

# Worldview From the Psalms

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[ 0 : 00 ] I encourage you to please open your Bibles to a new book, the book of Psalms. And today we'll be looking at Psalm 2.

I guess when I said open to the book, it's a large book. Open to Psalm 2, if you will. Now, I know there's some comment made last week or maybe the week before about almost, almost three years in Matthew.

Before you get scared when you start calculating how many chapters are in the book of Psalms, we're just going to preach a few Psalms. I'm not sure how many yet. I've got three or four in my mind right now, and maybe we'll extend depending on how things go and if there's more issues we want to touch on.

But you may have seen this on the cover of your bulletin and maybe heard this last week. But what we're really going for is trying to look at the Psalms and say, what does a biblical worldview look like, especially in light of the times in which we're living?

How should we be thinking about the events that are occurring in our world today? How do we respond? How does God's Word teach us to respond or live in the world in which we live?

[ 1 : 20 ] What are the foundational beliefs and truths that we need to interact with the world around us? I don't believe that our elders have the ability, the time, nor the authority.

I think this is really the key. We don't have the authority to tell you how to make every decision about every single issue in your life. That's just not for us to do. But God has given us the task to faithfully teach the Word of God.

And then there's a responsibility upon you to take that Word and say, how then do I live in the world that I live in? And so we're hoping that this will be somewhat of a foundation that you need as you interact with the world around you.

So a worldview from the book of Psalms. And today, a little odd that I'm starting with Psalm 2 instead of Psalm 1. There's a reason we're going to come back, Lord willing, to Psalm 1 next Sunday.

But let's begin by reading together Psalm 2. Psalm 2.

[ 2 : 41 ] Psalm 2.

Let's pray together.

Lord, we want to come to you one more time and ask for your Spirit's help in the preaching of the Word today. That you would help us to understand the meaning of your Word.

But Lord, ask also the application of your Word. How do we live in light of what we see in Psalm 2? And Lord, again, we need your Spirit's help in this. That as we go from here, it will not just be a message heard, but a message lived out in our lives.

We pray this in Christ's name. Amen. So I got a little bit ahead of myself in my introductory words, in my notes.

[ 4 : 13 ] But again, we're starting a series from Psalms intended to help shape our worldview. And I think there are difficult times in which we're living, and what we really need to hear is God's Word.

That's what we need most at this time. I strongly believe you guys know I've taught a class, and many of you know this, that I've taught a class in Zambia on the Psalms and wisdom literature. I'm of the opinion that Psalm 1 and Psalm 2 really form the introduction to the book of Psalms. That Psalm 1 and Psalm 2 are basically a summary of everything else you're going to read in the book of Psalms. There are several ways of looking at this.

Psalm 2 really presents a corporate perspective. How do we, together as a body, interact with all the people in the world? So a universal perspective, maybe. And Psalm 1 really gets down to a personal perspective.

How do we individually interact with God's Word? And there are very similar messages in 1 and 2, just focused on different areas. But they really form an introduction to the book of Psalms that would help us.

[ 5 : 17 ] By studying these two Psalms, it will help you to really, I think, understand the entirety of the book of Psalms. So again, today we're starting with Psalm 2. Because I think Psalm 2 really sets the stage for where we are right now.

It helps us to understand what's going on in the world we're living in today. I know that sounds crazy for a book this old. But it helps us understand where we are right now. And then I hope it will really set us up to understand next week, how do we respond to this world?

So first let's analyze what's going on in the world. And then where do we go from that or with that into Psalm 1. And my approach to this, maybe it's a little bit less like what we typically think of as a sermon.

And maybe a little bit more like what we would do in Sunday school or Bible teaching. What I really want to do is kind of work through the passage. It builds to a climax. And I want to look at that and just kind of work through the passage.

And as we go along, make application. What does this mean and how does this apply to us? What does this mean and how does this apply to us? So bear with me. I split into three parts and didn't summarize those in my notes here.

[ 6 : 21 ] But we're going to look first at verses 1 through 3. And the nations. What's going on with the nations. And then in verses 4 through 9, God's answer. We see God's response to those nations in verses 4 through 9.

And then finally, at the end of the passage, I want us to consider the blessed state described there. What is that blessed state being described? So first let's look at the nations. We see in verse 1 it says, Why do the nations rage and the peoples plot in vain?

