

ASK OF ME

Psalm 2:8

INTRODUCTION:

The Lottie Moon Christmas Offering this year is being promoted through this text. Ask of me...only ask and I will give you all the nations of the world.

We ought to try as a company of God's men not to get too many irons in the fire. It is much better to have a few and make them really hot. It is our privilege during December to pay special attention to one....and that is the missionary iron. And if I mistake not, it is the best conductor of heat of all the irons that you might heat. If it gets well heated, it has a wonderful influence of warming all the rest of the work. We need to make it very hot.

I point our attention to the (second Psalm) in which the speaker changes without warning and the scene shifts quickly and dramatically, from four different stanzas of three verses each. They are closely related but yet they are different.

This Psalm corresponds to Psalm 1. In which the idea is between the righteous and the wicked individuals.

In Psalm 2 we have the contrast between the two (kingdoms) - the righteous and the wicked kingdoms.

Psalm 2 deals with the Messiah. Now each picture is perfectly finished in these three verses each. A very good masterpiece.

As we watch him ascend the throne, then we see all the subjects of the nations that had begun to throw off the yoke and wanted to assert their independence. It finishes off with the ideal king - the Messiah.

If you would like to outline this Psalm, you may do it with these words. World-wide rebellion - V. 1-3, Divine Indignation - V. 4-6, The Great Declaration - V. 7-9, and a Solemn Exhortation - V. 10-12.

I. WORLD-WIDE REBELLION - V. 1-3

The first stanza is a picture painted in great vividness of an eye-witness. He has not only described the scenes, but he has given astonishment and surprise to the incredible things he sees. There is a wild commotion as nations and people rush madly to a central meeting place. Mob psychology has its day. Everyone is upset. Everyone is bothered. The meeting is designed to stir up a revolt.

There are rumors and charges and plots fly quick and fast. The air is charged with electricity. Messengers have rounded up highly excitable people. There revolt is groundless and hopeless.

Then the picture changes to show the kings in their secret assemblies. They are discontent, and they continue on the outside - these rulers. And right before our eyes these changes are taking place. They are plotting treason, they are subjects of the king, they owe him their allegiance, but in seeking - they plot open rebellion. And they are going to paddle their own canoes. They will break the bands and cast away cords.

They were actually (rebelling) against the Lord and his anointed. It was a serious matter. It was utterly hopeless. They wanted to get free of their restraints.

The (same) thing is true in our day - (Jesus) spoke of it in his day. When he pictured the prodigal son going off into the far country, where he could be free. It was the very thing he failed to find. Only to come back to his father's house -- did he find the freedom that he was hunting for.

I read the story of Amy Carmichael, a missionary to India. In telling of a (dream) she had one night, she stressed the importance of each of us standing in his place for Christ, in carrying out his commission and giving first place to missions.

The tom toms thumped all night. And the darkness closed in like living feeling thing - I could not go to sleep - so I layed awake and looked. And what I saw seemed like this.

I stood on a grassy place and at my feet dropped a sheer presence - over the (edge) I looked down into infinite space. There was no bottom - only cloudy shapes - black and coiling, great shadows, and great depths. I drew back dizzy. Then I saw forms of people moving single file across the grass. They were making for the edge. There was (a woman) with a baby in her arms. And (another) little child holding to her dress.

She was on the very edge - and then I saw that she was blind.

She lifted her foot for the next step, and she trod air - she was over and

the children with her. Oh the cry that rent the air.

Then I saw streams of people coming from all quarters. All were blind - stone blind. All made straight for the edge - and there were shreaks as they suddenly felt themselves falling. And tossing up of helpless arms catching and clutching at empty air. But some went over quietly and fell without a sound.

Then I wondered with a wonder that was agony why no one stopped them at the edge. I could not, I was glued to the ground and I could not call though I strained and tried only a whisper would come.

Then I saw that along the edge there were Stentorials set at intervals but the intervals were far too great. There were wide unguarded gaps between them. And in these gaps the people fell in, their blindness quite unwarned. The green grass seemed blood red to me and the guff yawned like the mouth of Hell. Then I saw like the pictures of peace - a group of people under some trees with their backs turned toward the guff. They were making daisy chains. Sometimes when a piercing shreak cut the air and reached them - it disturbed them. They thought it a vulgar noise. If one of their number started up and wanted to go to help all the others, they would pull him down. Why should you get so excited about it. You must wait for a definite call to go - you haven't finish your daisy chain. Wait for a definite call to go - it would really be selfish they said, to leave us to finish the work alone.

