my king upon my holy hill of Zion. So what is the father's answer right there? It's Christ, the king anointed on the holy hill of Zion.

The father's answer to a raging world is Christ soaring on Mount Zion. Let's look at this in a little more detail. He says, I have set the word right there in Hebrew is I have anointed.

It's the same word for Messiah or Messiah. He's saying, I have poured out my oil. And upon whom? My king.

He sent a king there. Who's this king? Can anybody tell me? The father has set a king. Amen.

It's King Jesus. And where did he set him? Upon my holy hill of Zion. Zion in the scriptures stands for God's people.

So in a way, it's saying, I have anointed Jesus as king over all of God's people. But we can also think of a literal Zion. Do you know about that area around Jerusalem? There are three major hills.

One is the hill of Zion. And then near that is Mount Moriah. That's where the temple is set up.

And right near that is a tiny little hill that we think of as that hill far away, right? It's the hill called Calvary. The hill called Golgotha. It's the hill in Latin called Calvarius Locus, which means the place of the skull.

It's the place where Christ laid down his life for us. Calvary, Golgotha. And right here, I believe the psalmist is telling us, look to Zion.

What do you see there? I see Zion. I see Mount Moriah where the temple is. And I see Calvary.

And you know what happened on Calvary? Let me just give you this reference. John 19 verse 19. A man named Pontius Pilate wrote on a sign, Jesus of Nazareth, the king of the Jews.

And he placed that over the head of our Lord Jesus Christ. You all remember that episode? And the Jews swarmed around Pontius Pilate. And you remember what those Jews said? Can anyone tell me? They said, no, he said he is the king of the Jews.

Exactly. That haunts me so much. Pontius Pilate writes, Jesus of Nazareth, king of the Jews.

And they say, no, he said king of the Jews. And what did Pilate answer? He said, I have written what I have written. And Pilate, who was not a Christian, who was not even supporting all that was happening, he prophetically said, you know what? This is the king of the Jews.

And on that little hill of Calvary, our Lord was crowned king forever. What did his crown look like? Was it a royal crown with gold and rubies on it? No, it was a crown of thorns. It was a crown that drew blood from right here, from his forehead.

But it was right there in that moment with that sign that was meant to mock him, that Jesus was anointed king upon the holy hill of Zion. Isn't that incredible? I love that episode in scripture. But now look at our verse one more time.

This is God's answer to a raging world. He sees the world raging. And what does the father do? He points back to Calvary.

He points to Zion. He points to our Lord dying. He says, that's the king.

That's the king. That's the king dying for you. And what does the world say? We don't care.

He's not our king. And you know, I find this to be a lot like when we were growing up and our fathers would say to us, I told you, listen to your mother. And you said, no, but I want another answer.

Dad, I want your answer. And he said, I told you, listen to your mother. Or I remember my first job where I was making salads and I was cleaning dishes.

And whenever I had a problem, I never wanted to go to my boss because he was a mean, mean man. So I would go to other coworkers and they would say, go ask Jay, go ask Jay. And I would say, I don't want to ask Jay.

I want your answer. Can you just teach me how to wash these dishes? Teach me how to make this salad. They'd say, go ask the boss.

And I'd say, I don't want to talk to the boss. That's exactly what's going on here. The father points to Jesus.

And he said, look at this word right here. Verse six. Yet have I set my king.

World, you're raging and raging. And the father says, yet look at him. And the world says, no, we rage on.

And the father says, yet look at him. And the world continues to say, no, we want another plan. We want another way to get saved.

We want a plan B. And the father says, there's only one plan. It's that. Look there, look there.

The world rages on though, doesn't it? It doesn't listen. And that's why this is so remarkable. This is the father speaking in rage to this world saying, look world, there's one answer.

It's Jesus Christ. If you reject him, all you will meet with is my wrath and my sore displeasure. So what's the first thing we've looked at today? Christ soaring at Calvary.

How does the father propose that we start to take care of the rage of this world? Look at Christ and look at Christ and look at Christ. How does this apply to us? Brothers and sisters, we need to preach this way. As the world rages, as the world goes against Christ, we need to say, yet the father has set Christ on his holy hill of Zion.

You might not like the answer, but that's the only answer. And we keep turning people back to the simple gospel, the simple gospel. Amen.

