

No King But Christ

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 28 October 2018

Preacher: Rev. Murdo M Campbell

[0 : 0 0] Well, if we could, this morning for a short while, with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read in the book of Psalms, the book of Psalms and Psalm 2. I'd like us to look at the whole Psalm, but if we just read from verse 10, Psalm 2 at verse 10. Now therefore, O kings, be wise, be warned, O rulers of the earth, serve the Lord with fear and rejoice with trembling. Kiss the son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.

No king but Christ. No king but Christ. And that was the motto of the Covenanters during the 17th century, when the Episcopalian Church of England, they claimed that King Charles II, that he was the king and head of the church. But the Presbyterian Covenanters of Scotland, they fought spiritually and even fought physically, claiming that there is no king in the church except for the Lord Jesus Christ. No king but Christ. And you know, I was recently reminded of one Covenanter in particular, when I was preaching in the free church in Kiltarn. Kiltarn Free Church, it's located in the village of Edmonton, it's about 15 miles north of Inverness, and it's just off the A9 as you're going up towards

Ross Keane and then on towards Tain. And they're a small congregation, they're faithful people who love the Lord. But when I was out there last week, I went to visit the burial ground of a man called the Reverend Thomas Hogg. Now Reverend Thomas Hogg, he was the parish minister of Kiltarn during the 17th century, and he was a Covenanter. And I first read about this man called Thomas Hogg in a little historical book called Men of the Burning Heart. It's a brilliant book, and I'd highly recommend that you read it. But Thomas Hogg was a Presbyterian minister, and he was a Covenanter, and he was ordained to the parish of Kiltarn in 1654. But seven years later, in 1661, Thomas Hogg was removed from his position as the minister of Kiltarn by the order of King Charles II. And Thomas Hogg was imprisoned on Bass Rock, which is in North Berwick, just outside Edinburgh. And Thomas Hogg, he was imprisoned there for many, many years. And he only, he finally returned to the parish of Kiltarn 30 years later in 1691.

But he died the following year because of illness that he had suffered when he was in prison. But on his deathbed, Thomas Hogg requested that he would be buried in the doorway of the church.

He wanted to be buried in the doorway of the parish church. And to this day, there is an inscription on the doorway of his tomb. And the inscription reads, This stone shall bear witness against the parishioners of Kiltarn if they bring an ungodly minister in here. For Thomas Hogg, there was no king but Christ. And to exalt any other king in the parish of Kiltarn, for him would literally be over his dead body. No king but Christ. And you know, that's the message Psalm 2 has for us. That there is no king but Christ. And what's interesting is that Psalm 2, it's the second door into the book of Psalms. Because if you were to imagine two large doors that opened out into a palace of beauty and majesty and praise, Psalm 1 would be the first door and Psalm 2 would be the second door. Because together, Psalms 1 and 2, they are the introductory Psalms to the book of Psalms. They weren't the first Psalms that were written because the first Psalm that was written was actually Psalm 90. It was written by Moses. But Psalms 1 and 2, they were intentionally placed here on the threshold of the book of Psalms. And they were placed there in order to remind us of our chief end. That man's chief end is to glorify God and to enjoy him forever. And I say this because Psalm 1 reminds us, as we mentioned earlier and as we were singing earlier, Psalm 1 reminds us that there are only two types of people in this world. There are only two types of people who come to church.

[5 : 0 6] And Psalm 1 is asking us, are you blessed or are you cursed? Are you in Christ or are you still in Adam? Are you saved or still in sin? Are you redeemed or are you still in ruin? Are you holy or are you hellbound? Which one are you? That's what Psalm 1 is asking us. There are only two types of people in the world and they're going in two different directions and they will have two

different outcomes.

And so Psalm 1 was intentionally placed here to remind us that we need to be in Christ. We need to be saved. But Psalm 2 is intentionally placed here to remind us that there is no king but Christ. No king but Christ. And I'd like us to consider Psalm 2 this morning because if you want to be a Christian and if you want to live as a Christian, then this must be the motto of your life. No king but Christ. No king but Christ. And I say that it's all about Christ because Psalm 2, it speaks very, very clearly of the Messiah, Jesus Christ. In fact, Psalm 2 is the most quoted Psalm in the New Testament.