I would love to. And I don't have time in this sermon. But just to explain Hebrew poetry. I spent a whole class teaching Hebrew poetry in my class in Zambia.

We don't have time for that. But let me just say this. As we look at the book of Psalms, we're going to see a lot of what's called parallelism. One line says the same thing as the next line. Sometimes it says the opposite, antithetical parallelism.

But one line says the same thing as the next line. And the two sentences together, two phrases together, expand the meaning of it, the definition of it, so we can understand it better. So at times as we look at this, we're going to see parallels.

[ 7 : 28 ] And we're going to say, oh, that helps us understand. So in some way, the idea of the nations and peoples are paralleled together. The nations are the same as or related to the peoples of the earth.

And so as we think about that, the nations and the peoples, writing from a Hebrew perspective, there's an obvious connotation of the Gentile nations, those outside of Israel.

The peoples of the earth, likewise. It's speaking of those, and I'm going to use this loosely, this terminology, because we have to understand it from a Christian context today.

But I think, I believe David wrote this psalm, he's writing it from the perspective of those outside of God's people. And again, I'm using that in a broad way because I want you to understand that when we talk about Israel in the Old Testament, they were broadly the people of God.

But not everyone in Israel was a Christian. Not everyone was hoping in the coming Messiah. We see many testimonies to that. So don't misunderstand me as to saying that Israel is all Christian and everybody else outside the world is not Christian.

[ 8 : 32 ] We know that God brought some from outside of Israel as well. But for the context of this, what it's saying when it says the peoples and nations is those outside of God's people. It's all the earth that's filled with unbelievers.

And much of this psalm itself is directed at the rulers. But here in verse 1, I see it really as inclusive of really all the peoples of the earth, especially those people who are unbelievers.

So it's universal in scope of those who are not Christians or outside of the church. And so if we start there just understanding that the nations and peoples, he's speaking of all those outside the church, we get a sense of what they do.

It says, why do the nations rage and the peoples plot in vain? Let me come back to that.

There's a parallel there as well. But let's look at verse 2 for a second. The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed.

[ 9 : 38 ] And before we get on what it says, kings and rulers, again, we see somewhat of a parallel. Kings are not universal of the kind of leadership and rulers we have. We understand today we have presidents, we have prime ministers, we have all kinds of rulers, dictators.

Right? Kings and rulers is meant to say everyone who's in authority in some form or another. I don't think it's wrong to even say that we could extend this even further than political kings and rulers. There are many spheres in which we are placed under authority. It might be in the workplace. It might be in the school. And sometimes this could even be in the home as we think about this. But kings and rulers, those who are given authority, those who are placed over others in rule or power, they take counsel together, and it results in the same thing.

They set themselves against the Lord. The kings of the earth set themselves and the rulers take counsel together. Taking counsel together is a parallel of setting themselves against the Lord. So all these rulers, as they talk amongst themselves, what are we going to do?

The conclusion they all come to is one conclusion. To oppose God. Now, this isn't just my opinion. Right? This is God's word telling us this is a result of rulers, as they take counsel together, they set themselves against the Lord.

[ 10 : 57 ] I even think it's interesting. It says they take counsel together. The end result of their taking counsel together is opposition to God. But there's a sense in which taking counsel together is opposition to God.

Because what have they neglected? They haven't taken the counsel of God. Into consideration. Which gets us into Psalm 1, Lord willing, we'll look at next week.

But they've neglected the counsel that God's given, His word, and said, let us come to some conclusions together. Now, again, I'm getting somewhat ahead of myself, but as we think of our world, do you not see this going on today?

What happens when we neglect the word of God and say, let's take counsel together. Let's talk amongst ourselves and decide what's right and what's not. The end conclusion is always one and the same.

Opposition to God and what He declares to be right. So there's a neglect to the word of God.

There's a counseling amongst ourselves. Let's use our cumulative wisdom to decide what's right. And the end result is, it's not what God said is right.

[ 11 : 59 ] We are opposing what God has declared to be right and good. In verse 2, we also see it says, the Lord, take counsel against the Lord and against His anointed, sing.

The word there for Lord is Yahweh, the covenant name for God. We would typically attribute to God the Father this term, Yahweh. In your Bibles, you may note, typically, most English versions will have Lord in all caps.

