

OpenTheo

Gospel & Eschatology: Kissing the Son

March 19, 2023



For The King - Rocky Ramsey

This episode concludes our series on The Gospel being applied to eschatology! We hope you have really enjoyed and we appreciate all of the attention it has received. We will start a new series on various topics 2 Sundays from now. Enjoy!

Key Texts:

* Psalm 2

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Transcript

(music) Don't think I will even ask you to make Jesus Lord of your life. That's the most preposterous thing I could ever tell you to do. Jesus Christ is Lord of your life.

Whether you serve him or not, whether you bless him, curse him, hate him, or love him, he is the Lord of your life because God has given him a name that is above every name so that the name of Jesus Christ every knee shall bow and tongue confess that he is Lord. Some of you will bow out of the grace that has been given to you and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron.

(music) And I'll not apologize for this God of the Bible.

(music) Welcome to the For the King podcast. This is your host, Rocky Ramsey. I have joined this episode with Bryce Lee.

Brodly, how are you doing? Brickly. Brickly. How are you doing? Swell.

Swell, you're doing swell. That's good. Well, we are continuing on the gospel and eschatology, or gospel and dominion theology, this large scope of the gospel that's applied to eschatology.

So that's kind of what we've been going on this train of thought on these like episodes we release on Sundays. So we're going to be continuing on that. So thanks for you guys bearing with us.

This will actually be the last gospel and eschatology episode. Hopefully we've made our case to you and it's been fun for you to kind of track with us how we're going through all these different texts in the Bible to show you that Christ's kingdom is one of dominion. He's not waiting to start having dominion when he comes back and then he begins his 1000 year reign.

We're trying to make the case here that Jesus is currently reigning and has dominion over the earth and he's winning the nations to himself. So that's the case we've been trying to make. So you can go back through all these gospel and eschatology series and kind of look at the way we interact with a few texts in the Bible.

And you know, just a spoiler alert, we don't really use revelation that much. We actually take the full counsel of God's word to help us think about revelation and what's going to happen in the end to the last things. Right.

Most people just kind of get their whole eschatology from just a few select texts and revelation or Daniel, you know, things like that. A lot of dispute people will do that. But so yeah, that's kind of what we're doing here.

And we're going to go through a very simple text. We're going to look at Psalm 2 and

we're going to think about how is Jesus ruling and reigning now and how is Psalm 2 quoted in the New Testament. So how do we think about its fulfillment, I guess.

Yeah. So that's what we're doing this episode. Bryce, any thoughts, any introductory thoughts or? Well, just preliminary, as Rocky already mentioned, you know, we hold to the 16 and I convention of faith and then it talks about the analogy of the faith, which is you compare scripture with scripture.

Yeah. And the way that you understand hard text is by the light of clear text. So that's just what we've been doing this whole time, looking at just clear, obvious teachings about the nature of the New Covenant, the nature of Christ and seeing how it applies.

Exactly. And you can't when we think about covenant, you can't disconnect that from kingdom. Every covenant has a kingdom associated with it.

Yeah. So when we say like, you know, what's it look like in the New Covenant, what are these texts talking about? Well, if we're talking about life of the New Covenant or what Jesus has ruled looks like in the New Covenant, we're also talking about his kingdom, which is then going to help us interpret how we think about 1000 years and revelation. 21, you know.

Yeah. So keep that mind, I guess, so you can kind of know where we're coming after this. So let me read just solve two and then we'll talk about the text.

So it's all chapter two. Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed saying, let us break their bands asunder and cast away their courts from us. He that sitteth in the heaven shall laugh.

The Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure. Yet have I set my king upon the holy hill of Zion.

I will declare the decree the Lord hath set unto me thou art my son. This day I've begotten me, asking me and I shall give thee the heathen for thine inheritance in the uttermost parts of the earth for thy possession. Thou shall break them with a rod of iron.

Thou shall pass them in pieces like a potter's vessel. Be wise now therefore. Oh, you kings be instructed.