And it's always quoted in reference to Jesus Christ. And the emphasis that the Bible makes to us is that Jesus Christ is king. And that our motto in life and in death must be no king but Christ. And so I'd like us just to consider this Psalm under three headings. Three headings. Conspiring against the Christ, covenant with the Christ, and commitment to the Christ. Conspiring against the Christ, covenant with the Christ, and commitment to the Christ. So we look first of all at conspiring against the Christ. Conspiring against the Christ. Look at verse one. The psalmist says, why do the nations rage and the peoples plot in vain? The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed, saying, let us burst their bonds apart and cast away their cords from us. He who sits in the heavens laughs. The Lord holds them in derision. Now you'll notice that Psalm 2, it opens with a question. Why do the nations rage and the peoples plot in vain? But the reason the psalmist asks this question isn't because he wants to know for what reason the nations and the peoples plot in vain. The psalmist knows the reason. The psalmist knows the reason why the nations of this world plot against the Lord and his anointed. The psalmist knows the reason why the kings of the earth are gathering together and allying themselves together to fight against the Lord and against his anointed. The psalmist also knows the reason why the rulers in all their high places, with all their political powers, he knows the reason they take counsel together and plot against the Lord and his anointed. The psalmist knows the reason why they are all against the Lord and his anointed. And the reason is sin. They're in a state of sin and rebellion against the Lord and his anointed. The nations are in a state of sin and rebellion. The peoples are in a state of sin and rebellion. The kings are in a state of sin and rebellion. The rulers and the politicians of the world are in a state of sin and rebellion against the Lord and his anointed. Why is this? Because Jesus Christ is not their king. They are in a state of sin and rebellion against the Lord and his anointed. They're opposed to King Jesus. They reject him as their king. They rebel against him as their Lord and they revolt against the cause that he stands for. And what's remarkable is they're not quiet in their opinions.

It's not a silent protest. They're in an uproar in their resistance against the Lord and his anointed Jesus Christ. Because they're anti-Christ. They're against the Christ. They're in moral revolt against almighty God and his Christ. But who are these people who are rebelling against the Lord and his anointed? Who are these nations and peoples and kings and rulers and politicians that take their stand against the Lord and his anointed? My friend, it's everyone outside of Christ.

[9 : 53] Everyone outside of Christ. The unconverted. It's the marketplace, the media, the religions of this world, the cults of the age, the schools of learning, the secular societies, the immoral revolutionaries, and my unconverted friend, you. You are against the Lord and his anointed. As someone who is outside of Christ, you're living in rebellion against the Lord and his anointed Jesus Christ. You're rejecting Jesus Christ. As someone who is outside of Christ, you are part of this worldwide rejection and revolt against Jesus Christ.

And you might say to me, well, I'm not against Jesus Christ. I like coming to church. I like sitting in the pew. I like reading the Bible. I like hearing the gospel. I'm not against Jesus.

But you know, your Bible will tell you that you are. Because the entire human race is in rebellion against God. That's what the Bible says. All have sinned and come short of the glory of God. And our sin, it leaves us at enmity with God. Our sin causes us to resist God, to reject God, to rebel against God, to revolt against him and his anointed.

And because of our sin, we are against him. And if we're not for him, if we're not following the Lord and his anointed, if we haven't submitted to King Jesus, if we're not for him, we're against him. And my unconverted friend, if you're not for the Lord and his anointed, you're against him. My Christian friend, if you're not living for the glory of the Lord and his anointed, you're living against him. If we're not for him, we're against him.

[11 : 50] And notice what the unconverted say about the Lord and his anointed in verse 3. They say, let us burst their bonds apart from us and cast away their cords from us.

The unconverted, they're not only rebelling against him, they don't want anything to do with him. And maybe like you, my unconverted friend, you want to free yourself from his rule. You want to ignore his word. You want to do what you want, when you want and how you want. You want freedom and liberty from the Lord and his anointed. You don't want Jesus to be your king. You will not have this man to rule over your life. Let us burst their bonds apart. Let us cast away their cords from us.

But you know the psalmist, he's asking, why? Why do the nations rage? Why do the peoples plot? Why do the kings ally themselves together? Why do the rulers and politicians take counsel together?

