

Rejoicing in the Election Results

A Post-Election Sermon

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Bible Text: Acts 5:30-31; Isaiah 42:1-13

Preached on: Sunday, November 9, 2008

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I want to speak this Lord's Day on the subject of rejoicing in the election results. Now let me say that I had decided what to preach on before the election, and wouldn't change a word no matter which way it had come out of the two likely alternatives.

We saw on television great rejoicing the night of the election. All of Grant Park was full of celebrants in Chicago, the rejoicing of those people to see their candidate elected. And, no doubt, he had been elected against great odds given his background and his lack of experience and his race. And so there was a great jubilation amongst his supporters.

Sometimes you couldn't tell whether they were happy because Obama had won or happy because McCain had lost. But in any event, there was great rejoicing, there was great jubilation.

People think that now at last, now at last they will receive some help for their problems and some relief from their oppression and some hope for their future. And, as we know, so often this is the outcome of elections: there are people who rejoice in the victory of their candidate, just as there are other people who are morose in the rejection or the loss their candidate.

But what did they win? Who did they choose? What principles will he be guided by in his four or perhaps eight years of office in the presidency of the United States?

Well, we mentioned last Lord's Day what the principles would be. They would be principles of lawlessness. He will break his oath to uphold the constitution on many, many countless occasions. There will be very little that Mr. Obama approves or signs into law that will be, in fact, lawful.

He will be a man who is swift to shed innocent blood. He is a supporter of abortion, even the most heinous forms of it.

And he will conduct the business of the government as an armed thief. He will take money from people and spread it around to other people. These are the real governing principles of Mr. Obama.

Someone wrote that the United States and its constitutional form of government would only survive so long as it took the people to discover that they could vote for themselves largess from the national treasury. In other words, they could take money by act of government and distribute it amongst themselves.

And this has been discovered. This is the great invention, if you will, the great “Thomas Edison moment” of the United States. And now there is a mad rush to spend and to borrow and to create debt, public debt, and we see already the first inklings of the result of such disaster -- such a disaster as was seen, for example, in Germany when it took billions of marks to buy a loaf of bread or in Argentina when it took billions pesos, back in the 90s, to buy anything; or like it is in Zimbabwe. You have got to have wheel barrow loads full of money to buy anything. This is the final end of the discovery that money can be appropriated and given to the people.

There is a silver lining, at least for me, in the fact that Mr. Obama won this election, because it makes my job a lot easier as the preacher of the post election sermon. If Mr. McCain had won, there would be great rejoicing amongst conservatives and amongst conservative Christians all over the country, congratulating themselves about how the Lord had spared the country. And I would have had to preach the same sermon, and point out that as for Mr. McCain, *his* principles of government will be lawlessness. He will violate the constitution. Almost every law he signs will be a breach of the law. He is a man who is swift to shed innocent blood. He is already singing songs about the countries he plans to bomb next; and he will conduct his administration as that of an armed thief. He will take by force our money and distribute it to many, many different people -- not the same people as Mr. Obama, perhaps, but distribute it nonetheless.

So at least I don't to disabuse the listeners of the notion that the election results are a great sign of mercy and salvation that the Lord has brought us, because as I mentioned in another place, both of these candidates are God's judgment on America.

Both of Obama and McCain are God's judgment on America. There was a righteous choice that was available during the primary elections. There was a man who was very careful of innocent blood, who hated bloodshed and murder, and who had demonstrated in his political career a fidelity to the Constitution that made him the laughing stock of all the oh-so-modern public of this country. And yet he only got five percent of the primary vote, because the members of his party didn't want a man of principle who would obey the law and not steal money and not be swift to shed innocent blood.

And then last Tuesday, of course, there were one or two men on the ballot in our state and in most states who were just men, who had every intention of obeying the law and obeying the constitution, and not redistributing anybody's wealth, and not shedding innocent blood. And they got less than one percent of the vote over the whole country -- which shows you the extent of those people in the country who will vote for righteousness over wickedness and oppression.

You know, pragmatism is the first principle, it is the primary principle of the people of the United States. And you think about that. It is an oxymoron that pragmatism is a principle, but it is. Pragmatism trumps all other real principles.

We shed innocent blood to get what we want, don't we -- whether it be abortion or war or a thug on the street wanting your wallet. What's important is what works for us, what gives us what we want, not what is right. We repudiate the rule of law because it gets in the way of what we want to do. And you can make applications until you are blue in the face about that. We have become a people 98% to 99% of which, in the political discussion and process, elevate pragmatism, elevate the final outcome that comes about, to be more important than any of the principles upon which the government was founded or principles which the Scriptures lay down for just and righteous societies.

And so we have adopted the principle of the lesser of two evils, which is that in order to fight theft and bloodshed and lies we have to vote for theft and bloodshed and lies, because we know the end will be that theft and bloodshed and lies will be elected. It is just a question of which theft and which bloodshed and which lies we feel comfortable with. And so instead of voting for righteousness, we vote for oppression.