It may be a little smaller, but it's all caps to denote this is the name Yahweh and not just the name of Lord in terms of master or ruler. So it's a covenant name for God being used here. And that He's the king over God's people.

It says, the Lord and His anointed. David is referred to as God's anointed in places. Saul, who ultimately is rejected by God, is anointed by God to lead His people.

And so I think there's a double meaning here. There's a sense in which the king of Israel is God's anointed. God has placed him in authority. He's anointed him to lead God's people. And yet we know it speaks of something far greater.

[ 13 : 11 ] Even as we read through this earlier, surely you caught this. For example, in verse 7, You are my son today, I have begotten you. I will make the nations your heritage to the ends of the earth your possession.

That was never true for David. But it was true for the Davidic king that followed David's line, who has that rule, the anointed. And you guys are probably well aware that when we think of this, when we transliterate this into greek, the idea of anointed is Christ, Christos.

So when we say Jesus Christ, it is the same word being used here for God's anointed. He is the one who has been anointed by God. That's not His last name. I know sometimes we say Jesus Christ like we think it's His last name.

It's saying Jesus who is God's anointed. Okay, so there's an obvious parallel to the Messiah, and yet there's an immediate context as it speaks to David. But obviously, again, looking forward to

Christ.

And we see what the people do. Again, verse 1, they rage and they plot in vain. Another parallel. Their raging results in or is the same as plotting in vain.

[14:14] They're making a vain plot, a plot that will not come to fruition, that will not be accomplished, that in the end will fail. And when we think of a Christian worldview, this is huge.

We have to understand this when we face the world around us. All the nations raging will result in vanity. It's going to fail. It will not be successful. Their anger, their rage results in vain plots. And verse 3 tells us plainly what that vain plot is. Let us burst their bonds apart and cast away their cords from us. What is this speaking of?

We've already seen that their counsel together results in opposition to God and His rule. That opposition to God's rule is expressed in verse 3 with this.

Again, let us burst their bonds apart and cast away their cords from us. To submit themselves under the authority of God feels like bondage. To be obligated to obey God does not feel like freedom to them.

[15:22] And so as they take counsel together, our goal is one and the same. Speaking of them, not our Christian goal. Their goal is one and the same. And it's this. That they can be free from God's rule.

That's the goal. That we can be free from God's rule. And if we're free from God's rule, then we're truly free and can rule ourselves. We can make decisions for ourselves if God's not really our ruler and authority.

This is why they rage. This is why they plot. It's all to free themselves from God's rule and authority. Now bear with me. Romans 1. You're welcome to flip there if you want to. But Romans 1, 18 through 23, I think deals with this perfectly.

Romans 1 speaks of what we today would call atheists. And I would argue Romans 1 says there's no such thing as atheists. But let's look at Romans 1.

I'll explain what I mean there. Romans 1, 18 through 23. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who by their unrighteousness suppress the truth.

[16:30] What's the truth that they're suppressing? For what can be known about God is plain to them. Because God has shown it to them. For his invisible attributes, namely his eternal power and divine nature, have been clearly perceived ever since the creation of the world and the things that have been made.

So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him. But they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools. And it changed the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. This is Paul's synopsis of human history and how the world outside of God operates.

And I think it's a fine commentary on what we see in Psalm 2. God has revealed himself ever since the creation of the world so that people know that there is a God that exists.

And they know some attributes of his. Namely his power. Because in all our efforts, we can do nothing like speaking the universe into existence.

[17:50] The complexity of the human body. The beauty of Yosemite or Grand Canyon or other beautiful things in this world. Outer space. How far we can go.

How far God has made the universe to extend. Universes to extend. It all amazes us and leaves us without question that there is a creator. But men in their sin, in their unrighteousness, it says, suppress the truth in unrighteousness.

So, my quick summary of this is to say, in light of Psalm 2 and what we see there, what Romans 1 is telling us is that everyone knows there's a God.

Those who proclaim themselves to be atheists do so because they don't want to submit to that God. They love their unrighteousness. And if there's a God who tells them that they can't do it, they don't like it.

Right? Think of a small child with caring parents who says, you can't do this thing, that maybe it's going to lead to their death or injury. And they're mad about it.

[18:55] Oh, I wish I could do it. I wish, I can't wait until I'm a grown-up. Kids, you never say those kind of things. I can't wait until I'm a grown-up and I can make my own decisions. The world around

us says, we don't want to submit ourselves to God's rule.