[12 : 57] Why do the unconverted resist and reject and rebel and revolt against the Lord and his anointed? Why do the people? The psalmist asks why? Because he knows what they're doing is vanity.

You know the psalmist, he has this big view of God. A view that we all need to have. A big view of the Lord and his anointed. And he looks at the Lord and his anointed and he says, you know, it's completely pointless and futile to stand against him.

It's absolute foolishness and arrogance to resist the Lord and to refuse to bow down to his anointed Jesus Christ. My friend, the folly and the vanity of our sinful heart and sinful mankind.

That we think that we can resist the Lord and just rebel against him all our life. But do you know how the Lord reacts towards those who rebel and resist and reject and revolt against him?

He laughs at them. He laughs at them. Look at verse 4. He who sits in the heavens laughs.

[14 : 16] The Lord holds them in derision. The Lord laughs at the folly of mankind. Because mankind thinks he can make a name for himself.

Mankind thinks that he can live as he pleases and do what he likes. Mankind thinks that he is inherently good. And if there is a God at all, well, he must be pleasing him.

Mankind thinks that he can rule over people and rule over all the affairs of this world without the help of almighty God. Mankind thinks he can live forever without a thought towards eternity.

Mankind thinks he can rebel and resist and reject and revolt against the Lord and his anointed. And the Lord laughs at such foolishness and vanity.

He who sits in the heavens laughs. And the Lord holds them in derision. You know, it was the minister, my namesake, the Reverend Murdo Campbell.

[15 : 20] He was a minister in the free church during the 1930s to the 1960s. And he was actually originally from Ness, which highlights that this quote is written from his personal experience.

In his book, the book on the Psalms, it's called From Grace to Glory. The Reverend Murdo Campbell, he said that this verse, verse 4, He who sits in the heavens laughs.

He said it's such a solemn verse. Because it shows that the unity of evil against the Lord and his Christ, in comparison to the greatness of the Lord, the evil against him or the rejection of Christ, it's so insignificant.

And he says we are so insignificant that it's as if millions of midges had consented together to blot out the sun.

That's how insignificant, he says, we are. It's as if millions of midges had come together to try and blot out the sun. And like tiny midges that can be squashed in a moment, sinful mankind, we have to remember, is so small and so insignificant, in comparison to the strength and power of Almighty God and the majesty and glory of his anointed Son, Jesus Christ.

[16 : 42] We are so small in comparison to him. Therefore, we need to bow our knee before him. My friend, you must stop conspiring against the Christ and consider the covenant with the Christ.

You must stop resisting and rejecting and rebelling against Jesus Christ and consider the covenant with the Christ. That's what I wanted to do secondly.

Consider the covenant with the Christ. So conspiring against the Christ and secondly, the covenant with the Christ. Look at verse 5.

Then he will speak to them in his wrath and terrify them in his fury, saying, As for me, I have set my king on Zion, my holy hill.

I will tell of the decree. The Lord said to me, You are my son. Today I have begotten you. Ask of me and I will make the nations your heritage and the ends of the earth your possession.

[17:47] You shall break them with a rod of iron and dash them in pieces like a potter's vessel. And in this section, the psalmist, he calls us to consider the covenant with the Christ.

Because he says that when we consider the covenant with the Christ, it should stop us conspiring and rejecting the Christ. When we consider the covenant with the Christ, it should cause us to see that we have no right and we have no authority.

We have no power to resist or to refuse or to reject Jesus Christ as our Lord and King. And why is this? Well, because the covenant with the Christ is a covenant that sought to anoint Jesus Christ as King of Kings and Lord of Lords.

And as the King of Kings and the Lord of Lords, Jesus Christ would be given all authority in heaven and on earth. And when he's given that authority, he would have it to rule and to reign and also to judge the world in righteousness.

And that's what the psalmist is referring to in verse 5. Then he will speak to them in his wrath and terrify them in his fury. The psalmist is highlighting that when Jesus is anointed King of Kings and Lord of Lords, he will address the nations who rage against him.

[19:07] He will address the peoples who plot against him. He will address the kings who ally themselves together and the rulers and politicians who take counsel together and the unconverted who resist and rebel against him.