And that reminds us of the fact that people claim, "Well, but we don't have any choice. We have to get the best we can get. We have to try to obtain the election of the person who will do the least damage" -- as if we could tell which is the most evil and what will be the outcome. Only God can tell those things.

I think of the tragic case of my friend Bob Conley. I have known Bob Conley for several years now, since back in 2000 or a little after that, when we both were active in the Buchanan campaign. He is a resident of South Carolina, an engineer and a flight instructor.

He goes by the name of "Flat Top Bob." See, he has this flat top, and his hair-do is really a symbol of what his political philosophy is -- which is that he is as straight as an arrow, an American Constitutionalist. He is probably more conservative than Jesse Helms was! He is opposed to abortion in every circumstance. He wants to restore the Constitution and limit the government back down to its lawful purposes, which means that we would cut the budget by at least 75%. He is a true, blue conservative in the old meaning of the term.

So he got the bright idea of running for Senate in South Carolina. He and his friend R. J. Brewer, who is a longhorn cattle rancher in Montana and owns about, what, 20,000 acres of Montana pastureland, called me up a couple of months ago. They wanted me to send them some money. And I said, well, I was fresh out of money!

And they said, "Well, see, Bob is going to run for the Senate in South Carolina against Lindsey Graham," the odious and detestable Lindsey Graham, one of those liberal Republicans that is always selling us down the river and stabbing us in the back. He

supported the President's amnesty bill for illegal aliens. In fact, his opponents called him "Grahamnesty," as in "Vote against the Grahamnesty!"

He allows exceptions for abortion in the case of rape, incest and the life of the mother. He is one of the chief architects of the outrageous and unjust scheme that has been imposed to try enemy combatants in Guantanamo. He has covered up and helped orchestrate the cover up of the criminal wiretapping violations by the phone companies. He has given them amnesty. He is a big government, big spender Republican.

So Mr. Conley thought he would run against him, and he thought he would run against him as a Democrat!

Now, the logic there is that South Carolina is so conservative that Lindsey Graham is to the left of his constituency in South Carolina. However, the conservatives in South Carolina can't oust him in the primary, because he has got so much money and he is so entrenched. And therefore the liberals dare not run a serious candidate against him because he is already running to the left of his constituency. All they could do would be to run to the left of him. So Bob decided he would run as a Democrat and run to the right of Senator Graham.

And, sure enough, he got the Democrat nomination for Senate. He beat the token liberal candidate. There was even a recount. He got a lot of publicity. Everybody in the state knew him. They all knew he was a conservative. He got to be in a televised debate. He got to make a lot of noise when Senator Graham voted for this bail out, the \$700 billion redistribution of wealth to the bankers and to the financial barons. In all these things, he got all sorts of support and exposure, so that all the people in the state knew that he was the conservative candidate running.

So what did the Christians and the Church vote and the conservatives do, who always talk about how they are forced to vote for the lesser of two evils? Well, how do you think they voted? Well, the exit polls show—and I looked them up—that 40% of the people who voted described themselves as "white evangelical Christians" and the white evangelical Christians went greater than four to one for Lindsey Graham. They voted for the unrighteous candidate instead of for the righteous one!

Chuck Baldwin wrote—and it is a very interesting description—of what happened:

The worst calamity of this election was the way conservatives, especially Christian conservatives, surrendered their principles for the sake of political partisanship. The James Dobsons of this country should hang their heads in shame. Not only did they lose an election, they lost their integrity.

If you remember, he promised he would never vote for John McCain. Then at the last minute he changed his mind.

In South Carolina, for example, pro life Christians and conservatives had an opportunity to vote for a principled, conservative, constitutionalist for the US Senate.

Remember, there were only two people running in this election, so there was no need to pick the lesser of two evils – they could pick what is right or what is wrong.

He was pro life, pro Second Amendment, pro traditional marriage. He believes in securing our borders against illegal immigration. He is against the bailout for the Wall Street bankers. His conservative credentials are unassailable. But the vast majority of Christian conservatives voted for his liberal opponent instead. The man that the vast majority of Christian conservatives voted for in South Carolina is a big government neocon. He supported the bailout of the Wall Street bankers. He is a rabid supporter of granting amnesty, pathway to citizenship for illegal aliens. In fact, this man has a conservative rating of 29% in the current Freedom Index in the *New American* magazine.

Why did Christian conservatives support the liberal neocon and not the solid pro life conservative? Because the conservative ran as a Democrat and the neocon as a Republican. Had South Carolina's pastors, Christians, evangelicals, pro life conservatives voted for Bob Conley, he would be the new senator-elect from that state.