You judges of the earth serve the Lord with fear and rejoice with trembling. Kiss the sun lest he be angry and he pairs from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.

So this is about, seems to be talking about Christ, right? And we know that in the New Testament how this is quoted that this is a song about Christ and his kingship. So do you

have some, where are some places that that's quoted at, right? You know, Book of Acts, where else? Yeah, so we have the verse two verses in this here. That why did the heathen nations rage and the peoples imagine the main thing? The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed saying, let us break their bands asunder and cast away their courts from us.

And this is verbatim quoted by Peter and his, not his first sermon, but this is Peter's prayer, a prayer for boldness as it were. So this is in Acts chapter four and he quotes and saying this is chapter four verses 23 and so on. And it says, "Being let go, they went to their own company and reported all that the chief priests and the elders had said unto them.

And when they heard that, they lifted up their voice to God with one accord." So this is a prayer of a company of people. "And they said, Lord thou art God which has made the heaven and the earth and the sea and all that is in them, who by the mouth of thy servant David had said, why did the heathen rage? And the people imagined vain things, the kings of the earth stood up and the rulers were gathered together against the Lord and so on and so forth." Yeah. What does that sound like? Well, exactly what we just read.

And how does Peter apply this? Verse 27 says, "For of a truth against thy holy child Jesus, whom thou hast anointed." God has anointed him. This is their prayer. "Lord, you have anointed your holy child Jesus, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together." And it goes on to... So included in the nations there is the Jewish people.

The Jewish people. They are also very important. No.

Yeah. "For to do whatsoever thy hand and thy counsel determined before to be done." So yeah, the question is, who is the heathen nations and who are the kings of the earth that set themselves against the Lord and the rulers that take counsel together? So the Hebrew word there for earth can either be translated land or the whole... G. Yeah. Well, this would be G. This is the Old Testament.

Oh, yeah. This is Hebrew. I forgot.

You're right. So it's the same thing with G, however you say that in the Greek. It could be translated as land or as the whole actual physical earth.

Yeah. And it seems the way Peter is understanding this is it's the heathen nations that rage and this people that plot of anything. And it's the kings of the land, the rulers of the land, which would be the land of Israel, who have taken counsel together as he said here that Herod and Pontius Pilate, how they take counsel together.

Right? Herod, the Jewish leader in that area and Pontius Pilate, the Roman leader in that

area, they take counsel together against to Jesus Christ. And what do they do? They crucify them. This is what the Lord has determined.

And this is why in verse three it says, "Let us break their bands asunder and cast away their courts from us." Exactly. So they look at the father and they can actually answer the son. They want to say, let's break it.

Yeah. Let's kill him. Let's kill his only son.

This is the parable of the vineyard after the king who's going to a far country, he sends his servants and they stone them, they kill them. And then finally he sends his son saying, they will have reverence for my son. And what do they do? They kill his son and try to take the inheritance.

But where does the inheritance actually go? And that's what we're going to keep getting into that. But another passage that is in verse seven is quoted all the time in the New Testament. I'm not going to go to every instance.

I'll just tell you what these instances are. When it says, "I will declare the decree, 'The Lord hath said unto me, thou art my son, this day have I begotten thee.'" This comes up in several passages. Right.

Usually you see it most clearly when Jesus is baptized, but you see it in Luke 3, 22, Matthew 3, 17, Hebrews 1, 5, Mark 1, 11, Acts 13, 33. So this is all referencing not to Christ's second coming. This is referencing to Christ's first coming.

So there's a lot of preliminary work. So how do we keep breaking this down to understand? How do we understand this text and its totality? Well, I mean, so that'd be the hermeneutical tool. We would see where it's applied in the New Testament.

How are the infallible writers of Scripture interpreting the text itself? I think that's a good rule of thumb hermeneutically. So we've just done that. We've seen how Peter's applied it.

He's applied it to Christ in his incarnate state, in his humbled state, and then also in his ascended state. This is my son that God's put his affection on and anointed. He's still the anointed one, the chosen one, even in his ascended state.