Let us burst His bonds apart. And ultimately, this results in, I want to be my own God. They fashion for themselves things to worship from the creation rather than the Creator who is forever praised. They worship images of man and birds and reptiles and even creeping things. Snakes. Cockroaches.

Whatever it is. Now, I know that in America, it's not generally that we're making idols that we worship. But we worship everything with consumerism, which ultimately is a worship of what? Me. I want what I want. And if God says, I can't have it, that's a problem. And so, there's a denial of God's existence. It's not because, I believe at least, although there is a darkening of their mind and futility of their thought, we see in Romans 1.

[ 20 : 07 ] But it's not ultimately because there's really a belief that God doesn't exist. It's because, if God does exist, I can't continue in my sin. And I like my sin more than I like obedience to God.

I think the early church understood the cross to be an extreme example of this very thing. Listen to Acts 4, 23-31.

When they were released, they went to their friends and reported what the chief priests and the elders had said to them. And when they heard it, they lifted their voices together to God and said, Sovereign Lord, who made the heaven and the earth and the sea and everything in them, who through the mouth of our father David, your servant, said by the Holy Spirit, Why did the Gentiles rage and the people's plot in vain?

The kings of the earth set themselves and the rulers were gathered together against the Lord and against His anointed. So they're quoting Psalm 2 here.

They've just been released from imprisonment. They've now gone back to other Christians and they say, This is Psalm 2. And he goes on to say, For truly in this city there were gathered together, that same wording, gathered together, against your holy servant Jesus, whom you anointed, the Lord and His anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, now inclusive of the world, to do whatever your hand and your plan had predestined to take place.

[ 21 : 42 ] And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness while you stretch out your hand to heal and signs and wonders are performed through the name of your holy servant Jesus.

And when they had prayed, the place in which they were gathered together was shaken and they were all filled with the Holy Spirit and continued to speak the word of God with boldness. A few observations from this.

the early church interpreted what they were going through as what Psalm 2 was talking about. Why did the nations rage and plot in vain? What was the plot that they plotted in vain?

To burst the bonds apart and cast God aside. How? Let's kill Him! Right? Is there any more obvious way that we could burst His bonds apart and we could be free from His rule?

That we kill God. If we can kill the anointed, then we're free of His rule and authority and His power. And that's what they did and what does the early church interpret it as?

[ 22 : 44 ] In vain did they plot. It was vanity. Why? Because He didn't stay dead. He's resurrected and where is He now? As we're going to see, He's seated at the right hand of the Father. He rules now.

And so, it didn't work. And everything that's happening since then is the same plot and vanity. The goal is, let us kill God.

Let us cast Him aside. Let us be our own God. Let us decide how we should live. But it's vanity. We're going to see why in just a moment. We see as well the sovereignty of God is affirmed here even as I would argue it is in Psalm 2 verses 24 and 28.

Again, of Acts 4. When they heard it, they lifted their voices together to God and said, Sovereign Lord who made the earth and heaven. And then again in verse 28, these people were gathered together to do whatever your hand and your plan had predestined to take place.

So perspective. The early church is being persecuted by those who hate Christianity and hate God. Does that sound familiar? Do you think our situation is that much different?

[ 24 : 03 ] It may not be much longer. We may be headed that direction. How do they respond to that? Well, the response isn't foremost to overthrow the government.

The response is to pray to the sovereign God who has put them in authority. And they pray. And they affirm the sovereignty of God. And what is it that they long for that God grants to them?

Here's the prayer in verse 29. And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness. I'm amazed.

And I'm not trying to argue that this is never okay to pray. But their foremost prayer isn't stop the persecution. Their foremost prayer is what? Give us boldness to proclaim the word of God, the gospel, when we're being persecuted.

And how does God answer that? And when they had prayed, the place in which they were gathered together was shaken. Why? Because they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

[ 25 : 13 ] So God's answer to the persecutions of the world in fulfillment of Psalm 2 is to give his Holy Spirit to his people that they can preach the gospel. That they can share the gospel with boldness.

even though many of them are going to be put to death for it. Help us not to fear death. Help us to fear you more than we fear death. Or the government or whatever. So, maybe I've already jumped into some application.