In fact, Bob was so conservative that the Democrat leadership endorsed the Republican Lindsey Graham! No matter. A majority of evangelical Christians in South Carolina stupidly rejected Bob Conley and voted for Lindsey Graham.

So, you see, that really puts the kibosh on the excuse, doesn't it, that we have to vote pragmatic because the system is so structured that we don't have any choice. We have to pick the lesser of two evils because we have to check mate the forces of darkness in America.

We should begin to see in our country, even the blindest of us, the failure of the beautiful, most beloved, most endorsed principle of Democracy. People say we have a Democracy and it wasn't meant to be so, but we have got one now by hook and by crook. And you would think that we would have learned our lesson, wouldn't you?

You remember the president thought that we should have Democracy in Iraq and then most of the people voted for bloodthirsty murderers to be their representatives in the parliament of Iraq; and you would think that we would have learned our lesson when they pushed Democracy in the West Bank and they spent money trying to influence the election, and then the people voted for the terrorists. Hamas won the election. And then they wouldn't allow them to take power, and the Israeli government arrested half the people that got elected and put them in jail!

Democracy -- we talk about how beautiful it is and how the people are always right and how the right candidate will win and so forth. Well, we ought to all recognize that is a big falsehood. Democracy is not better than the people that have the vote. And when the voters are corrupt like they are in America, when only one percent of them will vote for righteousness, then what can you expect the outcome to be?

It reminded me of that passage we read in Isaiah 30 this morning when the people wanted to trust in Pharaoh and in Egypt rather than trusting in the Lord. You see, they looked at the situation. Here was Sennacherib outside the gate. And their choice was either to trust in God and wait for him to save them, or to pay the Egyptians to come up and rescue them. You see, the Egyptians looked like the lesser of two evils to them. And the Lord said in Isaiah 30:

Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin. That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.¹

You see, these people thought that they could count on Pharaoh and the Egyptians to save them, but the Lord said it would be to their shame and to their dishonor, and they would be stabbed in the back and broken if they rested upon that reed which was called Egypt.

Then in verse nine: "That this is a rebellious people,"² the Lord said of his people,

...lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.³

How often when the truth about our country is told by people like Ron Paul or Chuck Baldwin or Mr. Conley they are brushed aside. They are told to go away. They are told to be quiet. Stop talking about those things! We want to hear how our party will save us. And that is the sad state in which we find our country.

And there is a reason, isn't there, that we cannot rejoice in the election results. And that is because the election results flow from the wickedness of the hearts of the people who cast

¹ Isaiah 30:1-5

² Isaiah 30:9

³ Isaiah 30:9-11

the votes in the election; and our country is polluted and dishonored, and wickedness has run amuck, and the people have abandoned any pretense of righteousness or morality, and have embraced pragmatism as their only principle.

So that is why we can never dig ourselves out of this problem. Nobody stops to ask what is right. They search about for what will work.

I remember that was a description of Franklin Roosevelt: Franklin Roosevelt said he didn't believe in being a captive to any particular ideology or principle. He was just going to try something and see if it worked. And if that didn't work, he would try something else. He'd keep trying something until he stumbled on something that worked.

Well, you see, that is the way the electorate in our country proceeds. We zig-zag back and forth between the two most acceptable solutions (we think) that are presented before us. And it is like fighting over the steering wheel of the *Titanic*. It doesn't matter what direction you steer, the boat is still sinking underneath us!

And I submit to you that in this time when there is such great mourning amongst our people in the results of the election, that it is important that we take refuge in the results of the election that really matters.

You know, no matter how good a leader we elect in our country, they always fail us in the end, don't they? They always fade away in their beauty and glory. They always disappoint.

I remember preaching a sermon on the death of Ronald Reagan, and mourning the fact that the saddest thing about his death was to think what might have been, if he had been able to carry out what we thought he intended to carry out. But in the end, little difference was made, even though I do believe his heart was in the right place.

And that is the way it is in our country. And then if we were to elect a president who really was the cat's meow and did everything we wanted, he would have to leave office in four years or eight years, wouldn't he? And even if we didn't have a term limit, one day he would die. He would grow old and die. And then we would be set back on the same tread mill of trying to find us a leader that we could rejoice in.

But, you know, in such a time as this, we believers have the option of taking refuge in the election that matters most, one that can't be overthrown, one where there won't be any recounts to switch who won and who lost, where there will be no disappointment after the election results are announced -- there will be only everlasting joy and rest for all the Lord's people!

Now I am not talking about the election that the Arminian preachers across the country will be preaching today -- which is that we all need to vote for Jesus. We need to elect

Jesus. We need to raise our hand for Jesus. You know, Jesus is standing there with his platform. And it is a pretty good platform. In fact, it is the best. And we should choose Jesus and reject the devil.

Now that is going to be the kind of sermon that some people will preach.

