

# Be wise and kiss the Son

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**Bible Text:** Psalm 2:10-11  
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Let us turn again to that part of God's word that we read, the book of Psalms, Psalm 2, and we'll be looking again at verses 10 and 11. Psalm 2:10-11.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling.

We have here a Psalm of David. We don't get that from a title because there's no title but we get that from the fourth chapter of Acts which shows us that there are Psalms by David, at least one Psalm by David that doesn't have a title, and the question of the titles in the Psalms is one of the many things that are presently puzzling, why some should have titles and some not, we don't know. Perhaps this is one of the things that God will give more light on in later times, in millennial times but at the moment we know that this is a Psalm of David, untitled, and we also know in the Acts of the Apostles it's the second Psalm so that the order of the Psalms or the numbering of the Psalms has scriptural authority and the order as well. And we look at these two Psalms, Psalms 1 and 2 that we read, and we see that the first Psalm relates particularly to the ordinary man, the blessings of the godly man, the curse on the ungodly man, any man, whereas the second Psalm relates particularly to kings and rulers. The first Psalm is a warning to men generally about how they are to live and how they are not to live and what will happen to them if they either go in the way of blessedness or the way of sin. "For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish." That's the first Psalm, the opening of the book, and then the second Psalm gives counsel to rulers, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth." The counsel to rulers but it also introduces the all important subject of the Lord's anointed, the king in whom God has set upon his holy hill of Zion and who is introduced here as not only his king but as his eternal Son. "Thou art my Son; this day have I begotten thee."

So we see that the book of Psalms isn't simply a haphazard collection of pieces but is an ordered composition and it introduces, it goes through these various important ideas and we are told to admonish one another in psalms and in hymns and in spiritual songs, which incidentally again are considered as three different ways of describing the Psalms. In the Greek translation of them entitled hymn, and some are translated spiritual song, and some

psalm so it's understood that those that believe in exclusive psalmody, that Paul there is describing the book of Psalms and it's from these that we are to admonish one another. So we are to be familiar with them and we are to employ them in our daily life and recognizing that the events that we encounter during the course of our life fitted by verses from the Psalms and we're to employ these things ourselves and be ready to mention them to one another and encourage one another and reprove, maybe, one another with these things.

Well, it's the second Psalm then that we want to think about and we notice that it falls into three sections, or we can divide it into three sections at least. We have in the first three verses the foolish rebellion of the rulers. They are in a state of rebellion, they rage, they imagine a vain thing, they set themselves, they take counsel together, and they resolve to break their bands and to cast away their cords, the cords of the godly and the righteous. I think particularly it's rather the cords of the Lord and his anointed, let us break their bands and cast away their cords from us. So they're in a state of rebellion but it's from the perspective of the Psalm, it's a foolish rebellion. Why do they do this? Why do they imagine a vain thing? It's not a rebellion that ultimately is going to accomplish anything. Then from verses 4 to 7, we've got the Lord's view of their rebellion. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." That he despises their rebellion. It's folly in his sight and he's going to punish them for it. He will chastise them severely. He shall "speak unto them in his wrath and vex them in his sore displeasure." And he sets their rebellion aside because he has his own purposes, "Yet have I set my king upon my holy hill of Zion." Then we have the words of the king, "I will declare the decree." Then from verses 8 to the end, well, we can take it that we've got Christ's reign, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." You've got the reign of Christ with the nations of the world, all the nations of the world, and we've got therefore this counsel to the rulers that we ought to think about. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry."

So we can think of the Psalm in three different parts and we can summarize what we say in the words of the final verse to "Kiss the Son." That's what the rulers if they're wise, "Be wise, O ye kings: be instructed, ye judges of the earth." What would a wise ruler and a well-instructed judge do? Well, he would kiss the Son, that is, he would do homage to the Son, he would accept the Son of God as Lord of lords and King of kings. So it's that that we want to think about. The rulers are to be wise and to kiss the Son. We find them in a state of rebellion but what the state that they ought to be in is a state of acknowledgment of the Son of God.