So it's the whole Christ throughout his humbled state, but also when he's resurrected. Because we're seeing that same verse today, "Have we gotten the..." That's also, you said it's quoted in Acts 13, and then it's also Psalm 2 in general. He's in Peter's sermon.

So we know this is still talking about Christ when he is reigning from heaven. And even more so when he's reigning from heaven. He was king at birth, but even more so, he's inherited the nations now in his ascension.

Because it's quoted post-ascension in the text, in the Bible. So when we're thinking about that, how we're interpreting what's going on in this text, the first part of it, these people, the nations raging, that's during Christ's life in his humbled state. The nations are raging against him as the son.

He's almost killed at birth, murdered by Herod. He's almost murdered many times throughout his life. And then eventually he is murdered by Pontius Pilate and the Jews specifically.

And Herod tried to murder him at the beginning of his life. So those are the nations raging against in the land. So that's where that's being fulfilled at.

But then God, as he's laughing, and then he sets his king on Zion, on the holy hill. We know that happens when Christ is seated at the right hand of the Father in heaven. We know in Hebrews 12, this new heavenly Zion, the hill of God, this higher place, because the mountains and the hills symbolize that, they're types of heaven, right? Right.

Getting closer to heaven. So where has Christ been seated at in the highest heaven? Well, it's at Mount Zion. We also talked about that in Isaiah 2, the mountain of the Lord being lifted up as the highest of the mountains.

Well, it's definitely not Jerusalem. Jerusalem didn't end up being because we saw the Jews turning against Jesus. And it wasn't lifted up as the highest mountain.

It actually turned out to be Jesus's new Jerusalem that he's building a city for himself. A city set on the hill, which is the church. It's the new Jerusalem.

It's the heavenly Zion. So now that's how we see that being fulfilled, that God sets him on his throne in Zion in heaven. We see that in Ephesians at the end of Ephesians 1. He sits down at the right hand of the Father.

So that's kind of how I'm thinking about how this text is being fulfilled. So that's how I'm doing verses 4 through 6. Anything else you're seeing here? Well, it's the same in the same place where the Lord Himself laughs. It's the same place where the Lord Christ Jesus takes his seat.

And that's the whole point when you go and look at the Acts 13 passage, that Peter says that Christ's seating arrangement is not like David's. We don't want to think about David's reign and Christ's reign as being the exact same thing. Or Solomon's reign and Christ's reign.

Because as Jesus said, someone greater than Solomon is here. So if Solomon had such a worldwide dominion, such a reign over the whole area in the Middle Eastern area, how much more so is Christ's reign going to be? Exactly. Right.

And how is it better? It's because as Peter says, his throne is not on earth. It's as Rocky said, it's in the heavenly Jerusalem. It's a better Jerusalem.

It's a better Jerusalem. If his high priest office is done in the heavenly tabernacle, as Hebrew says, why would his crown be down here on earth? That's good. His threefold office, he's doing that all from heaven.

So is kingships better than an earthly king? Yes. That's why we're not looking for that. I mean, post-millennialism is accused of that very frequently.

Oh, Jesus, you're talking about this earthly utopia. Yeah. No, he reigns from heaven.

That's a higher order of reign. Yeah. And then an earthly king.

So the threefold office, he does articulate that in his being from heaven. Yeah. So, and that's like, when Jesus says, my kingdom is not from this world, like that does nothing against post-millennialism.

No. That only defends it because yes, of course his kingdom's not from this world. It doesn't belong here.

It doesn't, well, it does belong here. It doesn't originate here. Yeah.

It doesn't come from here. Well, I think belonging almost makes sense there. It's alien to us.

It doesn't belong. It's not earthly in terms of the way it functions. Yeah.

Yeah. And that's what Jesus says. That which is of the earth is earthly.

That which is of the heaven is heavenly. Right. That's what he says in 1 Corinthians 15 about Adam.