Amen. Amen. Second, we get Christ soaring before time.

Look at verse seven. He says, I will declare the decree. The Lord hath said unto me, thou art my son.

This day have I begotten thee. What happens in verse seven? In verse seven, Christ takes the mic. Notice that in verse six, the father was talking, but now Jesus Christ himself speaks.

And he says, I will declare the decree. And Christ takes us now into a time before this world was created before even the first day of creation. Look at this verse.

He says, I will declare the decree. The Lord has said unto me, and right here, we're in the realm of God's eternal decrees. Isn't that incredible? In verse six, we're looking at Calvary way over there in Jerusalem.

In verse seven, we're going to eternity past before this world was ever even created. And we're hearing a conversation between Christ and his father. Let's look at what it says here.

I will declare the decree. The Lord has said unto me. So Christ is saying, the father has said to me, and what does he say? Thou art my son.

This day have I begotten. The second answer that's given here to a raging world is Christ being called the son of God before this world was created. And this is so amazing.

Do you know one of my favorite things to do for the last three months is just to hold my baby boy, Shiloh, and to say, you're my son. Have you fathers tried that? You hold your boy and you say, you're my son. And you start to just realize how moving that is, how incredible that is.

You're my, we made you. You're my son. I love you.

I would do anything for you. And you just sort of look at your son, don't you? With total amazement. What's God doing right here? God, the father is taking Christ and he's saying, thou art my son.

This day have I begotten thee. And in the midst of this raging world, he's bringing our attention back to eternity past, having us look at one of the eternal decrees of God. And what does God say? Christ is my son.

This is the son of God. And he's telling us for some reason to look upon him looking at his son. Why would that be? It's so incredibly amazing.

Look a little bit closer here. Let me ask you all this. He says, thou art my son.

This day have I begotten thee. When was this day? When was the day that the father begat Christ? Let me challenge you all. Did the father create Christ? Everybody with me? No, he did not.

Christ is not a created being. Christ is God. Okay.

So was there a day like, was it on Thursday that the father said, this day I have begotten you? Was it a Friday? When was it? This is a really important question. And you might want to write down these two verses in Micah five verse two. It tells us when this day was.

Micah five verse two says that Christ's goings forth have been evolved from everlasting. If we were trying to figure out when was that day when the father begat the son, Micah says, well, it was from everlasting. Okay.

You're putting the pieces together with me. Now there's another clue I can give you. Proverbs chapter eight and verse twenty three.

And the Lord who's speaking as wisdom says, I was set up from everlasting. Okay, so are you putting the pieces together? When was this day when the father begat the son? It was an everlasting day. It was an eternal day.

This is almost impossible to wrap our minds around. There was no one day in the week. There was no one day in history.

But right now in this song, we get our attention taken way back into a time before time outside of time. And the father is saying on this eternal day, I have begotten. Amen.

Is that not incredible? So let me say this again. Was Christ created? No. Did the father give birth to Christ? No.

Christ has always been his son and Christ has always been coming forth from the father as his son. You know, that little thing I just demonstrated to you, when I hold Shiloh and say, you're my son, you're my son. God, the father has done that with Christ, the son of God throughout all of eternity.

That has always been the way he associates with his son. And if you like in the theology books, this is called the eternal generation of the son. It's such an important doctrine, the eternal generation of the son.

Today, there are heresies that are competing for this doctrine. The heresies would be the eternal subordination of the son and the eternal functional subordination of the son. If you see people speaking of those doctrines, just run for the hills.

It's heresy. But the orthodox, classical, biblical approach to this doctrine is called the eternal generation of the son. It's let me get this with me one more time.

The son is in an eternal relationship of uncreated sonship with the father. Isn't that beautiful? The father is saying outside of time, this is my eternal answer. This is my divine answer.

This is my son. This day have I begotten him. And I love that.

But now at this point, all of you could say, OK, that's abstract doctrine. Why does that matter for us? Let me just put this out for you. The doctrine of the eternal generation of Christ matters because we all need to be humbled by this mystery.

You're following me. It's very easy for all of us to say, oh, yeah, I know Jesus. Oh, yeah, he's the son of God.