I received a foolish letter, in my position as a party member, from someone who wanted to get the America First Party to nominate Jesus for president of the United States. And I wrote back to him. One thing I pointed out to him was that Jesus didn't qualify, because he wasn't a natural born citizen of the United States. He was actually born in Bethlehem of Judea. And, of course, the objections increased more and more from that point.

We won't be preaching about some so-called election by sinners of Jesus because, after all, the Lord Jesus said to his disciples in John 15 and verse 16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."⁴

You see, like Bro. Billy Kelly said, "We shouldn't talk about how we found Jesus, because it wasn't Jesus that was lost. We was [sic] the one that was lost. Jesus found us! We didn't find Jesus."

And I am not going to preach about rejoicing in that election that the Scriptures talk about incessantly, the election by God of his people. There are many, many verses in the Scriptures that describe how the Lord has chosen his people, how he loved us from before the foundation of the world, and wrote our names in the Lamb's book of life. The English translation of the text uses the word "election." It says we are "elect according to the foreknowledge of God."⁵

Phil Johnson, on his blog *Pyromaniac*, has an interesting analysis of the election of the saints vs. the election of Obama. And he quotes many, many verses. But we won't be talking about that election either.

No, the election that I am referring to is the election reported by the apostle Peter to the wicked rulers who would persecute the Lord's people. In Acts five and verse 30, Peter proclaimed this election:

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.⁶

You see, Peter is announcing that the Lord Jesus has been selected by the God of their fathers to be a Prince and a Savior. He has been appointed, elected, anointed, however you want to put it.

⁴ John 15:16

⁵ 1 Peter 1:2

⁶ Acts 5:30-31

And I went through this verse and I thought, “Well, I have preached on this subject before.” But just briefly to note: Who was elected?

Who did the electing? Who got to vote, if you will? Who participated in this election? The Scriptures say it was the God of our fathers, that is, the almighty God, the one who has all power and all authority and all right. Who else should it be, that would make the choice, and make the determination, and make the election of who would be the ruler of his people, who would be the Prince and the Savior?

As Ross Perot used to say, “We need to elect someone because we are the owners of the country.”

Well, here is the God of our fathers -- the great and mighty, omnipotent God, He is the one who has appointed and who has chosen the Lord Jesus to be the Prince and the Savior!

And then I want you to notice who is the person who was selected. It was Jesus Christ. It was God’s blessed Son. And I want you to notice that he was a divisive candidate. There were a lot of people that didn’t want him to be picked! The people that Peter was telling the results to didn’t like the selection that the God of our fathers had made. They didn’t want the Lord Jesus, whom they slew and hanged on a tree, to be made a Prince and a Savior.

But they didn’t have a vote in the matter! It was the God of our fathers that picked him, that raised him up.

And then, what was the position he was elected to? Prince and Savior, ruler and Redeemer, to rule his people, to rule, really, the whole world, to have all power and also to be a Savior, to grant forgiveness and repentance to as many as call upon him.

This is the position. There is no more important a position in all the universe. No other election has been to a more important position than this election of the Lord Jesus by his Father to the position of Prince and Savior.

And, finally, who is this election reported to? In this text, it is reported to the people who tried to destroy the Lord Jesus, isn’t it? Peter is exulting in the fact that no matter what they did to Jesus, no matter what they tried to do to him, no matter how they tried to destroy him, nevertheless, the almighty God with whom they have to deal and who they know, before whom they are powerless to stand, he has raised up Jesus and appointed him to be Prince and Savior!

And there is nothing they can do about it! This is who the election is reported to.

I think what I like best about Peter’s preaching here, is the way he flaunts it to the opposition, the way he lays it out. If you read Peter’s sermons in Acts, they are full of boldness and full of reproach against those who would resist the Lord Jesus in all his

ways and purposes. It is almost as if Peter is telling them that they need to get used to it. They need to reconcile themselves to the fact that the Lord Jesus has been appointed Prince and Savior by God almighty himself; and there is not a thing they can do about it, and he will reign and he will rule over them.

But Scripture presents God's selection of Christ as King and Ruler and Judge, presents it as an appointment by God himself, as an appointment that should be made glad over, that should be rejoiced in. The Father rejoices. God in heaven rejoices. The Lord Jesus rejoices, and his people ought to rejoice.

Remember, in Hebrews one it says of the Lord Jesus that God has anointed him with the oil of gladness above his fellows.⁷ There is rejoicing and exaltation between almighty God, the Lord Jesus his Son, and his people, all rejoicing in the appointment of the Savior and the Prince!

So let us rejoice together in God's election of our Prince and our Savior!

And I just want to read a number of selections from the Scriptures. I had to throw a bunch of them out, the ones that weren't right on point. I have limited myself only to those that stress his appointment, his election to this great and mighty position which we find the Lord Jesus in.

I couldn't figure out what order to preach them in or to read them in. I am really just going to read them so we can rejoice in God's election of the Savior. So I decided to read them in the order in which they appear in the Scriptures.

