

## ***“Kiss the Son”***

### **Special Presentation**

Psalm 2:1-12

Don Maurer

April 21, 2023

**Don:** Gracious heavenly Father, we praise You for another day. We thank You, heavenly Father, that You've given us a good night's sleep, that day after day You continue to sustain us. We thank You for the beautiful weather that we enjoyed yesterday and the gorgeous weather that we have today. But we also thank You, Father, for the rain which we have needed. And Father, every good and perfect gift comes from You and we acknowledge that. You have enlightened our hearts and our minds that we may give You praise through the Lord Jesus Christ. And we thank You, Lord Jesus, that You have lived the life we have failed to live, and that You have died the atoning death and paid the price in our place. You are the Lion of the tribe of Judah, and You are at the same time the Lamb of God who takes away our sin and the sin of the world.

And Father, we also lift up to you our brother Bruce. Father, we pray that You would provide for him while his wife is out of town. We ask, Lord, that You would provide him every need—food and bathing and everything, Father, that he finds so difficult to do now because of his Parkinson's. Father, we just pray that You would provide people to minister to him while Becky is gone.

Father, we continue to lift up Kevin to You. We ask, Father, that You would help him to resume his chemo treatments and that they would be effective, heavenly Father, in fighting this cancer. And we pray for his wife Sandy, as day by day, faithfully, she takes care of him.

Father, we pray for Dr. Albert Mohler. We pray, Father, that You would help him to recover from what happened last week. We thank You, Lord, that they were able to discover the gene that he has that is the factor in what took place last week, and Father, that he would be able to recover and that he would be able to resume his pastoral duties and continue to inform us as he does and has done for so many years, Lord, with his podcast.

Father, I pray that the words of my mouth and the meditation of my heart and all of our hearts, Lord, would be acceptable to You, our Rock and our Redeemer, Lord, as we study this portion of Your holy word. In Jesus' name we pray. Amen.

**Brave Men:** Amen.

**Don:** Okay. Well, Deffenbaugh, did you put my notebook upside down?

**Paul Deffenbaugh:** No, I didn't; it was Charlie. *(Laughter)*

**Don:** Charlie? Okay. Ah well, what am I gonna do? I'll tell you what. *(Laughter)* Okay. Anyway, I've decided to recycle a message that I preached seven years ago around this time. Recycling is supposed to be good for the environment after all, right? *(Laughter)* At that time we were on the heels of Obergefell versus Hodges, where a group of men from the Supreme Court had the audacity to redefine marriage. In these seven years we've sown the wind and we've reaped the whirlwind. Things that were unthinkable even then are happening at breakneck speed today. And so Psalm 2, which we're going to talk about this morning, is very relevant to the culture in which we find ourselves. It's also a wonderful source of comfort and encouragement. Now I'm sure that I'll recognize most of your voices. If anyone is new here, for the sake of the transcript I would appreciate it if you would identify yourself. I just about always put names of the people who speak in the transcripts. Of course, questions and comments are very much welcome.

## ***“Kiss the Son”***

I usually read from the New King James Version. But I'm going to read from the ESV for this portion of the word of God today. So Jeff, if you're listening, I'm sure you're very glad about that. (*Laughter*) It is what it is. But I do prefer the ESV rendering of this section of the word of God. So let's read Psalm 2 in its entirety—verses 1-12. This is the word of the living God.

*“Why do the nations rage,  
And the peoples plot in vain?  
The kings of the earth set themselves,  
And the rulers take counsel together,  
Against the LORD and against His anointed, saying:  
'Let us burst their bonds apart,  
And cast away their cords from us.'He who sits in the heavens laughs;  
The LORD has them in derision.  
Then He will speak to them in His wrath,  
And terrify them in His fury, saying:  
'As for Me, I have set My King on Zion, My holy hill.'  
'I will tell of the decree:  
The LORD said to Me,  
'You are My Son;  
Today I have begotten You.  
Ask of Me, and I will make the nations Your heritage,  
And the ends of the earth Your possession.  
You shall break them with a rod of iron,  
And dash them in pieces like a potter's vessel.'”*

*Now therefore, O kings, be wise;  
Be warned, O rulers of the earth.  
Serve the LORD with fear,  
And rejoice with trembling.  
Kiss the Son, lest He be angry,  
And you perish in the way,  
For His wrath is quickly kindled.  
Blessed are all who take refuge in Him.”*

This is the word of the Lord.