So rulers are to be wise and to kiss the Son. With the help of the Holy Spirit we want to think about the three things that we mentioned. Firstly, that rulers foolishly reject Christ. They're taking counsel together against the Lord and against his anointed. Firstly, that they foolishly reject Christ. Secondly, that the Lord laughs at their feeble rebellion, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." And thirdly,

that Christ will reign over his enemies, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." He will reign over his enemies and therefore the wisdom of rulers is to submit to Christ, to accept Christ. We live in a nation that's very much in rebellion against Christ at the moment. Our rulers are doing the very thing that is spoken of in this Psalm but they're not going to prosper because Christ will bring them to nothing, and therefore what they should do is, in the words that we want to think about, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth."

Well, firstly then, the rulers foolishly reject Christ and why do they do so, asks David, "Why do the heathen rage, and the people imagine a vain thing?" David sees it happening around him and the thought comes to his mind, "Why do these people do this?" It strikes him as foolish, David looking on the world. But it does seem foolish to the spiritually minded man or to the man whose eyes are opened to behold spiritual things. He sees not only rulers but everybody, he sees them in rebellion against God and he can see that it's not going to profit them because he is believing in death, he's believing in eternity, he's believing in judgment, he's taking the long-term view of human life, and he can see that these people are taking very much a short-term view, not even long-term in terms of the world but just a view of the next perhaps few years at the most, and even in worldly terms, the policy may appear to be foolish. How can our nation continue with the transgender thing? What will the end of these things be? Where has there been a society with any stability that carried on in that where even in ordinary historical terms it seems to be foolish? Why do they rage? Why do they imagine a vain thing?

But that's been the history of the human race, the sort of rebellion that's described here, the kings of the earth setting themselves together and the rulers taking counsel against the Lord and against his anointed. And if you look around the world at the moment, there's hardly a ruler that is not doing this, that he's acknowledging the law of God. I'd not really thought about the rulers of the different nations of the world, perhaps there are one or two who do acknowledge the authority of the word of God and who try to implement it, but by and large rulers do not do that. And this generation is very different from other generations. There have been very few, not many mighty, not many noble or called, or a few kings who set themselves like David and Hezekiah and Josiah to implement the word of God in their nations. Generally rulers do not want to do that. They feel a hostility, a natural hostility in their hearts to the word of God and to the rule of Christ.

In the history of the world in whatever aspect of it you're pleased to consider, whether you think of history in terms of wars as many people do, the history of wars and battles, and many of those battles and wars are of themselves judgments of God. The second World War, the first World War, the Napoleonic War, these were judgments. God plunged the nations into war as a judgment upon them and thousands, hundreds of thousands of people lost their lives, millions of people in some cases lost their lives as a result. So the wars or whether you think of the history of the world in terms of politics or in terms of religion or whatever way you think of it, you can see that it's very largely a history of rebellion, a human rebellion, a longstanding rebellion against God that summarizes, in a way, the history of the world. If you have to put it in one sentence, you

couldn't put it better than this, "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed."

You might say but they don't know the Lord and his anointed, and yet in a way they do know something of it because people show the works of the law written in their hearts. The rulers, the men may know little about true religion whether it's Nebuchadnezzar or anyone else, but they got enough sense of it to simply as human beings to know something of the law of God and they are in rebellion against it. And they do know a bit more about it and about the law and his anointed and they are against that as well. We know, we can see with our own rulers that there's the element of rebellion against the Christian religion. It's strong with them. They may not mention it but it's something that spurs them on, and obviously this particular month which celebrates a certain sin in some people's minds, and what is that but a shaking of the fist against heaven and a denial of the word of God. So the motive of being in rebellion against God is a strong one in the history of the world.