First, we come to Psalm two, that great psalm that describes the appointment of the Lord Jesus to be king. At verse six -- this is God speaking:

Yet have I set my king upon my holy hill of Zion.

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.⁸

⁷ See Hebrews 1:9

⁸ Psalm 2:6-12

And what you notice about this text, just to speak on it very briefly, is that the Lord Jesus' appointment is forever, and it is with absolute power, and he will destroy all opposition.

But most precious for us is that last little verse, "Blessed are all they that put their trust in him."⁹ Those who have submitted to Christ, those who have trusted him, those who have called upon him, those who have repudiated all their own self righteousness and submitted themselves only unto Christ, they will be blessed in all this great reign and the rest will be broken and dashed in pieces.

We ought to be able to rejoice over the appointment of Christ as our king, as our Prince and our Savior.

And then the next passage we find in Psalm 110. "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."¹⁰ This idea of sitting, of being appointed a place to sit, a place of honor, a place of power, all through the Scriptures we see this word to sit at the right hand of God, to sit at his throne. In some places it is a command to Christ to sit at the right hand of God. In some places it is a statement by Christ that he will sit at the right hand of God. In other places it is a statement that describes Christ as being set at the right hand of God. But all of these words denote the appointment by the Father of the Lord Jesus to take this position of preeminence over all the world.

"The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."¹¹ You see, there is an appointment, there is a command to Christ from the Father to rule over his enemies.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.¹²

This last couplet here, this last two verses is a premonition or a poetic statement of the fact that the Lord Jesus will prevail completely, and he will do it in style, and he will do it rejoicing, and he will do it on the run towards victory, as he takes his refreshment from the brook by the way, as he leads on to chase away all of his foes to destruction.

⁹ Psalm 2:12

¹⁰ Psalm 110:1

¹¹ Psalm 110:2

¹² Psalm 110:3-7

And then in Isaiah nine, that most blessed text that we all know so well.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.¹³

The thing about this text that's so interesting is that this Lord Jesus is given to us as a Son, as a child, and the government is placed upon him by the one that gave him, God the Father. And of the increase of his government there will be no end, and he will establish judgment and justice.¹⁴

Isn't that the thing we all claim we want from a government? We want justice and we want judgment. We want there to be peace. We want good people to prosper and evil people to be punished. What did Paul say, that this was the purpose ordained by God of government, that it might be a punisher of evil doers and a rewarder of them that are at peace.¹⁵

Well, here is a promise that the Lord Jesus' government which he has been appointed to establish will bring about judgment and peace, and it will be forever.

And then that little last sentence, "The zeal of the LORD of hosts will perform this."¹⁶

That really ought to be unnecessary, shouldn't it? We already have the promise. We already have the proclamation. But just as if to seal it, as if to make it sure, "The zeal of the LORD of hosts will perform this."¹⁷

That means that the Lord of hosts is particularly interested in the fulfillment of this promise. He is interested in the fulfillment of all of his promises, but this one gets extra treatment. "The zeal of the LORD of hosts will perform this."¹⁸ Here is an appointment of a ruler whose election we can rejoice in and leap for joy!

And then in Isaiah 42, we come upon another passage that describes the appointment. In fact, in this passage the word "elect" is used.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to

¹³ Isaiah 9:6-7

¹⁴ See Isaiah 9:7

¹⁵ See Romans 13:4

¹⁶ Isaiah 9:7

¹⁷ Ibid.

¹⁸ Ibid.

the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands.

The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.¹⁹

This text talks to us at once about the great compassion and care that the Lord's elect, the Lord Jesus, will have for those who are broken and those who are weak and those who cry out to him. And in that care and compassion, he will not be discouraged till he has established judgment in the earth, and all the isles shall wait for his law.²⁰

How many men that we see elected or chosen or set upon thrones, who become discouraged and who fail, through any of the host of the frailties of human flesh or the vagaries of politics. But here is one of whom it is promised. he will not fail and he will not be discouraged!

Someone pointed out that when the Lord Jesus prayed that agonizing prayer in the garden of Gethsemane, his prayer was answered because he was not discouraged. He was not turned aside from his great work of redemption.

Here is a prophecy that he will not fail or be discouraged in any of his work. And notice that God appeals to his great power and to his position as Creator and as sustainer of all life as the basis on which he will strengthen and uphold the rule and reign of the Lord Jesus.

¹⁹ Isaiah 42:1-13

²⁰ See Isaiah 42:4

And then, finally, in the text it calls upon all the people of the Lord and upon all of the inhabitants of the world to sing forth praises unto this Ruler, this Savior, this Prince that God has elected to carry out these wonderful things. Here is a commandment to rejoice in the results of God's election of our Prince and our Savior!