**Brave Men:** Thanks be to God.

**Don:** Amen. Okay. This Psalm was written by King David. We know that from Acts 4:25 and 13:33.

**Transcriber's Note:** Acts 4:25, ESV. *“Who through the mouth of our father David our servant said by the Holy Spirit: ‘Why did the Gentiles rage, and the peoples plot in vain?’”*

Acts 33:13, NKJV. *“God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: ‘You are My Son, today I have begotten You.’”*

**Don:** Indeed, the apostles quote the first two verses of this Psalm in Acts chapter 4 when they are being confronted by the Pharisees after the man who was crippled was healed. Now there's a peculiar characteristic of this Psalm. Can anyone guess what it is? What are most of the Psalms?

**Don Rimbey:** Songs.

**Don Maurer:** Songs, and,

## “Kiss the Son”

**Brave Man:** Prayers.

**Don:** That’s right. But this one isn’t a prayer, is it? It’s a statement; it’s a declaration. And it is a Messianic Psalm. I remember when I was on our presbytery’s Credentials Committee; this was about 25 years ago. And on the exam someone was asked to name three Messianic Psalms. And he said, “All of them, all 150 of them.” Now I don’t know if he said that because he couldn’t think of specific Psalms, or because he was trying to make a point. But we know that this is a Messianic Psalm; it’s about the Messiah.

It may have been written when David’s kingship was being resisted; at least John Calvin thinks so. It was written either after the time of King Saul, or when David’s son Absalom set up a coup and attempted to seize the throne for himself.

Along with Psalm 110, the coronation Psalm, it’s the most quoted Old Testament passage in the New Testament. And so if that is the case, brothers, we need to pay attention to it.

Now Karl Robins, the pastor of Woodruff Road Presbyterian Church in Simpsonville, S.C., says that this Psalm is a drama in four acts. And I’m going to treat it as such. Act 1 is in verses 1-3. The speaker is King David. The scene occurs on earth, and what a scene it is.

*“Why do the nations rage,  
And the peoples plot in vain?”*

Or as the King James and the New King James say, “*a vain thing?*” I can almost hear the operatic tenor in Handel’s “Messiah.” Don’t worry; I’m not going to sing it. (*Laughter*)

But it’s a rhetorical question. And it’s an expression of shock and disbelief. It reminds me of our Lord’s reaction when He marveled at the unbelief and the hostility of His contemporaries. And this is not just mild annoyance: this is rage, this is violence, this is uncontrollable fury and hatred. As a matter of fact John Calvin translates this: “*Why do the nations rise tumultuously?*”, like the raging sea. It sounds like our political climate and our violent culture, doesn’t it? It’s like the reaction of the people to Stephen in Acts 7 when they gnash their teeth at him, when they were filled with rage and killed him. It’s the ultimate conspiracy, bigger than Planned Parenthood or anything else that we may be familiar with.

*“The kings of the earth set themselves,  
And the rulers take counsel together,  
Against the LORD, and against His Anointed”,*

Against His Messiah, against His Christ. It’s cosmic treason against God, our Creator. It’s as old as Eden, and as modern as the sexual revolution in our culture. It’s against our Creator who gives us life and breath, “and fills our mouths with good things.” It’s the One in whom “*we live and move and have our being,*” who sends the sun and the rain on believer and unbeliever alike, to whom we owe everything, from whom comes “*every good and perfect gift.*”

You know, Jeff referred to John Gerstner last week and a couple weeks ago. But John Gerstner has a parody of the two Great Commandments: “*You shall love the LORD your God,*” and “*You shall love your neighbor as yourself.*” Unregenerate man—the natural man without the Spirit—hates God, hates his neighbor, and hates himself most of all. In his natural state he (and we were included in that before the Lord saved us), in his natural state unregenerate man would kill God if he could—that’s what this passage says, right?—“*Let us cast their cords from us!*”—he does kill his fellow man when he can; our culture of shootings every other week seems to indicate that. Of course he persecutes God’s people; he did kill God in the flesh. And he commits spiritual suicide every day.

## ***“Kiss the Son”***

John Gerstner also points out that we see that this happens in vain. *“Why do the peoples plot in vain”* to go against God? Satan after all, according to John Gerstner, is the supreme blockhead. He knows he is doomed and so are his followers. And yet day after day they deny or go against God. Day after day they and we sin, and they keep on doing it. Isn't that the classic definition of insanity—doing the same thing and expecting different results? We sin and we think, oh, this time there won't be any consequences. And yet sin always produces grief.