One girl stood alone in her place waving these people back. And other relatives called and being tired and needing a change, she went to rest awhile. But no one was sent to guard her gap and the people fell - a water fall of souls.

Once a child caught at a turf of grass that grew at the very brink of the gulf. He clung and called - but no one seemed to hear. Then the roots gave way and he dropped. His little fists still holding to the torn off bunch of grass.

And the girl who longed to be back in her gap thought she heard the little one cry and sprang up to go -- but her relatives reproved her. Reminding her that no one is necessary anywhere. The gap would be well taken care of - they know - and they sang a hymn.

Then through the hymn came another sound like a pain of a million broken hearts, rung out in one sob and a horror of great darkness was upon me. For I knew what it was - the cry of the blood of the dead.

Then thundered a voice - the voice of the Lord. He said, whom shall I send. And who will go for us. Then said I, here am I, send me. Go tell this people. Jesus said go ye into all the world and preach the Gospel to every creature.

As we think of the world-wide rebellion - the Psalm puts the resistance in five forms and he indicates.

V. 1 — First, (raging) That is V. 1. (Agitate) as were waves of the ocean are in their fury as they come in upon the shore. What fools the nations are to rage against the Lord.

Second, (imaging) Meditating. Turning it over in their mind. A plan of opposition.

✓, ✓ Third, (setting) themselves. The result of meditating is to come to a resolution.

Fourth, taking (counsel) together. Combined action.

✓, ✓ Fifth, (utterance). This is a verbal way of expressing their resistance and rebellion against the anointed one. They were saying let us break these bands of sunder, wicked men always feel that God's rule and God's law is a restraint. They fret against them. And they want to go as far as their will will permit them. They want to break these cords of restraint.

II. DIVINE INDIGNATION - V. 4-6

The scene has changed and the rebellious assembly is left behind while we look in on the (Heavenly scene).

(Instead) of wild excitement, we see a picture of calm and dignity--he is not afraid. There is no cause for alarm. Even though all the (princess) have plotted against him, against his son, the newly crowned king.

(Why) should he be alarmed.

Here is a bold picture - describing (God's behavior).

✓, ✓ He that (sits) in the Heavens laughs. God in Heaven merely laughs. He is

amused by their plan. What a contrast with the air, with the stir, the passion, the wild talk, the senseless decisions, the unfounded charges, the utterly futile way of folly.

He loved these rebellious ones devotedly as his great heart has ever loved those who rebel against him.

But the man who tries to escape from the control of God's law - to throw off his dominion.

Men must obey God willingly or else unwillingly. And here he scorns man.

Do not forget that there are three words here in reference to God. In V. 4 - the word is derision ⁷¹

V. 5 - The word is wrath ⁷² And in fierce fury he rebukes them. He fills them with fear. It seems that he is thoroughly aroused. It is not enough for him to laugh at their foolishness. But he is aroused because of the sin that has been openly displayed.

It is a serious crime to rebel against God. His wrath burns and he utters a word that throws the little assembly into confusion and despair.

He has dealt with these rebels for a long time. And now it is time for powerful speech. It is a terrible thing to have God against you.

The prophet Habakkuk accused God of showing no interest in his problems.

The charge almost went to the point of accusing God, of doing a poor job - of running the world. Of saying that God was either asleep, uninterested, or unable to help. This is not the message from the Psalmist here. God sits up here and he laughs at their plans and his wrath is going to be upon them.

V. 6 - The third word is the word displeasure. ³ For the Lord declares this is the king of my choice and I have enthroned him in Jerusalem. My holy city. This is a mighty pronouncement that Christ does rule and he sits a king in Heaven and as king upon this earth and he strikes terror and dismay into them. This anointed one God has set up as King upon zion. Christ, the Heavenly King. And there is no substitute for the anointed one.

This is a pronouncement that is emphatic. This news is enough to silence any opposition. It is so senseless to rebel against this anointed one. For he is appointed by the eternal God himself.

I think it is about time for Christians even to stop shouting to one another. I read a story about a (cock-fighting) enthusiast. He had placed his two prize roosters in a coupe and carried them to some distance where an important cock fight was planned. When he removed the coupe from the back of his truck, he was dismayed to find both of his birds, cut, bleeding, and near death. They had spent the entire trip fighting each other. The angered and despairing owner cried out in distress. You fool roosters, didn't you know you were on the same side.

To our brothers and sisters in Christ, we need to say we are laborers together with God. We need to back it up with our deeds and with our attitudes.

Here is one that God has placed on the throne and it is senseless for men to bear opposition against him.

III. THE GREAT DECLARATION - V. 7-9

The son is thrilled by the appointment that the Father has just spoken.