Now, I want you to understand even as we proceed that they had just been imprisoned and just been freed. And understandably, they were fearful. And they pray for boldness. So, let me try to make some application today and then we'll move along in the passage.

Maybe. Today, like all times in history, unbelievers are opposing God's rule and seeking to throw it off.

That ought not surprise us. this is what God says happens. Romans 1 affirms it. Psalm 2 affirms it. The world outside of the church is in opposition to God.

[ 26 : 33 ] They don't want to be under God's rule and authority and so they're trying to cast it off. How do we see this happening in our world today? By no means will I exhaust the list. Let's just consider some ways that we've seen this.

The major push that started probably without me stating dates probably not long I mean around the time in which I was born so the last few decades that shall remain unnamed.

The last few decades what we've seen is really a push toward post-modernity or post-modernism. It probably preceded it in some ways long before that but has materialized especially in American culture in the last few years and some would argue we're actually past post-modernism at this point but the major tenet of post-modernism is this there is no absolute truth there is no absolute truth and we joked I've said it before Kelly Nolten said it Wednesday night but the humor of this is to state such a position is to make an absolute truth if you say there is no absolute truth you're stating that as an absolute truth position that no one can challenge and therefore you see it's self-contradictory in the first place but they're arguing that there is no absolute truth there's a reason for this and I would tend to think that when this push began maybe many people Christians were ignorant of where this was headed but guys we're living in the fruit of this now and so if there's no absolute truth what does that mean what are the implications of there being no absolute truth if there's no absolute truth then nothing I do can be declared wrong by anyone else you understand by what standard can you say it's wrong that may be true for you but that's not true for me which is ridiculous that truth can be that relative but for now let's just understand where we were where we are where we're moving and so anyone can claim something to be true and it doesn't matter that there are facts supporting it or not we can manufacture facts we can manufacture statistics because there's no absolute truth so I can make up whatever I want to to be true and I can believe whatever I want to and so that means technology has even added to this more that a person can set a website up and they can make any position they want to and support it and say this is what's true this is my version of the truth whether they call it the version or not they may proclaim this to be the truth even though they wouldn't acknowledge that there is an absolute truth and so let's realize that first and foremost let me tell you how difficult that is for your pastors because we are given the task of shepherding you against false teaching and guys if you want to believe any false teaching you want to you can make up something right now in the spur of a moment here's what I want to believe and you can search Google and guess what you're going to find a webpage that's going to say yeah that is true and so there's websites out there there's plenty of people who will support you on Facebook if you take whatever position you want to and I'm not trying to be political and let me make this very clear it doesn't matter if you're liberal in your politics or you're conservative in your politics you can find somebody who's going to make up lies to the extreme and they're going to support it and if you want to believe that you're going to find a website that's going to believe it you can find the support

for it you can be angry with everybody else who hasn't read that and doesn't agree with you but what I want you to see is that this is really just a fall out of postmodernity truth doesn't matter anymore let's just gather together people who scratch my itching ears who agree with me who will applaud what I believe and no longer care about what's true and what's not so it doesn't matter if it's true it only matters if I believe it to be true and we have bought into this in our age in our culture and to some extent in the church and this is so counter or contrary to the word of God

God's word declares there is absolute truth God's word doesn't clear everything that we need to know it doesn't tell us specifically which candidate to vote for in an election or whether we should wear a mask or not or any number of things if we should get the vaccine or not God's word doesn't address those things specifically but God's word gives us a truth foundation by which as Christians hopefully we can make wise decisions again as I speak to authority that also means we as elders have authority in God's word we don't have authority to tell you how to make every decision in your home I can't tell you if you should be homeschooling or if you should send your kids to public school I can't tell you to get the vaccine or not to get the vaccine or to wear a mask or not I'm bound by the word of God and I can tell you as much as God's word does and ultimately it's up to you guys to make wise decisions in these kind of matters but I want us to realize as well that we can't fall prey to a culture who's so watered down truth that we can just declare whatever we want to be the true and go with it and so unfortunately even Christians where do we go to for truth