**Matt Reichart:** Hey Don, good morning; it's good to see you. It's Mr. Matt.

**Don:** Oh, Mr. Matt! Okay, go ahead.

**Matt:** I just have a question. What's the context of this chapter? Was it David, or just even the

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**Don:** Yes. I don't know if you were here when I first started.

**Matt:** I wasn't.

**Don:** Oh, okay. Most likely the context is when David's kingship and authority is being resisted; it was written by King David. It could have been written right after Saul and the war with Syria, and Saul's son wanting to take the kingdom. Or it could have been written when Absalom tried to seize the kingdom.

**Matt:** So that's the immediate context?

**Don:** Yes, that's the immediate context.

**Matt:** That's immediate and future prophecy. So what do you think the future context is?

**Don:** I will get to that

**Matt:** Okay.

**Don:** All right; very good. You know, instead of the Mutt and Jeff show—I mean the Matt and Jeff show—there's the Matt and Don show today; I love it. *(Laughter)*

**Matt:** Can I sing?

**Don:** Absolutely. You should have been here before, Matt, whenever I was talking about Handel's “Messiah” and the operatic tenor. Can you sing “Why Do the Nations Rage?”

**Matt:** Give me the lines. *(Laughter)*

**Don:** Oh well, I said I wouldn't sing it, but I guess I'll have to. *(Don sings)* Why do the nations ra-a-a-a-a-a-a-age? Anyway,--

**Don Rimbey:** Who could compete with that? *(Laughter)*

**Don Maurer:** Would you want to?

**Matt:** No.

**Don:** All right. What did you say, Matt?

**Matt:** I surrender.

**Don:** You know, this is as old as Eden. It's as old as the persecution of the early church. It's as old as the Enlightenment and the French Revolution, where human reason was said to explain everything, and what a blood bath resulted. It's as modern as Darwin and Marx and Hitler, and Nazism and Communism, modernism and post-modernism, and the multi-lettered moral and sexual revolution of our day, with its cancel culture, and the culture of death and increasing secularism. I mean, it's all around us, isn't it?

On the Pitt campus I understand that the speaker was going to speak against this whole transgenderism kind of thing. And he had to cancel because there were protests, and I understand violent protests, from people who claimed to be trans-gender.

The other night I was listening to a podcast by James White. Maybe some of you are familiar with him. He is a Reformed Baptist pastor. He was talking about the swim contest that took place

## ***“Kiss the Son”***

between a woman and someone who claims to be a woman who is a man. And that so-called trans-gender person won the contest, and there was a great outcry. James White was talking about the sham of the whole thing. Well, one of the platforms that was live-streaming the podcast took it off right then, right in the middle of the podcast because he had offended this person; he offended people. It’s unbelievable. It’s happening more and more.

**Gary Craig:** Don, I want to point out that the debate went on even though the trans-professor or whoever it was opted out.

**Don:** Oh, okay.

**Gary:** It was more or less one-sided. It ended up in a public emergency or something like that.

**Don:** A public emergency?

**Gary:** Yes.

**Don:** Meaning that the trans-gender people said there’s a public emergency because the people won’t embrace their position?

**Gary:** Meaning that the trans-gender people threw smoke bombs—

**Don:** Okay; I heard about that.

**Gary:** And threatened people.

**Don:** Yes. I had heard that there were protests after the trans-gender man won the swim contest. And when people tried to talk to the so-called trans-gender protesters, they blew whistles and beat on drums and used the f bomb constantly.

**Matt:** It sounds like love is love, right?

**Don:** Yeah, right.

**Gary:** One of the students who protested when that female swimmer was defeated was beat up at a talk she gave.

**Don:** Wow!

**Gary:** And the university apologized to the trans-gender people.

**Don:** Oh my! Well, I could go on and on. But for the sake of time maybe I’d better move on. But it’s out there, folks, and that is demonstrating the point: that the nations rage. *“Let us cast their cords from us”*—the rule of God and His Anointed.

I remember in 2020: Black Lives Matter and Antifa. And they said that one of the things that was wrong with our culture and our country was that it is too Christo-centric. So there you go.

Okay, so we come to Act 2. In verses 4-6 God responds from heaven. And how does He respond? With laughter. And it’s not the laughter of humor, or the laughter of amusement, but the laughter of derision.

Now the ESV says that *“He who sits in the heavens laughs.”* The New King James says, *“He who sits in the heavens shall laugh.”* *“The LORD holds them in derision”*, or *“The LORD shall hold them in derision.”* It’s a present and a future reality.

