

1. Humans Hate God’s Authority Because We Have a Will to Power (1-3)
 - a. Humans are upset at the LORD because He has *absolute* authority
 - i. It’s the *absolute* part that we hate – we always want something to call our own, which we can boast about
 - ii. This language speaks of power and authority and right to rule, which the kings and rulers of the earth *hate* and *conspire against*
 1. “tear apart their restraints”
 2. “throw off their cords”
 - iii. We want to be our own
 - b. The human heart does not want to answer to anyone but itself
 - i. We hate the idea of a King, too, because we must answer to him
 1. Humans don’t just disbelieve in God, they hate Him for His *absolute* authority
 2. Therefore, we both long for a true king and hate him who rules absolutely
 - c. Human unity is not a panacea
 - i. The people and powerful ones of the earth are united here, one mind and heart
 1. Yet, they are united against the LORD and His Messiah
 2. They will not find peace, nor will they actually throw off the ownership of the LORD and His Messiah
 - ii. In fact, it is cognitive dissonance to be united against authority, for a nation of 300 million kings are not suited to unity for very long, are they?
 - d. Mankind makes itself enemies of God.
 - i. They “set themselves”
 - ii. They “murmur together”
 1. They plan to rebel.
 - iii. “The mind set on the flesh is hostile to God, for it does not submit to God’s law; truly, it cannot.” (Romans 8:7)
 - iv. Not one human is forced to hate God – it is always his desire and delight to hate the true God
 1. There is interplay, of course, between internal desires and external factors
 2. The kings of the earth are united in what they want – not God or His King
 - e. We speak of loving virtue, excellence, beauty, justice, and goodness, but really we love ourselves.
 - i. We only want these things *on our terms* and by *our own definition*
 1. If virtue is too costly to my autonomy, I don’t want it
 2. If excellence reveals how incapable and weak and needy I am, I hate it (Peter Principle)
 - ii. When true virtue and excellence and goodness and justice came to us and exposed our lack of these things, how did we respond?
 1. We ran it out of town, beat it, stripped it, shamed it, spat on it, nailed it, whipped it, killed it, then threw it out.
 - iii. Why? “Take these cords off!”
 - f. How do we do this?
 - i. We remake ‘God’ into our own image.
 1. People are not hostile towards the *concept* of ‘god’ or ‘spiritual’ or ‘religion.’
 2. People are hostile towards *the* God: the LORD and His Messiah!
 - a. Therefore, we remake the concept of God or gods or spiritual authorities into an image that we can control and contain, whom we restrain and who does not own us, but we own them.
 - i. A god that is our equal in many ways, particularly in the area of moral will

- ii. A god that we can barter with, not answer to, that we can negotiate with through prayers, rituals, sincerities, magic, mantra,
 - iii. A god who would never ‘cord’ us or ‘be furious’ or ‘laugh derisively’ when we refuse His ways
 - 3. People hate that God demands purity *of our hearts* and *judges us* when our hearts are impure
 - a. Who says that your desires are wicked, your behaviors are evil, and your intentions are unjust
 - b. Who says that you are broken all the way down and the only that you can be repaired is if I do everything
 - c. Who says that you owe Him everything because He made you, that you are not strong, powerful, or wise, but weak, needy, and foolish and must be rescued
 - 4. Notice that the kings don’t speak against God’s love or kindness or compassion, but against His rule, His rights, His authority over them
 - a. “I believe in a God of love.”
 - i. We don’t like God for God.
 - ii. We like God for us.
 - ii. We avoid sin to avoid the King.
 - 1. Some people use religion, self-righteousness, in order to avoid the King
 - a. Do you believe that you are a good person? Better than most?
 - i. You’re using morality to avoid really being *absolutely* ruled and *absolutely* protected and *completely* rescued by Jesus
 - 2. This dependence upon morality, any portion or part of it, is really an attempt to own oneself, to throw off the cords, too, because it says,
 - a. “These are the wrong cords. They shouldn’t be here.”
 - b. “I don’t need a King like *that*.”
2. God Establishes a True King With Absolute Authority Over Everything Created (4-9)
 - a. We long for a good king
 - i. Legends of great kings and the flourishing of the people under them are numerous
 - ii. Yet, history is replete with many more examples of terrible kings than good and wise kings, and none can compare to what the Psalmist describes here in a universal sense
 - 1. Tyranny and tragedy and slavery are usually the result of monarchy
 - 2. In fact, very few actual monarchies exist in the world today – why?
 - a. Because tyrants make the world so miserable for the people that they revolt and establish some other form of government, i.e. democracy
 - iii. Yet, people still long for powerful and wise rulers to lead them, even within democracies
 - 1. Why do these legends of good and great kings still speak to us so deeply?
 - 2. Why is the creation of new legends, new myths of wise and powerful kings, i.e. Superheroes, so popular as stories today?
 - 3. Why are the English so obsessed with the royal family?
 - 4. Why, even in America, where there is no royal line, we create substitutes of such glory and wisdom and power from entertainers, entrepreneurs, athletes, or scientists?
 - a. We crown them. They hold court through the media. We honor them. We adore them. We give them our money.
 - 5. There is a need within our hearts to crown good and wise rulers.
 - iv. Our hearts know that we were created to have a True King
 - b. God Establishes the True King Who Identifies With Him