When Jesus is anointed King of Kings and Lord of Lords, he will have all authority in heaven and on earth to judge the world in righteousness. He will speak to them in his wrath and terrify them in his fury because they refused to bow down to him and acknowledge him as King and Lord.

It's quite a thought. And so what is this covenant with the Christ? Well, a covenant is a promise. It's a contract agreement.

Just like a marriage is. A marriage is a covenant. But this covenant with the Christ, it was unbreakable. The covenant was made between God the Father and God the Son.

Which means that it's an eternal covenant. It's a covenant of redemption. It's a covenant of salvation. It's an agreement between the Father and the Son and it's a binding contract.

[20:17] And it's a contract to save those who are at this moment still rebelling against the Lord and his anointed. The covenant was to save them if they will but bow their knee before him.

And you know, we can see this covenant with the Christ in verses 6 to 8. Because in verse 6, God the Father is speaking to God the Son. And he says, As for me, I have set my king on Zion, my holy hill.

God the Father declares that he has appointed and anointed his son, Jesus Christ, to be king of kings and lord of lords. God the Father has anointed his son.

Just like kings would be anointed. They would have oil poured over them when they were going to be enthroned. God the Father anointed his son. He Christed his son.

That's what it means to be anointed. To be Christed. That's why he is Jesus Christ. It's not his surname. Christ is not his second name.

[21:24] Christ is what qualified him to be given the name above all names. Jesus is the Christ. He is the anointed one. And he has been given a position as God's king in God's world.

And he was given that position all because of the covenant with the Christ. But you know, this is the wonder and the glory of the covenant with the Christ. That in order to be given this exalted position. And in order to be given the name above all names. And in order to have all authority in heaven and on earth. In order to be anointed as king of kings and lord of lords. The wonder and the glory of the covenant with the Christ is that the Christ had to become a servant.

The Christ had to become a servant. In order to be exalted. He had to be humiliated. And then you come to the New Testament. That's what the gospel is all about.

That's what the gospel of Jesus Christ is all about. It's all about the humiliation. The bringing down of Jesus. And then the exaltation. The bringing up of Jesus.

[22:34] My friend, this Christ was humiliated. He went down, down, down. Jesus went from the crown to the cradle to the cross.

Down, down, down. And what's remarkable. Is that when you read this psalm in verse 7. It's no longer the father speaking but the son.

And the son is Christ. Jesus Christ. He is explaining and he's describing the covenant with him. He says, I will tell of the decree. I'll tell you what my father said. The Lord said to me, you are my son.

Today I have begotten you. That's what he says. God the son is describing the father's decree. Saying, this is what my father has commanded me to do. He commanded me to go from the crown to the cradle to the cross.

And you know, it's amazing to think that these words written in Psalm 2. Written a thousand years before Jesus Christ were born. And yet, these words are echoed in the New Testament.

[23 : 40] When Jesus was being baptized. You remember he was baptized by John the Baptist in the river Jordan. And as he's been baptized, the spirit comes down like a dove.

The heavens open. And the father speaks and says, this is my beloved son. In whom I am well pleased. He's quoting verse 7 of Psalm 2.

Then again you have the transfiguration of Jesus. Near the end of Jesus' ministry. They're on the top of the Mount of Transfiguration. And God the father speaks again.

This is my beloved son. In whom I am well pleased. Listen to him. God the father echoed these words of Psalm 2. In approval of his covenant with the Christ.

And the Christ's obedience to the covenant. Because you know, Jesus was not only obedient. From going from the crown of heaven.

[24 : 39] To the cradle in Bethlehem. He was obedient all the way to the cross of Calvary. He went down, down, down.

Jesus went from the crown to the cradle to the cross. But as we said, the wonder of this covenant. Is that in order to be given that exalted position. That name above all names.

That anointing as the king of kings and the lord of lords. In order to be anointed in that position. He had to first of all become a servant. To die condemned in the place of sinners.

But by being obedient. Obedient in his death. His death of the cross. By paying his life as a ransom for many.

God the son. God the son. Was highly exalted. By God the father. Because after going down, down, down. From the crown to the cradle to the cross.