It reminds me of the end of Proverbs 1. God said that because people refused to heed His counsel and would have none of His correction—none of His reproof—He says this: *“I will mock you when calamity strikes you and overtakes you like a whirlwind. When you call upon Me I will not answer you.”* Now that can happen in this life when the heart is hardened; it will happen in hell. And there are Biblical and historical examples I’d like to point out where this takes place.

The tower of Babel. The people set up this tower so that they can stay in one place and not be fruitful and multiply and fill the earth, as God said. The people want to make a name for

## ***“Kiss the Son”***

themselves. What did God do? He comes down and scatters them and confuses their language and their speech. *“He who sits in the heavens laughs.”*

Or Nebuchadnezzar. He throws the three men into the fiery furnace. And then the pre-incarnate Christ appears in their midst. And when he still refuses to acknowledge God and still doesn't get it, God sends him into the wilderness, and he goes insane and lives like an animal. *“He who sits in the heavens laughs.”*

When Christ was crucified His enemies rejoiced. But three days later He rose victoriously from the dead. *“He who sits in the heavens laughs.”*

Voltaire, the 18<sup>th</sup>-century French atheist, said that “this vile faith of Christianity must be crushed.” And he said that 100 years after his death that Christianity would be extinct. And yet his house became a publishing house for Bibles. (*Laughter*) *“He who sits in the heavens laughs.”*

**Brave Man:** Amen.

**Don:** Our culture says that men can marry men and women can marry women, and that a boy can be a girl or a man can be a woman, and vice versa. *“He who sits in the heavens laughs.”*

Now of course we know that God is a God of grace and compassion towards sinners. We know that, and thank God that is the case. Jesus lived and died for sinners like you and me, and indeed He died for you and me, and for many sinners in the categories that I've talked about. Indeed the apostle Paul says in 1 Corinthians 6:11 that *“such were some of you.”* We have to remember that every time we sin, even we are saying to God that we want to break His bonds from us, even as believers.

And if we neglect or ignore God's laughter of wrath,—I know that's an odd way to put it,—but if we neglect that—and the next verse says that: *“He will speak to them in His wrath and terrify them in His fury”*—if we neglect this very important attribute of God, then as Bruce has said so many times, we no longer worship the God of Biblical revelation, but a god of our own imagination.

What will God say to them in His wrath on that day of judgment? *“As for Me I have set My King on Zion, My holy hill,”* and by implication “My King whom you have spurned and rejected.”

You know, we Americans are allergic to the concept of a king, aren't we? Ironically many politicians act like kings today. Some of you have John Guest as your pastor or your former pastor, and he is still very active here at Christ Church. But when he came to this country he saw a sign in one of the department stores in Philadelphia that said, “We serve no sovereign here.” And he said, “How in the world am I going to communicate the kingdom of God to a people who want no king to rule over them?”

But my friends, the kingdom of God is not a democracy or a republic. It's not something that comes by majority vote. It's a sovereign monarchy; it's a dictatorship. It's a benevolent dictatorship, but it's a dictatorship nonetheless. God says in no uncertain terms, “You come to Me by My King—My Anointed One, Jesus—in worship and repentance and faith, or you don't come.” It's as simple as that.

Now we know by God's grace and the work of the Holy Spirit in our lives that our King, Jesus, is so very kind and gracious and good. He lived and died for us. He has prepared a place in heaven for us. He intercedes for us. And He promises that if we just believe in Him that we will be with Him forever. And even our trials and tribulations and everything that we go through that

## ***“Kiss the Son”***

we say is bad even works for good. And who in his right mind wouldn't want to submit to a King like that?

But that's the problem, isn't it? The natural man, as Ted pointed out last week, is not in his right mind. And we have to remember that. You know, it's so easy for us, looking at our culture and seeing the madness of the trans-gender movement, or the LGBTQ movement, and other letters that you might want to add, how people are just so outraged at Christians and everything happening. We have to remember that we were once like that until God saved us.

And we also have to remember that at the end of the day it's not about us. Life is not about us; even our salvation is not about us. It's about King Jesus and His honor and His glory.

**Matt:** Hey, Don?

**Don:** Yes, Matt.

**Matt:** I was with a pastor yesterday.

**Don:** Mm-hmm.

**Matt:** And he was preparing his message for tomorrow. I won't give 100% of it. But he was talking in regard to Christians being commissioners of the gospel. In regard to our government we are really also supposed to be politically involved. It's part of our role to be involved in our society.