V. 7 } This chosen one replied - I will reveal the everlasting purposes of God from the Lord. You are my son - this is your carnation day. Today I am giving you your glory. It is now his turn to speak - the scene is either in Heaven or near the Father's throne. Or on earth at the head of his army in the last minute effort to bring about a truce that will lead to peace.

The anointed speaks of God's choice of him. As the ruler, who will carry out the divine plans for his creatures. That plan involves judgement and chastisement and warfare against the evil forces and the ultimate victory which will make it possible for the ones on earth to be made free, so that they might come home with him.

V. 8 It is quite clear that he is the son, and that the father has given to him a marvelous Birthday gift. He declares by saying to him in V. 8 ask of me and I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ask and I will give you all the nations of the world. Now this seems to follow when God has said, this is my son - my only son - and Christ is going to now commence his redemptive work. And then he tells those to ask of him. Which is a very small part. The Messiah. What a gift. A universal kingdom with people who can be led to bow down before him. And to accept him as ruler and as Lord.

What a glorious picture is opened up before him. Nations and peoples of every land will be his.

The implied condition is an added challenge, for the Messiah gladly welcomes the order to go out and to win them. It will not be easy. Terrific warfare must be engaged in. We will have a fanatical foe to defeat. Satan's power will be strong and must be destroyed. Death must come to provide the atonement and the guarantee of victory. The debt must be paid. The ransom must be provided for.

And after his resurrection - his eternal sonship will be fully recognized.

The missionary activity must begin with the evangelization of the nations of the earth, before going to the Father.

His work was to be a mission of conquest.

Nations and people were to hear the word, learn of his sacrifice, see something of the depths of his love. It was God's way.

May we listen as he urges us to go into all the world and make disciples of all people and thus help him to win the nations for his inheritance.

What joy it will be to see the son coming in to present his blood bought trophies to his father. How glorious it will be that he has won them through toil, pain, and suffering, and death.

Some of us today can rejoice in the thought that we have been saved and that we have actually helped our Lord in his mission. David says only ask and I

will give you.

In North Louisiana there lived an old Mexican woman in a tar paper shack behind the saw mill. Each week the women of the church took her groceries. Because she was unable to provide for herself. One day the pastor of the church was asked if he would carry the groceries to the old Mexican woman. He agreed and soon found himself in her little house - he set the groceries down on a crude table - a scrap of lumber. He placed a nail keg beside her old rocking chair and sat down to visit her. He asked about her husband - he had been dead for a number of years. And about her children who were away in distant cities. He talked to her about her faith in God. He read the Bible and prayed with her. As she turned as he was going - she said, young man, I want to thank you for what you have done for me today. You have made me feel that I am a human being - a real person. When other people come to bring me groceries, they just sit them down and go off. Kinda like feeding a dog. But I felt today that as you talked to me - that you loved me like Jesus does. Keep that attitude preacher. Keep that attitude and God can use you.

That is what the Psalm is (pleading for). People who are interested - not in statistics. But who care for people and who are asked for the heathen to be won.

I ran across this (story) the other day that is so much up-to-date. A gift was presented for missionary work from a little girl who has been in Heaven for over a year. One evening she went out in the garden with her mother, and said mother, I want you to give me a little apple tree. Why, my child asked the mother. They are all yours. For they belong to your father

and me and they are yours as well. Yes, answered the child - but I mean something different. I should like to have a little tree for my own, and the apples which it bears I would like to give as a present to Jesus. The little child chose a tree, laid her hand on the stem, and said little tree you belong to the Lord Jesus.

The little one has been a year in Heaven and this year the tree bore fruit for the first time. And the mother said I am enclosing what we received from the sale of the apples.

It is not in having or receiving - but in giving that there is bliss. He who has no other pleasure, ever may rejoice in this. Only ask, and I will give you all nations.

In 1947, William Mellon, one who had fabulous wealth from the Pittsburgh Mellon's - he was rich! And he was 37 years of age in 1947. He lived with his pretty wife and children in a new house - on a ranch in Arizona. He was looking through the pages of a magazine one day when he stopped at a picture story about Dr. Albert Sweitzer, who 50 years before had given up a brilliant career as organist, teacher, to become doctor and work with the natives in the jungle of Africa. Gradually a strange determination took hold of Mellon - his wife could not understand it when she first heard it. Sell the ranch, become a physician, and follow in the missionary's footsteps. Larry Mellon had plenty of money - both age and education were against him. He left Princeton in his first year. But he wrote the great missionary and an eight page letter of encouragement came back. So he went to medical school and he studied tropical medicine. He moved to New Orleans and he work at a university and he worked his

way through medical school. He said I didn't know whether I could make the grade or not. But while he was there, his wife learned to be a technician and a scrub nurse. So upon graduation, he constructed a modern hospital in Haiti. It had 50 beds. It had an emergency entrance, and the only ambulance service available was a poor burrow - so he made facilities outside for those who came from the hills to be treated. He set it up with four doctors and a lab technician and they began to operate. The expected operation was expected to cost him about \$200,000 a year. But he and his wife as disciples of Christ when to work as Dr. Sweitzer had done years before. The beginnings were difficult. But they were courageous.