They murmur against the law of God. The carnal mind is not subject to the law of God, neither indeed can be. It can't sit calmly under the law of God. Far less can it delight in the law of God after the inward man as the child of God does. It's not subject to, it's a law against which the natural heart rebels, is angered, is provoked by the law of God. Paul speaks about that. He speaks about the chafing effect of sin, that through the law of God coming to his soul, it stirs up sin, and when the natural heart encounters the law of God and the law of God says you mustn't do these things, the evil mischief of the natural heart, it wants to do these things because they're forbidden, feels an inclination to do these things for the very reason as part of the rebellion against God.

So men murmur against the law of God and rulers murmur against the law of God and against the worship of God as well if they have anything to do with that, whether in spheres where the worship of God is known, where the church of God, the true church of God is known, and we see that the rulers of our own nation, they in knowing something of the true worship of God, with the church, the vexing of the church is not far away from their minds. Many of these laws that have been introduced are of a vexatious nature. At the moment, we have the law, proposed legislation against conversion therapy, so-called, to seek the rescue in certain people from a particular sin. And the rulers are well-aware that a part of the work of the Christian church is that very thing. Well-aware of it and yet not concerned but rather pleased that the laws that they're considering would have the effect of hampering the Christian church in her work.

So taking counsel together against the Lord and his anointed. These words are employed, as you know, in the New Testament describing Herod and Pilate, taking counsel together, the kings of the earth and the rulers, taking counsel together. And Herod, he had cast off the law of God and his whole family, it was a family very much given to a sort of incest, that many of the people of that family were married to their close relations and divorcing one and married to another, uncles and cousins and all the rest of it, all very complicated family tree in that way. And John the Baptist saying to him that it was not lawful to him to have his brother's wife, and being cast into prison as a result. So he was breaking the

bands of God and casting away the cords, eventually brought that guilt upon himself that he executed, beheaded John the Baptist. Pilate we're not told very much about but we're told that he mingled the sacrifice of the Jews with the blood, and whatever his motive for doing that was we're not told, but it showed no favor to the people of God in their worship. And as far as still the Old Testament times and the sacrifice was awful and it was, we presume, the duty that they should have been about, but Pilate did not respect that and took that opportunity to slay them. And he and Herod agreed together against Christ.

And the rulers of the Jews themselves, they too, they were part of this. They take counsel together against the Lord. We are often told in the gospels about the high priest and the Pharisees and the scribes taking counsel together against Christ and opposing him throughout his ministry, always hostile, was always wherever he went in his public ministry from after the early days, there were always Pharisees there keeping an eye on him, questioning him, disputing with him, raising doubts, trying to sow doubts in the minds of the people, not giving Christ that honor that was his due, and saying that anyone who confessed Christ, as we have it in John 9, that anyone who confessed Christ should be put out of the synagogue or should be excommunicated. Anyone in the nation who, as it were, became a Christian was to be put out, cast out of the nation. Well, that's not the first time, that's not the last time rather that that has happened in the history of the world, for Christians to be told that they have no place in the nation and in society, and if they escape with their lives, that's as much as they can hope for from these people.

So they do it because they find the law of God a restraint. They regard the law of God as bands and cords. "Let us break their bands asunder, and cast away their cords from us." Well, the people of God want it the other way around, they want to bound up in the, bound up in life with the Lord Jesus Christ. These ones described here as bands and cords are the very things that they want. "I will write my law in their heart and I will put it in their minds." And that's the desire of the people of God to receive the word of God and to conform themselves to it, but for the ones here, it's the other way around. The word of God is a bondage, a shackle from which they want to escape. "Let us break these things. Let us pluck them asunder. Let us be like that man with the legion of devils who couldn't be held by anything but ripped into pieces with his great strength. Let us do that to the law of God. Let us tear it to pieces and escape from it and let us get that freedom that Satan, as it were, is promising us." A luring of them, drawing them away, tempting them away with the idea of freedom. While they promise themselves liberty, Paul says, I think it is, or Peter, that they themselves are the servants of corruption. Promising themselves liberty. The men in our day are thinking that they have freedom, they have escaped from the constraints that were on former generations in Britain, and they imagine they have a very free society and yet we can see in them much less liberty in other respects than there was before. Any liberty really is to agree with whatever opinion is in control at the moment and nothing else is tolerated with any favor.