**Don:** Mm-hmm.

**Matt:** And he went way back to the Greek. As he said, the word *ecclesia* was a word that they used in Roman and Greek times with the idea of being involved as a minister in politics, in the role of helping the people.

**Don:** Mm-hmm.

**Matt:** And we as a country have separated the church from the state.

**Don:** Yes.

**Matt:** And it should be just the opposite. Part of our commissioning is to be involved in every aspect of life.

**Don:** Mm-hmm. Yes.

**Matt:** I'm not doing as good a job as he did. But it was an interesting talk. That word *ecclesia* is what we now use for "church." But then it meant that they were to be politically involved in helping in the lives of people.

**Don:** Yes. We are the salt of the earth, right?

**Matt:** Right.

**Don:** And how can you be the salt of the earth if you just stay in the salt shaker? Very good observation; thank you.

Okay. So now we come to Act 3: verses 7-9. The King speaks—not just King David, but the eternal King, Our Lord Jesus Christ.

*“I will tell of the decree.”* This is an eternal, immutable, unchangeable, sovereign decree. Here we have inter-Trinitarian conversation between the Father and the Son.

*“The LORD said to Me:*

*‘You are My Son;*

*Today I have begotten You.’”*

Now the word of God, reflected in our creeds and confessions, emphatically teaches that the second Person of the Trinity—the Son who became man in the Lord Jesus Christ—was eternally begotten from the Father. Now that's an unfathomable, inexpressible mystery. He is co-equal, co-eternal with the Father and with the Holy Spirit.

## ***“Kiss the Son”***

The *Westminster Confession of Faith* in chapter 2 Section 3 says that *:In the unity of the Godhead there be three Persons of one substance, power and eternity—the Father, the Son and the Holy Ghost. The Father is neither begotten nor proceeding. The Son is eternally begotten of the Father, and the Holy Ghost proceeds from the Father and the Son.*”

Beyond that I cannot go; it’s an unfathomable mystery, which I think we will be spending all eternity plumbing those depths. And you have to believe this to be a Christian, to express the orthodox Christian faith. But having said that, I don’t believe that this is what the Psalmist has in mind here.

We know that the Father declares the Sonship of Jesus on a number of occasions. At Christ’s baptism He says, *“This is My beloved Son, in whom I am well pleased.”* And on the Mount of Transfiguration He says that again. And then He adds the words *“Hear Him”*; *“listen to Him.”* According to John Calvin and Matthew Henry—and I agree with this—when the Psalmist says, *“Today I have begotten You,”* he is referring to Christ’s resurrection.

Paul says that in Acts 13:33 when he is preaching in the synagogue. He says that *“God raised up Jesus.”* He quotes this very passage. It was at the Resurrection—of course He was coronated at His ascension,—but it was at His resurrection where Christ is vindicated once and for all, where God the Father declared that Christ is His only-begotten Son. He says:

*“Ask of Me, and I will make the nations Your heritage,  
And the ends of the earth Your possession.”*

You see, by His work of redemption—by His sinless life, His atoning death and His resurrection—Christ earned the right to inherit the nations. Yes, of course he had that as God. But as the God-Man He earned the right to possess it. Hebrews 1 says that Christ *“has obtained a more excellent name than the angels,”* not only because He is God, but because He is the God-Man. And also I believe at the end of that chapter the author of Hebrews quotes this: *“Today I have begotten You.”*

Remember what Satan said to the Lord as He was being tempted in the wilderness? Somehow the devil was able to show Jesus all the kingdoms of the world in a moment of time in their splendor. I can only imagine what that must have been like. And in Luke’s account of this the devil says that *“all of this has been given to me, and I can give it to whoever I want to give it to. So just worship me and it will all be Yours. You don’t have to go to the cross.”*

But Christ of course knew better. And through His sinless life and atoning death and victorious resurrection and ascension He annihilated Satan’s false claim forever. And we have to remember this; we often forget it. We often forget that *“He rules the world with truth and grace.”* That’s not just a nice Christmas carol; it’s reality, a present reality. The kingdom of God, the reign of Jesus Christ, is not just something in the future; it’s present; it’s right now.

Yes, the world is a mess; I acknowledge that. We know that. But our only hope, the only thing that keeps me going—the only thing that keeps us going—is that Jesus reigns, that He is still in charge of this. All right.