I know you're all thinking it's the word of God it ought to be again Lord willing as we look at Psalm 1 I think that is the answer given to us in Psalm 1 but the reality is we are very much like our culture aren't we and so our sources of truth tend to be the news whether that be a newspaper those of you who still read such things whether that be the news on the internet what we find in Google searches it could be Facebook where we're getting our news from but media in some form or another it could be our movies that are interpreting for us what's true and what's not but I think more and more rarely is it that it's the actual word of God that we're going to for truth and that's a problem and so as we think about this I want you to see the way in which this has happened now the fallout of this results in other sinful things in our culture for example abortion abortion has been declared to be at least by our government okay right why

[ 33 : 04 ] I think again the watering down of truth has made this a possibility that we don't actually have to call it a human being anymore we'll just call it a fetus which somehow isn't alive and not really killing a human being and therefore it's okay even if it's late term or even after birth within whatever it is in different states two hours in some places that we don't call that an actual child anymore how is that even possible well part of it is our breakdown and realizing that there is truth in the world and I can't just declare it to be whatever I want it to be I think it's great what Texas has done in taking a stand against abortion and I don't know how things will fall out we have a different supreme court now than we did in Roe vs.

Wade we'll see what happens but they're taking a stand against abortion I saw just I think it was just yesterday I saw that one company Salesforce has taken a position that they'll help any of their employees move out of the state of Texas so that they can get the reproductive care that they need so just understand for a second this is the world we live in businesses are making political stances for reproductive care reproductive care means being able to kill your child the breakdown in truth and reality even is massive and I think again abortion is one way we see that played out right now I think we need to pray for our nation pray for a state like Texas that their stance will be successful and that other states will take a stand as well maybe one day our nation will end abortion and we'll look back on it the way we look back on slavery you know we look back on slavery and say this was horrendous how did we ever allow that to happen at some point pray that

God would open eyes that we would say the same thing about abortion and obviously the biggest one that's going on right now in our culture is homosexuality and gender right again I'm so thankful that we've had a class we just finished the third lesson on homosexuality and gender and the scriptures that our Dr. Edgar Viscayano one of our elders has been teaching and he's shown us biologically and biblically the reality the truth that gender exists God's made us this way for a reason but again as we think of postmodernism that we no longer have to acknowledge that truth to be a reality every person should get to choose for themselves what gender they are is that not one way of saying I don't like the choice God has made I don't like God's authority who's the authority in terms of gender we're our own authority the nations rage against our God they let us cast his bonds away from us

Romans 1 that I read earlier I hope you saw I think it makes a strong argument for the idea that we're suppressing the truth and unrighteousness it goes on to specify what is that unrighteousness what does it look like what's the state of the world so Romans 1 24 through 27 therefore God gave them up in the lust of their hearts to impurity to the disowning of their bodies among themselves because they exchanged the truth about God for a lie and worshiped and served the creature rather than the creator who is blessed forever amen for this reason God gave them up to dishonorable passions for the women exchanged natural relations for those that are contrary to nature and the men likewise gave up natural relations with women and were consumed with passion for one another men committing shameful acts with men and receiving in themselves the due penalty for their error so the first place Roman 1 goes is to homosexuality let us deny God's existence let us deny

God's rule his authority and make whatever God's we want to make to worship and what does that result in if we declare whatever's right is what we declare then it's okay to be homosexual who can tell us it's wrong who are you to say homosexuality is wrong it feels right to me or it's my truth and then Romans 1 goes on in verse 28 to list a whole host of sinful desires which God declares to be wrong and since they did not see fit to acknowledge God God gave them up to a debased mind to do what ought not to be done they were filled with all manner of unrighteousness evil covetousness malice they are full of envy murder strife deceit maliciousness they are gossips slanderers haters of God insolent haughty boastful inventors of evil disobedient to parents foolish faithless heartless ruthless though they know God's righteous decree that those who practice such things deserve to die they not only do them but give approval to those who practice them guys this is the world we live in and again

[ 38 : 33 ] I think as we see this lived out in the world around us don't be surprised like we're living in some strange time like this is odd or weird this is what the world will be in opposition to God they will live this way and they will not only practice such things but they're going to give approval to those who do such things again does that not describe our culture at first it was let's tolerate homosexuality now it's we give approval to it we're not far away from the fact that if you speak against it it's hate speech and you're in trouble and so not only do they declare what's wrong to be right and approve of those who do such things there's going to be disapproval and oppression of those who declare what is right to be right and I think and I think this is the media it's our entertainment it's scientists it's teachers it's permeating our culture all around it's harder and harder to find any kind of movie that they don't sneak in some element of homosexuality it's going to make decisions harder and harder for