He's even a better Adam because Adam was earthly, but the son of man, the son of God, is heavenly. He comes from heaven down here. Yeah.

Right. So that's what we need is a, just how at Pentecost the Holy Spirit came from above. So too does Christ's reign come from above.

Exactly. And that's how it's more extensive than Solomon's. Yeah.

Because the Lord has set his King upon his holy hill, which is the heavenly Jerusalem. Mount Zion above. That's Hebrews chapter 12 folks.

Uh-huh. You know. Well, and Revelation 22.

Yeah, 21, 22. Yeah. Galatians 4, I think as well.

Yeah, 4.6. Our mother is the Jerusalem above. Yep. So I think that's a big point here.

Thanks for bringing that up, Bryce. Yeah. Another thing I wanted to draw out of this when we look at verses seven, eight, nine.

So God laughs at him. Bryce brought up. He laughs from heaven, which is where Christ is at.

So they're laughing from heaven because we can't touch heaven. Humanity cannot thwart heaven. Like we said, it's a higher order of reign.

It's not that we can thwart. That's why he's laughing at them. He thinks they're funny.

Like humans are funny when they try to go against God. And he looked at Babylon, laughed. Yeah.

So, but then verses seven, eight, nine, I think this is very, very important. The nations don't have a directive ability innate in them. They don't have the power to direct their own paths.

The heart of a king is like water in God's hands. He can direct it wherever, right? Yeah. The nations don't get to decide whether Satan is their king or Christ is, right? There is a sense in which a, you know, a brand, like, for instance, America is a brand new nation.

They did covenant with God through their, their human made covenants that they did, which God takes seriously. He takes a valid oath seriously when humans make them, even though they're not infallible oaths because humans made the covenant. So in that sense, God will judge nations for that.

On if, you know, Haiti, you know, our, our pastor was going to be a, he wasn't mission or he was, yeah, he was, and they were going to go there full time. I guess was my point. Like I go there, live there and that nation had made a covenant with Satan.

God takes that seriously. He's an unjust that nation for that, but overall the earth and its totality and all the nations they're in, they don't get to have a final say in their destiny. In terms of maybe a time where a nation is wicked and goes astray, but in the end, God will get the nation.

So he doesn't ask the nations the questions. What do you want to do? He doesn't ask that he turns to his son after he laughs at the nations. So the nations are doing all this stuff.

They're plotting wicked things. He laughs at them, ask the son, what do you want to do? And Jesus says, you know, or he asked for the nations. Ask, ask of me this and I will give them to you.

Insinuating that Jesus does ask for it, right? He prays for it, prays for the people that believe in the high priestly prayer from all the nations. And then he makes the ends of the earth and the nations his heritage. So I think that's very important.

The end result of the nations and of the world is in the hands of God. He has now won the world to himself, Christ has, by being raised from the dead. And the whole world was bought by his blood.

Yeah. So I think that's important to bring in here. Did I explain that well? Any thoughts there? Yeah, I think that's true.

But like the one thing I'm hung up on is like, this is talking, Jesus buys, you know, he buys the elect. Like this, you know, why are you so focused on the whole world? Like there are so many passages in the new, new covenant, new Testament talk about Jesus buying the world. Like why would you, why would you focus on or upon him buying the elect? So why would you focus on him? Like in this text, focusing on him purchasing the world.

Yeah. Because God has never worked in strictly individual salvation for nations that he does elect people out of. Yeah.

And eventually he wants to, those elected people are just the, maybe the pioneers for that nation that God has. So God always works corporately. That's kind of how I would rebut somebody that says that, oh, we're talking about just like individuals elected.

Well, God never treats a nation just individually. He treats them as a corporate entity. He's done that all throughout the old Testament.

He does the same thing in the new Testament as well. He judges the Jewish nation for their sins. He judges the Roman people and ends up overthrowing Rome and all the pagan world.

As Athanasius says, as Christ continued to rise, all the pagan idols were thrown under the feet of Christ. Yeah. So God does deal with these people in a corporate manner and then he elects, he does elect individuals in that sense, but he selects the nations.