**Matt:** Hey, Don?

**Don:** Yes, Matt.

**Matt:** Sorry.

**Don:** No, no!

**Matt:** That’s something new; I don’t remember seeing that before. But obviously Christ knew that: that there was this promise that was to the Messiah:

*“Ask Me and I will surely give the nations as an inheritance.”*



## ***“Kiss the Son”***

**Transcriber’s Note:** Another translation.

**Matt:** So you know, Satan stole that and has stolen that.

**Don:** Mm-hmm; yes.

**Matt:** Stolen it from Christ temporarily. So it’s interesting that it was true that he was able to offer that to Christ. But he was aware of the promises of God, that there would be a Messiah. Christ knew the promises of God. “This is Mine. You’re offering Me something illegitimate.”

**Don:** Exactly.

**Matt:** “You’re offering to Me that which has been promised to Me in the future.” So it’s that whole delayed gratification. “I will give up my soul now because of God.” So that’s kind of interesting that the promise is in the Old Testament to the Messiah, that He would have all the nations of the world.

**Don:** Yes, absolutely.

**Matt:** He doesn’t have them yet. When will that happen?

**Don:** Well see, I maintain that He does. As God He does reign; He does have the nations. It’s true that the devil is called “*the prince of this world.*” But—

**Matt:** Isn’t there a day though when He will actually rule on this earth?

**Don:** Yes, physically.

**Matt:** Okay.

**Don:** Physically yes, when He comes.

**Matt:** So when will that be?

**Don:** I believe it’s when He comes again. You and I may have a different eschatology or view of the end times; I don’t know. But I believe that physical reign will come when He comes bodily and physically at the end of history, at the end of the world.

**Matt:** So you have to read the book.

**Don:** Yes; the physical reign. He reigns now in our hearts; He reigns from heaven. And I’m going to get to that and elaborate on that a little bit more here in a few minutes.

**Matt:** Okay. That’s what I’m waiting for.

**Don:** Okay; all right. (*Laughter*) Very good.

**Matt:** If you go to Revelation—I think it’s 2:26—it too talks about the “*rod of iron.*”

**Don:** We’re getting to that; yes we are. But this Sunday, Paul, our choir is going to be singing an adaptation of “This Is My Father’s World.”

**Matt:** Could you sing that for us?

**Don:** I’ll say some of the words.

**Matt:** Okay.

**Don:** There’s a line in there that I think we ought to remember:

*“This is my Father’s world;*

*Oh let me ne’er forget*

*That though the wrong seems oft so strong,*

*God is the Ruler yet.”*

**Brave Man:** Amen.

**Don:**

*“This is my Father’s world.*

*The battle is not done;*

*Jesus who died shall be satisfied,*

*And earth and heaven be won.”*

## **“Kiss the Son”**

**Matt:** Amen.

**Don:** All right. That’s what the Great Commission is all about, right? Jesus said, *“All authority in heaven and on earth has been given to Me.”* It has not been given to Satan; “it has been given to Me.” *“Therefore, go and make disciples of all nations.”* All right?

**Matt:** Yes.

**Don:** What gives us the confidence to proclaim the gospel? What gives missionaries the confidence to go to the uttermost parts of the earth, to dangerous territory? What gives people the confidence to endure persecution and to be martyred? It’s the fact that all authority in heaven and on earth has been given to Christ.

Think of it. When you evangelize, or share your faith with a friend or coworker or family member or neighbor,—Matt, when you do your work at Pine Valley,—when we give money for the cause of the kingdom of God at church or to missionaries, we are testifying to the present reign of Christ. And the wonder of it all is that though God doesn’t need us, He uses us.

**Matt:** Amen.

**Don:** We have the privilege of sharing the gospel and being used of God. And we share not only in that, but in His victory! Revelation 1 says that we are *“kings and priests”* to God. And not only does Christ inherit the nations, but so do we! We get everything that Christ has by right. Christ earned it; we get it by grace.

**Matt:** Hey Don, can I interject something?

**Don:** Absolutely.

**Matt:** Along those lines, in the passage where Jesus asked Peter, *“Who do men say that I am?”*, and then *“Who do you say that I am?”*, and he says, *“You are the Christ, the Son of the living God,”* and Jesus says, *“Flesh and blood has not revealed this to you, but My Father in heaven. ... And I will give to you the keys of the kingdom of heaven.”*

**Don:** Yes.

**Matt:** “To loose whatever I loosed, and to bind whatever I have bound.” And a couple of years ago my theme verse for the year was in Isaiah, as he talked to Cyrus.