Oh, yeah, I follow Jesus. But what about to study his eternal generation? What about to think of Jesus before the world was even created? Have you ever been humbled by that? There are so many people in our world now who treat Jesus just like a cheap thing. He's like a nothing.

And even among us, even among Christians, we can take the name of Jesus and say, yeah, I got baptized. Yeah, I go to church, but that's it. And then there's no mystery.

There's no sense that this Jesus is is taking control of all of my life, that I want to study him, that I want to figure out how the father relates to him. I want to know about his eternal decrees before the world was created. I'm telling you today that we must be humbled by this mystery.

We must be humbled by an uncreated, mysterious, eternal son of God. Amen. Please, Christians, don't ever fall into a relationship with Jesus where you're just saying, I'm a Christian and he's my Lord.

Study him. Behold his wondrous mystery. Go deeper with him.

You know, with things that we really find beautiful, what do we ask about them? We ask, where did this come from? If you go to the Portland headlight there and you look at those beautiful rocks and those

incredible rock formations, what do you start to ask in your mind? You say, how was this formed? Where in the world did this come from? We do the same thing when we go to the Grand Canyon or something like that. We say, what is the origin of this thing? If we're truly disciples of Christ, we ought to ask the same question about him. It says in Isaiah chapter 53 verse 8, who shall declare his generation? Have any of you asked that question about Christ? Like, do I even know him? Who shall declare? Where did he come from? Who is this Jesus that I worship? And you know, John says in Revelation 19 verse 12, he had a name written that no man knew but himself.

Do you ever humble yourself to realize that you don't even know Jesus that well? He has a name written on him that we don't even know. We don't know where he comes from. We can't say what his generation was.

He's totally beyond our comprehension. We don't want a cheap Jesus. We don't want a Jesus that we just use.

We want to look at a verse 7 right here and say, what in the world is going on here? God's answer to this raging world is that you get your mind off of this groveling. Get your mind even off of what you're doing at your house or in your job or with your family. Get your mind onto the eternal decrees of God way back there.

And that can be the most helpful thing for us. Get outside of yourself. You know, the Puritans used to call faith a flying out of myself.

Have I told you all that? Faith is a flying out of ourselves. You ever spend time believing in God and just say, I need to get outside of myself. This stuff that's happening with me is getting rotten.

I'm starting to just stare at my own belly button. I need to get outside of myself. So look again at verse 7. He says, I will declare the decree.

The Lord has said unto me, thou art my son. This day, an eternal day, I have begotten thee. There are mysteries there to be explored forever.

There are mysteries there to humble us, to get us outside of ourselves, to get us looking to our eternal Christ. And the final answer that our Lord gives here is Christ soaring in prayer. Look at verses 8 and 9. Christ soaring in prayer.

We've looked at Christ soaring at Calvary. And then we talked about Christ soaring before time, soaring like an eagle. And the Father is saying, stop looking at the news.

Look at Christ soaring there. Look at Christ soaring there. And finally, he says, look at Christ soaring in prayer.

Look at verse 8. Not our prayer lines, but his prayer line. It says, ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. This is amazing.

The Father is telling the Son, ask of me. This is the doctrine of Christ's intercession. And we see right here that the Father says, Son, come sit on my throne with me.

And as the Son sits on the throne with the Father, right now in the church age, the Father looks at him and says, now ask of me and I will give you whatever you want. Isn't that amazing? So have you ever done

that? Have you ever looked up? Look up at Christ right now. He's at the right hand of the Father and he's asking the Father for certain people.

He's saying, Father, would you give me those people in that little church in Portland, Maine? He's saying, Father, would you give me those people out on the streets who need to hear the gospel? He's saying, Father, would you give me everyone that you chose to give me before time? Christ right now is doing this. He's praying to the Father, give them to me, give them to me, Father. I love that.

And verse eight is positive, isn't it? Look at verse eight. He says, I shall give that the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Is there anyone here who wants to be Christ's inheritance, who wants to be his possession? I believe all of us do.

If we are repenting and believing in Christ, I want him to own me. I want to be his inheritance. I want to be his possession.

That's the church right there. That's the elect of God. Those are the saved ones.

Now, what does he do in verse nine? Look at it with me. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel.

Listen very closely. Verse eight is positive. Verse nine is quite negative.