Eventually they will be his. Yeah. 100%.

They made every single individual, but God's not, I don't think he's not, there's no overbalance or over emphasis on just individual salvation. God wants to save a people. He wants to save the whole world.

Yeah. He has a desire for every single nation. Yeah.

So like, so that's kind of how I would you go with it. Yeah. Using the analogy of the faith, comparing scripture with scripture, what does the Bible say? Is this just one, are we

cherry picking this? How about second Corinthians, God was in Christ reconciling the world to himself.

How about John three, that Jesus was not sent into the world that condemned the world, but that in order that through him, the world might be saved. Like how about, you know, Matthew 28, all authority in heaven and on earth has been given to me. Or how about in John when he says, just as the son of man is lifted up, so too lie draw all, all, all men to myself.

How about There's all to go to repentance. Exactly. First or second Timothy.

Peter. Is it? All the So how about instead of using our stupid systematics to determine what the Bible says, how about we just take God at his word? Yeah. When he says here, ask for me and I shall give the, the heathen for thine inheritance.

Exactly. And the other most parts of the earth for thy possession. Now, let's just take it seriously.

How about we just take God seriously and not say functionally and practically that he's a liar and he's not going to do that. Yeah. How about we stop saying, Oh, well, the world's just going to hell on a hand basket.

How about we say, Oh, Christ is king and he's priest. So his kingship, his subduing of all the wicked will be entailed and him bringing them to salvation. So you just need to start just simply taking God at his word.

Exactly. This is the clear testimony of the entire Bible, which is why church history has constantly and consistently lined up with this. Sure.

You have some disagreements, but in terms of dominion, though, theology of optimism, it has constantly been in church history from as early as Athanasius all the way to view Warfield. Yeah. And that's why I think I'm more concerned with the optimism myself more than kind of what you do with the millennium personally.

Yeah. Because even most like, like, you know, Spurgeon's a great example. I think we brought this up before.

Yeah. He's classic pre-mill, but he's way more optimistic than most Christians are that are dispensational pre-mill today. Yeah.

You know, this is a foreign pagan system of eschatology. I would call it more like Darbyism. It's not really like, it's not really like a Christian.

It's more of a Christian philosophy. It's got Christian words, but it's more of a philosophy than it is a theology. It's completely foreign from the Bible, dispensationalism.

And it's a brand new novel theology that comes out of the 19th century. Yeah. So honestly, that's why we've called this, we didn't really harp on mainly post-modernism.

We wanted to mainly harp on dominion theology, that Christianity is very clear about Christ having dominion over the whole earth. Yeah. That's honestly, I think the big point here.

Yeah. And that's something that we all can agree on, pre-mill, on-mill, post-mill. Like, even though I don't think like consistently the systems fall apart, and post-mill appears at least to me to be the only consistent position.

Yeah. Like we all can link arms together on this. This is why we're trying to push this so hard is that this is not, this is truly the only biblical effects of the gospel.

If your gospel proclamation and message, if like, first off, just think about this, just basic principle. If you believe in the free offer of the gospel, that is to be shared and spread to all men, why would you not think that God's powerful enough to work salvation in the hearts of men? Yeah. Right? Like we legitimately will go out, we will share the gospel with people, and we won't expect God to save them.

Yeah. Like why? Why do we do that? When we have a passage here that says the uttermost parts of the earth, you know, like that's why Paul says that God could do anything far greater than anything we could ever ask or think in Ephesians 4.20. You know, we need to start taking God seriously and realizing that he has power. And just as Paul said, the gospel is the power of God and the salvation.

That's good. So that's why we're talking about this in the scope. That's a good thing, right? And one application point that we have for this, and I mean, I guess we're still really getting into it.

There's still more here, but talking about how this King will break them with a rod of iron, dash it in pieces like putter's vessel, and then he commands them to be wise, O kings, and be instructed. You judge the earth of the earth, serve the Lord with fear and with joys, with trembling. Kiss the sun, lest he be angry, and you perish from the way, when his wrath is kindled but a little.