And then in John chapter five, we have a text where the Lord Jesus describes his appointment to be Judge and Ruler. John 5 at verse 21:

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.²¹

You see, the Lord Jesus knew that he had been chosen for this great work of redemption and of judgment, of rule and of salvation. And he offers even in the midst of the promise that he will take unto himself at some point in the future his right to judge all things, even in the midst of it, you see, he proclaims the gospel to those who will trust in him, to those who will believe in it. To those who will believe on his Word he will give everlasting life.

And, you see, he is in that position uniquely because he is the Savior who died for men, and he is also the Judge. So in a sense, those who have reconciled themselves unto him have no judgment to fear from the one whom the Father has appointed to judge all things and all persons.

And then in Acts chapter two, Peter's first great sermon at Pentecost:

This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see

²¹ John 5:21-30

and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.²²

You see, here Peter is proclaiming the exaltation and the assignment and appointment of the one they crucified, the one whom the psalmist foretold would be made Prince and Savior, would be made the King of all the world. “Know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”²³

And you remember the exhortation that follows after this, is that they must flee to Christ and be reconciled to him and save themselves from that crooked generation and come under his authority while there is still time, while there is still an offer for repentance.

And then in Acts chapter 10, Peter preaches to Cornelius’ house, at verse 42:

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.²⁴

You see, Jesus taught his disciples to proclaim, to preach that he is the one ordained by God to be the Judge of the quick and the dead, and through his name and by his gospel there is the only hope of salvation and remission of sins.

And then in Acts 17, the Apostle Paul’s sermon to the pagan Gentile Greeks at the Areopagus:

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.²⁵

You see, in this text Paul preaches to pagans that God has appointed the Lord Jesus to be the Judge, to judge the world in righteousness. He has ordained it.

And notice the proof that he gives. Notice the validation that he gives. He says the way you can know who God has chosen, the way you can know, in effect, who won the

²² Acts 2:32-36

²³ Acts 2:36

²⁴ Acts 10:42-43

²⁵ Acts 17:29-31

election, if you will, the way you can know the Lord Jesus has been made a Prince and a Savior by God himself over all men, is that he has raised him from the dead. It is the sign and the seal -- his resurrection -- whereby we are to know, whereby we are to have confirmed to us his appointment.

Interesting, that that is the same thing that confirms our redemption, isn't it? What did Paul say? "He was raised on account of our justification." The same sign, the same proof by which we know that the sacrifice was accepted, is the very same proof by which the world is put on notice that God has appointed Christ to be the Judge over all things unto righteousness -- the resurrection of his body from the grave after three days.

Then in Ephesians chapter one, Paul writes to the saints at Ephesus:

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us--ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.²⁶

You see, again, the appointment, the exaltation of Christ to this position of supreme rulership. It is tied to his being raised from the grave after Calvary.

And then in Philippians chapter two:

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.²⁷

We ought to celebrate the exaltation of Christ, and the giving him of that name above every name which the Father hath bestowed upon him!

And then in Hebrews one, the writer says that God hath appointed the Lord Jesus heir of all things by which he has the right to rule.²⁸

And in verse eight:

²⁶ Ephesians 1:18-23

²⁷ Philippians 2:9-11

²⁸ See Hebrews 1:2

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.²⁹

We have a Prince and Savior who is the most rejoicing, most glad ruler that ever was or ever will be! He is anointed with the oil of gladness above his fellows. It is because his scepter is forever and he loves righteousness and hates iniquity.

And then in Hebrews chapter 12 what does it say? That our Lord Jesus is set down.³⁰ It doesn't say he sat down. It says he "is set down at the right hand of the throne of God,"³¹ God having ordained and directed him to take that seat, that highest station at his right hand to rule in power and majesty.

You see, now, during this period of time, is what we might call in our political system the transition period. The Lord Jesus has been appointed ruler -- and we will not get off into that Reformed/Reconstructionist dispute over whether Christ has taken his throne yet or not. He has taken his throne in glory to be sure.

What does the writer of Hebrews say? We see "not yet" all things put under his feet.³² It says he is waiting until all things, expecting until all things be put under his feet.

So I like to view this as the transition period. This is the period after the announcement of who won the election has been made, and the taking of the final reigns of full power and glory upon his throne.

What did old D. W. Whittle write in that hymn we love so well?

Our Lord is now rejected and by the world disowned,
By the many still neglected, and by the few enthroned.
But soon he'll come in glory,
The hour is drawing nigh,
For the crowning day is coming by and by!

Oh, there is a time left for people to reconcile themselves to the rule of the Lord Jesus! There is a time left for people to approach unto him in meekness to be their Savior, to be their Lord, to be their King, a time before he has visibly taken his seat of power and taken his rule. And while he still offers those gospel promises to whoever will believe in him.

As some other writer liked to say:

Soon and very soon we are going to see the king!