- i. When people hate the LORD, it is the LORD who mockingly laughs at them, but the KING who speaks to them in fury (v4-5)
 1. The Psalmists reveals that when people “take their stand” and “mob up” in all their “unity” against God and against His King...God laughs and mockingly imitates their efforts
 - a. “laughs fearlessly” – absolutely unconcerned with their united opposition
 - b. “stammers in their face” – mocks them, derides them, makes “fun” of them
 2. The King is superlatively connected to the LORD, for it is he who will then “speak to them in His fury and scatter them in his anger”
 - a. “At that time” – when they take their stand against Him
 - b. The fury and the anger and the mocking derision of the LORD and of His King are not unprovoked, but responses to rebellion
- ii. The LORD is seen as adopting the KING as His Son (v7)
 1. “Today I have fathered you” is ANE adoption language
 2. This adoption always came with an inheritance, a dynasty and a land
 - a. “I give the nations as your inheritance”
 - b. “the ends of the earth as your personal property”
 3. Thus, the KING is given all the earth because all the earth belongs to the LORD who created it
 - a. It is the KING’s obligation to rule it with righteousness and His privilege to rule it in glory because He is God’s Son
 - b. Again, two mountaintops here
 - i. The earthly king of Israel
 - ii. The eternal king of all the earth, the Messiah
 1. Jesus’ baptism – Matt 3:17
 2. Preaching of Paul in Antioch – Acts 13:33
 3. Hebrews’ summary – Heb 1:5; 5:5
- iii. Emphatic “I” of the LORD in describing the King’s coronation (v6)
 1. “I, I pour out my KING upon Zion”
 - a. The language here is of one casting metal, “install”, to last and be established forever
 2. The King is established by the Creator Himself
- c. Anyone who rejects the LORD’s True King will have some king
 - i. Even if you reject the LORD’s king, you will find some king to rule your heart, someone to adore, someone worth living for, someone whom you honor and glory in and whom you entrust yourself to
 1. That person may use you and abuse you and rule terribly, but you still give your heart in hope...hope for a True King
 2. You will find Saviors to try and fulfill your sadness
 3. You will seek salvation, meaning, significance, belonging, from someone and something because you were made to be united to a True King, and if you reject the True King, these false ones will ruin your soul, poison your life
- d. There is a True King – MY KING – says the LORD!

3. God’s True King is Our Only Hope of True Life (10-12)

a. Understand and Submit to discipline!

- i. “be warned” has more to do with taking instruction, or receiving discipline/training
 1. From the root word, “correction”

2. The intention of the King is not destruction, but correction! Not mere empty obedience, but maturity and life and fullness of what a human is supposed to be and designed to be and how a human fully and abundantly lives
 3. Submit to that instruction, for it is for your good!
 - ii. We need those restraints and corrections to live fully!
 - iii. You were designed to be bound up in the ownership of God, to submission, to dependence, to need
 1. A fish is not bound by the constraints of the water, it is his life
 2. If you take that fish out of the water and “free” him from the restraints of water, he will die on the land, on the road he will be ruined
 - iv. They are freedom for us, they are our life and our flourishing!
 1. Musician’s discipline, mastery, creative beauty and joy
 2. The cords of discipline become the means of joy
 - v. The submission which is called for is purifying to you, even when the circumstances are terribly difficult and painful and confusing
 1. Behold, I go forward, but he is not there, and backward, but I do not perceive him; on the left hand when he is working, I do not behold him; he turns to the right hand, but I do not see him. But he knows the way with me; when he has tried me, I shall come out as gold. (Job 23:8-10)
- b. Serve and Celebrate!
- i. Our dependence upon Him and obedience to Him actually leads to our joy
 1. How?
 2. Because this King is GOOD, and self-giving, and beautiful, and sufficient
 - ii. Our service of Him is also for our joy
 1. How?
 2. Because we belong, not because of our service, but because of His grace and because His commands are always for our good
 3. Therefore, we serve Him without fear and without regret
 - iii. We celebrate because the KING comes into our life to rearrange it for our good, who communes with us, who delights to include us in His story, in His kingdom
 1. If you are too pessimistic about your life, then you don’t get the ferocious beauty of this very thing!
- c. Run to Him, not from Him!
- i. There is no refuge from the King, only refuge in the King
 1. If you run to Him for protection, you are blessed
 2. If you run from Him on any other way, you will be destroyed
 - ii. In Him, in submission and deference to Him, you find abundant Life from which you were made
 1. The truth is that this King is absolutely powerful and rules absolutely – there is no refuge outside of Him
 2. AND this King is the King who died for you, who laid down His life for you, who didn’t stand aloof and tell you to get it all together, but who entered into your misery, walked alongside of you, and stepped in front of the fury of God, His own fury, and was consumed by it so that you might live
 3. What kind of tyrant does that?! What kind of King of the earth does that for his enemies, who hate him?
 4. The True King.
 - a. His cords are for your good...you know it.
 - b. His restraints are for your flourishing...you know it.
 - c. His commands are for your life...you know it.
 - d. His life is for your life...kiss Him.