Blessed are all they that put their trust in him. So how does God bring the world of salvation and, uh, how does he take possession and inheritance of the whole earth? He does it in two ways. By conversion and by conquest, killing.

That's literally what he does. He will displace all of the wicked rule and authority. There's this epic sermon by Mr. John Owen, where he went to parliament and he preached this text right here, where he, of Christ breaking the nations of the rod of iron.

And when I was reading him, uh, speaking to parliament and commanding them that if

they do not keep walking the ways of the Lord, they do not kiss the son that Jesus Christ will come and displace them. Yeah. He will kill them and destroy them.

Yeah. Tell you what, Russell Moore would never do that. Albert Mohler would never do that.

All these fake and phony reform people would never do anything of the likes of Owen or Calvin, writing to their actual Kings and parliamentary government. Yeah. You know, but Owen stood as a bulwark of the faith, proclaiming the gospel and not only the gospel, but the gospel that has effects in the world, that there's a King and he will reign.

Yeah. We Calvinists like to focus too much on Christ's high priestly work and look at what he's done as a high priest. And we completely forget about him subduing the world.

Yeah, that's good. That's good. Yeah.

We need to do this, this dominion theology that Christ will accomplish what he wants to do at the earth. That should, like you're saying, I mean, it's easier said than done, but it should have a very powerful effect on us that we trust God when we go out and put clean the gospel. We evangelize our coworkers.

We tell them about the things of God, God's truth. You're right. I mean, he can do something in the hearts of men and it's nothing we can do.

And we need to trust that. That's good, Bryce. That's really helpful.

And I think I agree with you there. We need to take the God's word seriously when he's talking about things like this, especially talking about keys that are not wise. Like God will just displace them.

He's going to work something out where Christ is going to come to judgment. Like he did it to Israel. He just displaced them through Rome.

He used Rome to displace them, but yeah, that's, that's going to happen. So those rulers, those people that, you know, Joe Biden, our wicked ruler, he's a pagan. Yeah.

He does not bend the knee to Christ. He doesn't kiss the son. Like God is telling Joe Biden, kiss the son, lest he be angry with you, lest you perish in the way.

God is not pleased with our country, with our leadership. Our leadership is pagan, very foreign to the scriptures. We don't do anything according to God's word.

Yeah. You don't see any argument from any judge, court of law, any legislator. You won't hear any of them say, well, we need to consult the scriptures before we think about this.

Never ever hear anything like that. They want to consult an expert. They want to say, Dr.

Fauci, what do we think? Should we shut down churches? Yes, we should.

Okay. Let's do it. They don't think at all about God's word.

At the Constitutional Convention, Ben Franklin said, We must devote ourselves daily to prayer, lest we be destroyed, lest we not have wisdom. I can't remember the exact quote. It's crazy.

We think, we think they're deist. I know that cracks me up. I, that blew my mind.

I heard that quote of Benjamin Franklin saying that. It was amazing. He's like, he said, is any nation risen or fallen if it's not by the hand of God? Yeah.

What are we doing here talking? Let's consult God. I know. If we want to be a blessed nation, that's why America wasn't blessed at first, big time.

Yeah. But not longer. Yeah.

We're being judged now. But. Which is why we're Christian nationalists.

Oh, oh, oops. Don't say that. Oops.

Sorry. But I mean, we want nations to be Christian. I mean, you know, that's, I think that's good to kind of end there with like, dominion theology.

I mean, what are Christians laboring to do on the earth? We want to evangelize people. We want to bring peace on earth. We want to spread peace.

The only way to have peace with your neighbors to be reconciled with God. I don't want my neighbor to be first or foremost reconciled with me. They can, they can spit on me.

They can persecute me as a Christian all they want. That is not going to do anything to them. And me fighting back or being, you know, combative 24/7.