V. (9) - The nations must be won or they will be smashed like clay pots.

IV. A SOLEMN EXHORTATION - V. 10-12.

The fourth and final stanza to the kings and judges of the earth - in the light of all that he has disclosed, they could see how silly it would be to rebel against the Lord, and his anointed. They must face the true situation. Caution and reflection, and wise behavior must be their choice.

They will hasten to him in full acknowledgement of his right to reign if they are wise.

The Holy Ghost calls for submission to the anointed son of God in five ways.

✓ First, be [wise] V. (10) There is the exhortation to listen while there is time and to be wise. Now therefore, he says. The kings and the judges are reminded, that this is the only kind of wisdom that is needed.

✓ Second, be instructed. Learn the divine purpose and plan, concerning the king of Zion. Embrace his instruction.

V. 11

✓ Third, serve the Lord with fear. V. 11. Not just in terror but in loyal reverence.

✓ Fourth, rejoice with trembling. Be glad that Christ has the scepter in his hand and that things are safe with him as the ruler.

V. 12

✓ Fifth, kiss the son. V. 12. Do homage - acknowledge his supremacy.

The Holy Spirit closes by saying if they refuse - they perish from the way. They miss the way and they are lost. If they yield to the anointed one their allegiance and their trust, they will be happy in his government. He is seeking to get men to bow down, to the one who deserves their loyalty. His Son is the King. And those that refuse and rebell against the Lord's will, then it is clear that the son of God is going to rule over all men. Even these rebellious subjects.

The concern is that men will accept this rule and surrender to the anointed one.

The sentence and ye perish in the way quickly, his anger blazed forth, is not one to be passed over without consideration. Too often we lose sight of this tragic truth. We may put emphasis on God's love, but the word perish is the one

word that forms the dark background of (John 3:16) It is reality. Men will perish, if they persist in rebelling against God. If they refuse to acknowledge the son of God. No truth is clearer in the Gospel. No other sin is needed to bring the wrath of God on a soul.

This tragedy is true - God's wrath will blaze forth. You may call it cruel, or lacking in love, unfair, or anything you like. But a righteous God must be true to the principles of justice and holiness. The wrath of God must blaze forth against sin. It is only as the son takes the blazing fury of that wrath. The Psalmist is true.

Let every kindred, every tribe
On this terrestrial ball
To him all majesty ascribe
And crown him, Lord of All.

True to the nature of a loving God. He will not leave us to destruction. He does not get any pleasure out of seeing men suffer from the divine blast. Why will ye die?

The whole Psalm indicates that man ought to respond -- for happy are those who take their refuge in him. Trust in him. The way to peace and joy, and life is thus revealed.

As Moffett translates 2 Cor. 2:14 - Paul said, wherever I go - thank God he makes my life a constant pageant of triumph in Christ.

In our Psalm this morning, I see another pageant of triumph - this time the Saviour is going to triumph. And if we might look over many pages to Rev. 19 - we will see the Saviour leading his followers toward the new Jerusalem. Mission has been accomplished. After this, I heard the shouting of a vast voice - vast crowd in Heaven. Then I heard again what sounded like the shouting of a huge crowd. Like the waves of a hundred oceans crashing on the shore. Or like the mighty rolling of great thunder. Praise the Lord - for the Lord our God, the Almighty reigns. Then I saw Heaven open and a white horse standing there. And one sitting on the horse was named faithful and true. The one who justly punishes and makes war - his eyes were like flames and on his head were many crowns. A name was written on his forehead and only he knew it's meaning. He was clothed with garments dipped in blood and his title was the word of God. The armies of Heaven dressed in finest linens. White and clean followed him on white horses. In his mouth he held a sharp sword to strike down the nations. He ruled them with an iron grip and he trod the winepress of fierceness of the wrath of the Almighty God. On his robe and thigh was written this title - king of kings and Lord of Lords. Even so, come, Lord Jesus. (Rev. 19:1, 6, 11-16.)