²⁹ Hebrews 1:8-9

³⁰ See Hebrews 12:2

³¹ Hebrews 12:2

³² See Hebrews 2:8

Soon and very soon we are going to see the king!
Soon and very soon we are going to see the king!
Hallelujah, Hallelujah, we are going to see the king!

You know, there will be a people who will not like it when they see the king. There will be a people who will not like his administration or his policies or his procedures, and what happens to some of these people is described in Revelation 19 starting at verse 11:

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.³³

This is the beginning of the rule of that one whom God has appointed to rule all things and in whose election we rejoice this Lord's day.

But only those whose hearts were changed, only those who have been regenerated, made new, only those who are under the new covenant that have the law written in the heart to do it, only those will submit to his righteous rule willingly.

You see, there are a people that will submit to him, the Lord's people, the redeemed of his people, you and I who have come to Christ and been washed and cleansed, and a whole host of saints will be raised to witness and to partake and participate in his righteous rule. There will be a people who will submit to him. Those will be the saved.

There will also be another host of people, the lost, the wicked who have not submitted to him, who have not come under his authority, who have not received him as their Prince and Savior. The world will be full of them during his reign. Then the Scriptures say he will rule them with a rod of iron.³⁴ He will break all opposition.

You see, he will implement the utopian government that we all claim to want, won't he? Those who are righteous, those who are doing good, those who are obedient to the ruler, those who have been cleansed from wickedness by the blood of the Lamb, we will all rejoice in his rule. We will submit to it gladly. The Scriptures tell us we will even partake it. He will make thrones for us to sit upon to rule over the angels and the rest. And this will be the best government that humanity has ever seen.

³³ Revelation 19:11-16

³⁴ See Psalm 2:9; Revelation 2:27; Revelation 12:5; Revelation 19:15

Imagine the healing that the Lord Jesus, through his power and through his knowledge, will be able to promote for all of his people, for all of the people under his rule over the entire planet. Imagine the healing, imagine the great safety that the righteous will have. There will be no more thugs running loose in the street to harm people and to steal from people, because his righteous rule will stamp all that kind of thing out. There will be no more thievery, no more redistribution of wealth (if you will) by force. Everybody will sit under his own fig tree, as the Scriptures describe it, and eat of his own vineyard and nobody will harm or do injustice in all of his land. And there will be no injustice. There will be no innocent people wrongly convicted, and there will be no guilty people let off. He will rule righteously. He will judge based on rightness and truth, not based on appearance, as he promised in the gospels. There will be no government corruption. There will be no oppressive taxes. There will be no unjust wars. There will be no abortion and no murders allowed to be gotten away with.

And yet all the people whose hearts haven't been redeemed, and the law hasn't been written in their heart, they will be subject to and they will be held to this judgment and to this justice by force, not by love. They will be held against their will, not on account of the fact that they adore and worship and bow before that Prince and Savior whom God has ordained and chosen to rule over us.

And, in fact, the Scriptures describe what happens after 1000 years of perfect government, perfect rule by a perfect prince and by a Redeemer and by a Savior who sheds his love and his compassion all over the world for those who will call on him and who will believe in him. Yet after that 1000 years, what is going to happen?

The Scriptures describe in Revelation 20 that "Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."³⁵

You see, after all of that righteous rule and all of that goodness and all of that justice and all of that fairness and all that healing and all that progress and all that happiness, there will be more than the number of the sand of the sea willing to join up to depose and to oppose the one whom God has ordained, that he should rule over mankind!

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city."³⁶ And then I like this verse. "And fire came down from God out of heaven, and devoured them."³⁷

The Lord Jesus doesn't even have to lift a weapon against them. Fire comes down from the heavens and just consumes them all utterly. They are all burnt to a crisp. They are annihilated right there, all the ones that secretly hated him and secretly despised him and chafed under his righteous rule and wouldn't have this man to be ruler over them. They

³⁵ Revelation 20:7-8

³⁶ Revelation 20:9

³⁷ Ibid.

will all be shown up in the end. They will join up with his enemies, and God will consume them with fire from heaven.

One day, you know, the saints will all have our celebration at God's election of our Prince and our Savior. It will be better than Grant Park. It will be glorious beyond imagination. We will all be gathered around his throne.

The Scriptures tell us some of the song that has already been written to rejoice in his rule and in his salvation. Old Isaac Watts put it this way:

Behold the glories of the Lamb
Amidst the Father's throne;
Prepare new honors for his name,
And songs before unknown!

Ye elders, worship at his feet,
Ye saints, adore around,
With vials full of odors sweet,
And harps of sweetest sound!

To thee, oh Lamb, to thee once slain,
Be endless blessings paid;
Salvation, glory, joy, remain
Forever on thy head!

What does John the Apostle write in Revelation about this great celebration? He says this at chapter five and verse nine:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.³⁸

³⁸ Revelation 5:9-14

This is a description of jubilation amongst God's people in his presence, at the gathering around his great throne, the Lamb's great throne in glory!