[25 : 39] From glory to Golgotha to the grave. Jesus went up, up, up. He was raised from the dead.

He was resurrected on the third day. He ascended up on high. Leading the captives free. And he sat down at the right hand of God the father.

God the father highly exalted him. And gave to him that name which he promised. The name above all names. And in his exaltation. The Christ was given all authority.

In heaven and on earth. Why? To put all his enemies under his feet. He was anointed king of kings and lord of lords. Why?

So that he would judge the world with righteousness. And what's remarkable is that the covenant with the Christ. Ensured that all those who conspire against the Christ.

[26 : 34] Will be destroyed. They will be destroyed. In verses 8 and 9. God the father promises to his risen and exalted son.

The father says ask of me. And I will make the nations your heritage. The ends of the earth your possession. You shall break them with a rod of iron. And dash them in pieces like a potter's vessel. Because of this covenant with the Christ. Because of the Christ's obedience to the covenant. Those who conspire against the Christ. Will be destroyed.

Those who resist the Lord. Those who refuse to confess Jesus Christ as king. Will be condemned under his righteous judgment.

That's what the Bible says. It will be at the name of Jesus. That every knee will bow. And every tongue confess. That he is Lord.

[27 : 35] To the glory of God the father. They will all bow. We will all bow. The question is where?

Where will you bow?

Where will you bow? My unconverted friend. The covenant with the Christ. Ensures that those who continue.

To conspire. And reject the Christ. They will be destroyed. And. You know me by now.

I don't say that lightly. I only say it because God's word says it. I warn you.

[28 : 49] Because the Bible warns you. And the Bible warns you lovingly. And I warn you lovingly. You need to bow.

Before this king. You cannot go on resisting. Rejecting. Any longer. Today you're on mercy's ground. Today you still have time.

You know. I read a quote this week. It said. Live each day as if it's your last. Because so far. It is. Live each day as if it's your last.

Because so far. It is. My unconverted friend. Today you're on mercy's ground. Tomorrow you could be in hell.

That's the reality. You think of that. Leicester City owner. Who owned the football club. In eternity. [30 : 02] In a moment. Today you're on mercy's ground. Tomorrow you could be in hell. And you know. You will be in hell.

Not because. God didn't save you. But because you refused. And resisted. And rejected. Jesus Christ as your king. But you know.

How does this psalm conclude? It concludes by reminding us. That our motto in life. And in death. Must be that there's no king. But Christ. No king.

He must be first. There must be commitment to the Christ. There must be commitment to the Christ. So we've seen conspiring against the Christ.

Covenant with the Christ. And lastly. And briefly. Commitment to the Christ. Commitment to the Christ. Look at verse 10. Now therefore O kings.

[30 : 58] Be wise. Be warned O rulers of the earth. Serve the Lord with fear. Rejoice with trembling. Kiss the son. Lest he be angry.

And you perish in the way. For his wrath is quickly kindled. Blessed are all. Who take refuge. In him. You know this psalm.

Has been described. As an urgent plea. To the unconverted. An urgent plea. To the unconverted. And that's what the closing words of the psalm are.

They are an urgent plea. To the unconverted. Because having explained that this sinful world. Is conspiring against the Christ. In their rejection. Their rebellion. Their revolt.

Revolt against him. And having explained that there is a covenant. With the Christ. Which gives him all authority. And all power. To judge the world. In righteousness. And to destroy it.

[31 : 56] The psalmist. Says. Now therefore. Now therefore. Be wise. Be warned.

Serve the Lord. Rejoice with trembling. Kiss the son. Kiss the son. Now therefore.

He says. In other words. It's decision time. Because he says. You know what you're doing. In rejecting Jesus Christ.

As your king. You know what you're doing. And you know what this king. Is able to do to you. Therefore. Be wise. Be warned.

Serve the Lord. Rejoice with trembling. Kiss the son. My unconverted friend. Up until this moment. In your life. You have resisted.

[32 : 53] And refused. To surrender. And bow your knee. Before your Lord. And King. Jesus Christ. For years. You will. You would not let this man. To rule over your life.

But is it not about time. You abdicated that throne. And stepped down. From it. And surrendered. And submitted.