In verse eight, we're talking about the doctrine of election. Give me those ones you've chosen for me, Father. In verse nine, we're talking about the doctrine of reprobation.

Those ones you've destined for hell, I will crush them. In verse eight, we're talking about salvation. Father, save them.

Father, save them. In verse nine, we're talking about damnation. Father, they're resisting me.

They're not coming to me. I will dash them with the rod of iron, dash them in pieces. Is that not incredible? What is Christ doing in his prayer life before God the Father right now? He's saying, Father, save and Father, damn.

Father, save and Father, damn. Now, the question for you is, which side of that are you on? Do you want to be saved or do you want to be damned? Do you want to be among the elect or do you want to be among the reprobate? This is Christ at the right hand of the Father pleading for his people. And let me ask you this.

How would we apply verses eight and nine to our own lives? First, we simply say this. I want to get on the right side of this prayer. I want to be one of those ones who's getting saved.

I don't want to be one of those ones who's getting damned. Amen. Is that not clear? And then let's just think of one more thing before we end here.

I want you to take verses eight and nine like a mighty train that's running by you and imagine two tracks. One is the track of salvation and the other is the track of damnation. And Christ is sitting at the right end of the Father and he's saying, Father, save, save, save, save, save, save.

And on the other track, he's saying, Father, damn, damn, damn, and I will deal with them. I will deal with them. I will deal with them.

And this ought to relieve our anxieties. What do I mean by that? We then step back and we watch that train going by and we say, Christ, have your way. Christ, have your way.

We preach the gospel. We tell people about Jesus. But ultimately, Jesus is the one who has to plead for them.

Jesus is the one who drives those two tracks along throughout all of church history. And he's deciding, saved, damned, saved, damned, elect, reprobate, elect, reprobate, elect, reprobate. Let me say this one more time.

You and I, we sit up on the green grass here and we watch our Lord doing that. And it can relieve us of some of our burdens and it can cause us to cry out with Jesus and say, the Father also tells us, ask of me, ask of me. And I say, Lord, save them, save them, Lord.

And then I leave it to him. Because what is he proving right here? As the world rages, Christ is just powerfully soaring over it all. Let me say this to you one more time.

He's soaring at Calvary. And the Father has set him up. And he's told this whole world, watch him, watch him.

And so many people around us, they've heard of Calvary. They've heard of the cross. They've heard of the resurrection.

They know what they need to do. They know that Christ owns time. They know that history is split in half because of Jesus Christ, don't they? But they're still going to reject that.

So what is, what does God do next? He brings us back before time and he says, look at my son, look at my son. My son is the answer. My son is the answer.

And so many people reject the son of God. And then finally here, he says, look at Christ seated in heaven. Look at Christ interceding.

Look at Christ praying right now. And he's saving and he's damning. And yet the world rages around it, doesn't it? The world will say, I don't care.

I want to leave you with this thought. Here's your application. Are you locked in to this heavenly vision? Do you know the things I've talked about today? And do you believe them? And when you get obsessed about yourself and how things are going in your life, do you ever take one moment to pull away from it and get up into heaven and consider these things? That while we're worried, while we're anxious, while we're depressed, while we're groveling, Christ is soaring and soaring and soaring.

Are you heavenly minded? Let me ask you this question. Do these things we've discussed today matter more to you than the vain things of your life? Take all the vanities discussed in verse one right here. Take Facebook.

Take our anxieties. Take the times when we worry about the success of a church. Take the times when we worry about money.

These are vain things, right? Right in verse one of Psalm 2. Why do the heathen rage and people imagine a vain thing? God wants us to have a heavenly vision. He wants us to get up out of all of that stuff and give him the glory and just watch him save. Do you remember what it said in the Old Testament? Stand still and see the salvation of the Lord.

We need more of that heavenly mindedness, standing still, watching God work. Amen? Praise God. Let's pray.

Lord, we thank you for your glorious psalm. We thank you that we have studied God's response to this raging world and your response, Lord, is a soaring Christ. Our Jesus flying above it all.

Our Jesus calling us today to be more heavenly minded. Lord, please help us from complaining, from groveling, from being only earthly minded, Lord. Please get us up into heaven so we can see as you see.

I praise you, God. We praise your holy name. Amen.

Amen? Amen. Let's sing.

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