I first and foremost want them to repent of their sins and be reconciled with God. There will never be peace on earth apart from that. That's why Christian nationalism, which flows from the scriptures, not this not Christian nationalism, just a doctrine in and of itself.

We're talking about just literally right here. Kiss the son, let's be angry with you nations. Okay.

So nations ought to kiss the son. They have to be Christian. That's all we're saying.

Yeah, that's just flows naturally from God's word here. When we say Christian nationalism. Yeah.

That's the only way peace is going to happen on earth. Yeah. God is concerned with peace on earth.

Jesus, in a way, he said he came to bring division, but division by us striking us asunder from state. He wants to fight against darkness. He's not coming to just make people fight each other.

That are both brothers and sisters in Christ. That's what peace is at. So that's what God's want.

He's laughing at them because they want to burst their bonds and go away from Christ, go away from God's order. The only way there's going to be peace with nations on earth is to kiss the son. Bless are all of him who take refuge in him.

That's how this whole solve ends. And he's mainly addressing kings here. And that kind of goes back to what we were circling.

Oh, it's not just individual salvation and nations. He's talking about corporately here, nations, kings, and kings representing the nations. Kings almost being an embodiment of the whole people.

So like Biden, in a sense, is just like an embodiment. Like he represents everything that America is right now. And he is a good representation of most of America.

Completely foolish. A feminine. Stuttering, effeminate, stuttering over your speech, your lack of brain, very foolish of your speech.

Donald Trump is a good representation of America right now. Stupid, fat, orange. I'm just kidding, not orange, but yeah, dumb, fat.

I don't need forgiveness. And super greedy. You just want money.

Definitely not philanthropic in a Christian sense, not philanthropic in a Bill Gates sense. But these leaders in our country are great representations of how wicked we are now. And our evangelical women, vice presidents, black and white, because same thing with a lot of the evangelical leaders.

Some names you dropped earlier, like Russell Moore and Al Bull are some of these guys. And then outside of that Kenneth Copeland, all the Pentecostal stuff, they're great representations of how poor and unsalty the church is now. And they don't recognize this doctrine of dominion theology and actually recognize Christ for who he is.

So we can talk about this all day, but I guess any last huge thoughts? Anything based, I guess, on just what I just said. I mean, I think a lot of that's correct. But anything you heard that you disagree with? No, I thought that was killer.

Yeah. So the best place to end is kiss the son. Yeah, kiss the son.

Must he be angry? If you are not reconciled to God right now, if you do not have Christ, if you do not belong to him, the son is angry with you. He is angry at the wicked every day. So you must, the whole point of this whole thing is you, listener, you yourself must repent and turn to Christ.

And only there can you find peace. Not anywhere else, no philosophy. Exactly.

No other teacher. It's only Christ. Christ is the king of peace.

Amen. And he can get rid of all the wrath of God. That's what he did on the cross.

If you believe in him, you can have this everlasting life. Yep. Bless are all who take refuge in him.

Amen. Bless are all. So be blessed by refuge in Christ.

So that concludes our gospel and eschatology series. I mean, there's more text we could have went through. The Bible is a very large book that talks about this ad nauseam.

We just hit a few very big kind of big ticket texts. There's more we could go into. If you have any questions or anything, right? And then I'd love to walk through more about, I guess, dominion theology, post-colonialism, that kind of thing.

Love talking about that. So you can reach out at forthekeepingpodcast@gmail.com. We have any questions about that. But we're going to move on from here and Bryce and I are going to talk about some more hot button issues and tell you guys some of our thoughts on just the more Christian living or application of God's worldview, his truth that's revealed in his word, apply that to some more hot button issues.

So that's where we're going next. We're concluding this. So I hope you've enjoyed this and learned something.

And if not, maybe just at least a little bit challenge in some ways you think about God's word. So thanks for listening and bearing with us to the King of the ages of mortal, invisible, ill, unenchantable, and God be honored and glory forever and ever. Amen.

So lead the day of glory.

[Music]

(gentle music)

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