Your life. To Jesus Christ. This is an urgent plea. To the unconverted. Kiss the son. Kiss the son. He says. Lest he be angry. And you perish in the way. For his wrath. Is quickly kindled. Blessed are all.

Who take refuge. In him. Kiss the son. Bow down. Before King Jesus. Surrender to him. Submit to him. Confess your sin. To him.

[33 : 50] And proclaim him. As your Lord and King. Kiss the son. Lest he be angry. And you perish in the way. For his wrath. Is quickly kindled. Blessed are all.

Who take refuge. In him. And you know. Psalm 2. It closes with that. Statement. By saying. That those who take refuge. In King Jesus.

Are blessed. They're blessed. And to be blessed. Is to receive something. That you don't deserve. The word blessed. I've said it many times before.

It literally means. To kneel. In the sense. Of kneeling before. King Jesus. In submission. Where you've submitted. Yourself.

Under the authority. And the sovereignty. Of King Jesus. You're kneeling. Down before him. With your head bowed. And your hand outstretched. And when you do that.

[34 : 45] When you come to Jesus. In that position. Of submission. You receive. From the hand of the king. What you don't deserve.

You receive. From his hand. Something you haven't earned. Something you haven't. You haven't worked for. But something that he earned. Something that he worked for.

Something that he achieved. Through his death. And his resurrection. And yet. King Jesus. When you come to King Jesus. With your knee bowed. He graciously gives to you.

The promise of eternal life. Freely offered. Freely given. And you receive. And you receive. This precious gift.

Only when your motto. In life and in death is. No king. But Christ. No king. But Christ. My unconverted friend.

[35 : 46] You have to abdicate. The throne of your heart. And you need to do it. In time. Before you reach eternity. You have to surrender your life.

To King Jesus. This is an urgent plea. To the unconverted. Lord. Because Psalm 2. Says to you. Kiss the son. Lest he be angry. And you perish in the way. For his wrath. Is quickly kindled. But blessed. Are all.

Who take refuge. In him. Kiss the son. May the Lord bless. These thoughts to us. Let us pray.

O Lord. Our gracious God. We thank thee. That thou art Lord. And King. That there is no other God.

[36 : 43] Besides thee. Thou art the one. Who is the King of Kings. The Lord of Lords. And help us. We pray. To surrender. To see thou art one.

See that thou art one. Who is sovereign. Who is in control. A God. Who is far bigger. Far more powerful. Than we are. We thank thee.

O Lord. That thou art one. Who bids us. To surrender. A God. Who calls us. To. To bow our knee. Before thee. And help us. We pray. To do. As the psalmist.

Was urging. To kiss the son. To kiss him. In time. To give to him. Our love. Our heart. Our life.

Help us. Lord. To submit to him. To love him. To follow him. To walk with him. Day by day. And to see him. As our Lord and King. O Lord. Bless thy truth to us.

[37 : 38] We plead. That thou wouldest speak to us. That thou wouldest challenge us. That thou wouldest awaken us. From our slumber. And help us to serve our Lord and King. For his glory.

And for his name's sake. Keep us then we pray. Go before us. Take away our iniquity. Receive us graciously. For Jesus' sake. Amen. We're going to bring our service to a conclusion.

By singing the closing words of that psalm. Psalm 2. Psalm 2. The Scottish Psalter. Page 201. Psalm 2.

We're singing at verse 8. Down to the end of the psalm. Ask of me and for heritage. The heathen I'll make thine. And for possession I to thee.

Will give earth's utmost line. And to the end of the psalm. Kiss ye the sun. Lest in his ire you perish in the way. If once his wrath begin to burn. Blessed all that on him stay.

[38 : 43] These verses to God's praise. As of me and for heritage.

The heathen I may find. And for possession I to thee.

Will give earth's utmost line. Thou ta' last with the wmy.

She will be thrown. O hop of areong sick. Then duly Messiahs eign. And us of all.

The church that shall. Shove and dash in pieces small.

[39 : 57] Now therefore kings be wise, be taught.

He judges all the earth. Circle in fear and see that ye join trembling with your hurt.

If ye the Son blessed in his eye, he'd perish from the wind.

If once his wrath began to burn, lest all that on him stay.

Amen. The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.

[41 : 19] Amen.