**Don:** Yes.

**Matt:** This is God:

*“Thus says the LORD to His anointed,  
To Cyrus, whom I have taken by the right hand—  
To subdue nations before him  
And loose the armor of kings,  
To open doors before Him,  
So that gates will not be shut.  
I will go before you  
And make the rough places straight;  
I will shatter the doors of bronze  
And cut through the iron bars.  
And I will give you the treasures of darkness  
And the hidden wealth of the secret places,  
In order that you may know that it is I, the LORD,  
The God of Israel who calls you by name.”*

And I believe that God has given us those keys. And even though Satan right now is reigning on the earth, we as emissaries of Christ have the power of Christ. He gave us the keys to Peter

## ***“Kiss the Son”***

through us to take those captive to Satan’s territory. The idea, the picture there, is of a castle, holding these apostles in prison. There are gates of bronze and iron bars and they’re in the dungeon. And God says, “I’m going to go before you, and I’m going to cut through the iron bars. I’m going to smash the gates of bronze.” That’s the power that we have as believers in Jesus Christ, to set people free.

**Don:** Amen. I would say though, Matt, that I don’t like the term that Satan is reigning on the earth. It’s God who is reigning on the earth. Satan is active, but--

**Matt:** He’s loose right now.

**Don:** He’s loose right now; yes. Okay.

**Matt:** The day will come.

**Don:** Amen. But Revelation 21 says that we as Christians shall inherit everything in the new heavens and the new earth along with Christ. We will rule with Him; we will reign with Him. And as you pointed out, Matt, in Revelation chapter 2 it says that He will rule the nations. He will rule them with a rod of iron, and so will we. We’ll participate somehow in this. Wow, that is just awesome!

Now what about those who refuse to acknowledge and submit to the present reign of Christ? Our text says:

*“You shall break them with a rod of iron;  
You shall dash them to pieces like a potter’s vessel.”*

Again, I can hear that operatic tenor in Handel’s “Messiah.” This is how it will be when Christ comes again in glory.

*“Every knee will bow,”* and every tongue confess Christ as Lord—from Pharaoh to Hitler to Stalin, from President Biden to Donald Trump, from Vladimir Putin to Xi Jinping. And all of those rebellious nations will be broken into pieces.

All right. It reminds me of that blood-curdling parable of our Lord in Luke 19—the parable of the minas. It’s similar to the parable of the talents, where people are given money. Some use it; some don’t. But Jesus said that there are going to be those who refuse to submit to His reign. And so what does He say? *“As for those who did not want Me to reign over them, come and slaughter them in My presence.”* The Old King James says, *“Come and slay them before Me.”*

**Matt:** Don, when does that happen?

**Don:** At the end of time, when Christ comes.

**Matt:** Is that at the end of the millennial reign? That is my understanding of when that happens. Christ reigns on earth for a thousand years, doesn’t He?

**Don:** I think we’re in the millennial reign now.

**Matt:** You do?

**Don:** Yes. I know there are different views on that. So yes; I can also say that it is at the end of the millennial reign. It’s at the end of history—Judgment Day—when Satan and his minions and all of his followers are thrown into the lake of fire.

**Matt:** Right.

**Don:** Yeah. You know, these are the words of Jesus, folks. This is the same Jesus who said, “Come to Me and I will give you rest,” or *“Let not your hearts be troubled; I go to prepare a place for you.”* We have to remember that the Lamb of God is also the Lion of the tribe of Judah. And I think that in our time He has been de-fanged in many circles.

Okay. So now we com to act 4: verses 10-12. The gospel is presented. In Hebrews 4 it says that the Israelites *“had the gospel preached to them.”* And here is an example of this.

## ***“Kiss the Son”***

*“Now therefore, O kings, be wise.”*

Now what do we mean by Biblical wisdom? Biblical wisdom isn't necessarily having a Ph.D. It's being wise in the things of God. There are many people who have Ph.D.'s who are fools Biblically. For example I think of the late Stephen Hawking. He was brilliant and he was an inspiration, being in a wheelchair and not even being able to talk. He could write lots and lots of books, and yet he was an atheist, and therefore in God's sight a fool.

*“Be warned, O rulers of the earth.”* That includes politicians, it includes professors, it includes parents.

*“Serve the LORD with fear,  
And rejoice with trembling.”*

Now those two seem mutually exclusive, don't they? How can we rejoice and fear the LORD at the same time?

I think of the way our Savior taught us to pray: *“Our Father, who art in heaven.”* God is our Father, the best and most loving Father that we could ever have. And if you have had good parents, you can relate to that; you can relate to what that is like. And we can rejoice in this forever.