And you notice in this text what is our acceptance of his power over us. "Thou art worthy to receive all power." There is a complete submission to him, an utter abandonment to his will and purpose in all things. And the text tells the reason. It tells us the motive. It tells us the justification in the hearts of the believers for why this ought to be so. "For thou wast slain, and hast redeemed us to God by thy blood."³⁹

But you know, it was the Lord Jesus' election to rule and reign that was the reason that men crucified him. In Mark's gospel the 14th chapter—we read it this morning—at verse 61:

Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.⁴⁰

It was Jesus' claim to be the Messiah and his promise that they would see him seated in power and glory one day that drove them in their rebellion to deliver him unto death and to destroy him.

And it is interesting, isn't it, that it is that death that is the basis that draws the saints to be submissive to the power and the glory of the Lord Jesus. "For thou wast slain and hast redeemed us to God."⁴¹ That is why we consider him worthy to receive all power.

If we hadn't been redeemed, if we had been lost in our sin, we would gnash against him, we would hate him, we would hate his election by the Father. We would say, we will not have this man to rule over us,⁴² just like the wicked rulers of his time hated it when he told them that he would rule in power and glory at the right hand of God. We would have hated it, too, that promise of his reign that made them commit him unto death.

But it is that death that he died for us that makes us willing, that bends our hearts in love to him, that he would die for us! Why shouldn't he be worthy to reign and rule over us, him who has redeemed and saved us from eternal judgment and given us eternal life and glory in his presence?

You know, we don't need to be downcast about the elections. We need to rejoice in our Lord Jesus' victory around this table, the basis by which we are reconciled to his rule and

³⁹ Revelation 5:9

⁴⁰ Mark 14:61-64

⁴¹ See Revelation 5:9

⁴² See Luke 19:14

to his righteousness, the basis by which we are saved eternally and forever from the judgment.

What did old Horatius Bonar say about the death of Christ and how it brings victory?

We thank thee for the blood,
The blood of Christ our Lord,
The blood by which our peace is made,
Our victory is won!
Great victory o'er hell and sin and woe,
That needs no second fight
And leaves no second foe!

For the crowning day of our prince and our Savior is coming by and by! Let's rejoice around this table and rejoice in the one who has been appointed to rule all things forever and ever to our great joy and happiness for all eternity.

Let's give thanks for the Lord's Table and for the bread, first of all, that reminds us of his body that was broken for us. I would like to ask Bro. Whitten if he would give thanks for the bread.

The Scripture said that the night he was betrayed he took the bread and he blessed and he broke it and he said, "Take and eat, this is my body which is broken for you. This do in remembrance of me."⁴³

Let's give thanks for the cup that reminds us of the blood poured out, an atonement for our sins.

Oh God our Father, we rejoice that you have given us a Savior, that you have given us a Redeemer, that you have appointed him heir of all things, that you have set him, made him very high above all the heights of man, above all the heights of the creation, higher even than the angels. He will be exalted and all power given to him!

We thank you that he has redeemed us and reconciled us to himself, not only reconciled us by purging away our sin, covering our iniquity and taking upon himself our guiltiness, reconciled us unto himself that we might be obedient and submit to his divine and righteous rule for all eternity and do it with rejoicing and joy.

We pray that you would fill us with rejoicing and joy at your great selection of the Lord Jesus to be our Prince and Savior to rule over the world in righteousness, that we might take our joy and comfort from it, that we might not be cast down by the things of this world when they don't go our way, but that we will lift up our eyes unto the hills from whence cometh our help. Our help comes from you.

⁴³ See 1 Corinthians 11:23-24

And we thank you that he has reconciled us unto himself by the shedding of his blood and that we can cry out that he is worthy to receive all power, despotic rule, because he was slain and has redeemed us to God by his blood.

Thank you for this cup that reminds us. Help us to be reminded all through the week, that our feeble minds and hearts would be strengthened and be full of rejoicing towards what the Lord Jesus has done and towards his great appointment which you have made for him that can never be revoked.

We pray that it will soon be apparent to all flesh that the Lord Jesus rules over all things; and help us to long for that day when he takes unto himself his great power and he sits upon his throne, and we have the opportunity to see him and to be like him when we see him as he is.

We pray these things in Jesus' name. Amen.

The Scriptures tell us that after they had supped he took the cup and he blessed it and he said, "Drink ye all of it. This cup is the new covenant in my blood for the remission of sins. Do it as often as ye do it in remembrance of me."⁴⁴

And the Scriptures tell us as often as we eat this bread and drink this cup we do preach the Lord's death till he comes.⁴⁵

Let's sing number 93 in the black book:

Majestic sweetness sits enthroned upon the Savior's brow.
His head with radiant glories crowned.

⁴⁴ See 1 Corinthians 11:25

⁴⁵ See 1 Corinthians 11:26