Christians in the future how do we remain unstained from the world around us how do we live in such a way and so again I say we should not be surprised by any of this this is how God tells us the world responds to his rule and I want to say and I hope you realize this already but the news stations they want you to be afraid as long as they keep you afraid you keep tuning in and right so they're going to sensationalize almost everything to get you to watch to get you to tune in to get you angry at those who have different opinions of you we can't respond that way we can't fall prey to that kind of fear what I want to do right now is to stop we are almost 40 minutes in and our time is limited

I haven't got really to what I think is the best part so Lord willing let's go there next week but the sovereign rule of our God is the answer to all this and so let me just tell you that now but if you'll bear with me let it be enough to say that we looked this morning and saw how God describes the world and I think in terms of world view as we make application to world view here's what I want you to see in terms of how you view the world around you understand this there's not a neutral culture around us that the world around us and I use in the same sense I think Psalm 2 does those outside the church the nations they are raging they are plotting and the raging and the plotting is one idea let's cast God off that we can be God that we can make the decisions that we can declare what's true and what's right and no one can condemn us for the kind of lifestyle we live because we love our sin

I think if we stop there that helps us the world view I just want to jump in we'll get there Lord willing next week but we see God's response we've already seen they plot in vain it's going to come to nothing but it will help us I think tremendously to understand this is the plot this is what the world is aiming at don't be fooled don't be deceived and let me say again I'm not arguing against one news station or the other I think there's a sense in liberal and conservative alike there are ways in which

the push is against God that we can declare what's right and true come to us for truth and I think God's word answers that affirmatively that we're not to that there's a greater source of truth that we're to go to but for now let it be enough to say this is the world around us our world view is to say the culture is in opposition to

God it wants to throw God off that it can make its own rules and not be condemned and so we're gonna have to think about how do we as Christians respond to that but the very beginning it helps us understand the reality of the situation we live in and to understand this once again this is nothing new this is declared in Psalm 2 it's repeated in Romans 1 here we are thousands of years later it's still the case people don't want to submit to God's rule let's pray together dear heavenly father we've painted this in broad terms that people don't want to submit to your rule but Lord we want to confess that there are ways in which that's true of us even sometimes as Christians that we know what your rule states and yet Lord we we suppress that truth we ignore it so that we can continue our sin at least for a moment Lord we ignore the fact that you've declared what we're doing is wrong and Lord we pray that you would bring conviction of sin in our own lives and that you would help us to put to death sin by your spirit's power and Lord we pray that you would help us to see the world rightly that we would understand that this world's not neutral that even the media that we may digest what is not neutral but is in opposition to you and your rule Lord help us to remain faithful to that rule help us to honor that rule help us to bow our knee to your rule help us to worship and Lord give us discerning minds that we not fall prey to this even in subtle ways even generationally that one generation after another become more and more immersed in this wrong way of thinking ground us in the truth of your word Lord help us as we spend these weeks in the book of

[ 44 : 51 ] Psalms that you would Lord help us to form a solid and true world view that we may live our lives for you that you may be glorified and Lord let us say or that you would take the gospel to the world that you give us a heart for the law so we would understand if this is that kind of opposition that the only cure for that is that the gospel change hearts that you stop the opposition by making them anew we pray that you would do this work and you would help us to be a part of it we ask these things in Christ name amen we're going to make an adjustment to our last hymn I would encourage you to read the words in hymn number 72 which is on your bulletin we're actually going to sing number 314 it is not going to be on the screen behind you but I encourage you to sing it from your hymn books number 314 taken right from Psalm 2 or wherefore do the nations rage please stand as we sing our final song number 314 314 hymn you ch ça cha ch

Between the children's souls ■■■■ iam And those arerada ■ for His love Fighters be ■■ as S'RA ■ d Ruthie thousand and of Jésus afraid of the new evil For denen will fly And praise the sons of the Lord Let the ■■ part tag ■ For heaven and mercy be ■ He made our blessed neighbor rest, and he should perish in your way.

The old that would bear trust in him, our blessed living and blessed all he is.

Now receive this benediction. To the king of ages, immortal, invisible, the only God, be honor and glory forever and ever.

Amen. Let me make a quick announcement.