But we must never forget that He is our Father in heaven. He is in heaven, and when we worship Him we are to do so with reverence and holy fear, according to Hebrews 12:28 and 29. *“For our God is a consuming fire.”* He's not to be trifled with.

Remember Nadab and Abihu in the Old Testament who deliberately “offered strange fire before the LORD, which He had not commanded.” And He says this to all rulers, to all people right now who trifle with God: *“Rejoice with trembling.”* We're coming to the climax of this passage.

*“Kiss the Son, lest He be angry,  
And you perish in the way.”*

Someone asked me this morning, “What is it like to kiss the Son?” How do we kiss the Son? Well in Biblical days the kiss was not just the erotic expression of our day. But it was a sign of submission, loyalty, affection. That's what makes Judas' kiss so reprehensible.

To kiss the Son means something that Jeff talks about over and over again: to be united to Him. Union with Christ; how vitally important that is! Union with Christ means that you embrace Him, that you love Him and everything He stands for.

I remember when I got my first Braille Bible. I was reading this Psalm and other passages in the Old Testament that refer to the Son. I said, “Oh my; the Old Testament actually refers to the Son!” I was not aware of that. You wonder how Satan has blinded the eyes and the minds of Jews who still do not acknowledge Jesus as the Son.

And it goes on to say that if you don't kiss the Son, you will perish. And this is what the world hates. They say that if you can't face life the way it is, if you can't handle it, you can have your crutch if you want to. You can be spiritual; you can practice your religion in private. But don't you dare practice it in public. And don't you dare impose it on me and my lifestyle, and say that what you believe is the only way.

Well, those aren't my words; these are the words of God. These are the words of the Son of God. God gives this warning not out of hatred, as our culture constantly likes to taunt us with, but out of love. He *“does not delight in the death of the wicked.”* His will of disposition is that all should be saved and come to repentance, though He has decreed that some will not. This is done out of love.

## **“Kiss the Son”**

For those who will not come to Christ, for those who will not kiss the Son, *“His wrath is quickly kindled.”* It is sudden. Jesus will come like *“a thief in the night.”* And they will have to endure that wrath eternally.

Now if it ended here we would be in great despair, wouldn't we? But praise God, it doesn't end here. Verse 12 says, *“Blessed are all who take refuge in Him.”* Let me just give you two quick applications here.

1. *Don't be discouraged.* I know that it's a mess; it's just overwhelming. I can only listen to so much of the news and then I have to turn it off because it just gets too depressing. I know that; I get it. But Christ said that *“in the world you will have tribulation.”* And so should this surprise us? No.

I'm sure that Matt and I would agree with this: that at the end of the end times, *“perilous times shall come. Men will be lovers of their own selves.”* And Paul in 2 Timothy 3 gives a list of the qualities that characterize these people; Romans 1 the same thing. This tribulation not only comes from our personal problems—health problems, financial problems, etc.—but it comes from a world that is hostile to God and wants to sever His cords from them.

But Jesus said, *“Be of good cheer; I have overcome the world.”* If someone laments the shootings that are going on or whatever, that might give you an opportunity, as it has given to other people, to share the gospel, and to *“give a reason for the hope that is in you.”* And don't forget to do this *“with gentleness and respect,”* praying for these individuals.

And #2. *Embrace the promises of God for you.* I don't know who has counted these, but it has been said—at least I heard this from Pastor Karl Robins—that there are 3500 promises in the word of God. Beloved, they are for you. As a child of God and a son of Abraham, they are for you.

Contemplate Christ's love for you—the price that He paid for you, His intercession for you at the right hand of God the Father, His coming for you, His promise that *“it is the Father's good pleasure to give you the kingdom.”* *“Blessed are all those who take refuge in Him.”*

Any other questions or comments? Okay. And all God's people said,--

**Brave Men:** Amen.

**Don:** Let us pray. Father, thank You. Thank You for this time that we've had together. Father, this is a Psalm that terrifies us on the one hand, but gives us great comfort. O Father, we pray that many will kiss the Son, that many in our culture, many around the world,--Your people, Lord,-- will kiss the Son. You promised, Lord Jesus, that You gave Your life a ransom for many. And so Father, we pray that You would bless us as we go about our various activities today, as we prepare to worship in our various churches this coming Lord's Day. And we pray in Christ's name. Amen.

**Brave Men:** Amen. (*Applause*)