So that's the mind of these people to get themselves liberty, to cast away the cords of the Lord and his anointed, and the one who is stirring them up to it is Satan because he's done the very same thing himself. He's cast off the authority of God, that one who, as we

would understand it, Lucifer, son of the morning, a glorious being in his creation. But lifted up with pride and therefore becoming the leader of a rebellion against God, and out of his hatred against God, trying to stir up the human race against God in this way. And at least while he has his freedom here in this world which is only for a while because he knows that the day of judgment is coming, he knows that his time is short, he has great wrath and while he's here, he wants to try to have the control of this world. That's his boast. All these things he showed Christ, all the kingdoms of the world in a moment of time, "All these things are given to me," the god of this world.

So that's what we have then, the rulers foolishly rebelling against Christ, against the Lord and his anointed. Now secondly we want to think about the Lord laughing at their feeble rebellion. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." They seem to be strong, these rebels. They think that they're strong because they don't look up to heaven, because they just look around in the world and they measure their strength against the weakness of the people of God. They imagine that they are very strong and their rebellion is strong in human terms. In human terms, Satan's kingdom is a strong kingdom. There's nothing that we can do against it. It controls all the outposts, all the means of communication. We see the social media and all the rest of it, they're all well in the grip of Satan and if it weren't for the restraining hand of God, they would suppress the truth of the Christian religion even more than they do. They're kept back from that, thankfully, by the restraining hand of God but their rebellion is strong in human terms and they seem to have all power of any significance. There's another power, there's one in heaven and when they're thinking themselves to be strong, they're forgetting he that sitteth in the heavens, and go is not in a state of war here as far as anxiety is concerned. He's at ease in the heavens. He's created the earth. He sits upon his throne in glory ruling over all things and he looks down upon the world and he sees these people and he laughs.

"The Lord shall have them in derision." It is not an equal contest. The contest between God and the powers of this world, God is far higher and far greater than they are. He's infinitely beyond them. They can do nothing against him. He's as high as the heavens. What canst thou do? How can we injure God? Well, men try to injure God in their own way. They blaspheme his name. They take the Lord's name in vain. They speak evil of Christ. They persecute the people of God if they can. In these ways, they try to do evil against God. They try to eradicate the Christian religion and enact laws which they know to be contrary to the mind of God but they do nothing to disturb the blessedness of God. God overall blessed forever. Amen. He created the heaven and the earth. He purposed these things from the beginning to show the evil of the human heart. He knows what is going to happen and his kingdom moves inexorably forward. They can do nothing to hurt him. They can do nothing to hinder him in his purposes.

They're taking counsel against the Lord, verse 2, against Jehovah, the unchanging, the everlasting God who has his being and his blessedness in himself. The blessedness of God, he delights in his Son. "Thou art my Son. This day have I begotten thee." And that continues unchanging. God's happiness is beyond the reach of man. These blasphemies, the wicked things, they will be punished but they do not disturb the blessedness of God.

They do not take away anything from the eternal beauty and loveliness of the Lord Jesus Christ, beautiful in the sight of the Father. And that love, as it were, is the joy in heaven, the love in heaven, and that continues without intermission.

And they cannot disturb the purposes of God. He ordained these things. He goes before them and in him they live and move and have their being. We can never, as it were, outwit God or think any thought that is not already in his mind. The very things we think, he already knows beforehand, he's ordained beforehand. The purposes of men, he knows the very things that they are going to do and therefore and he's even appointed these things. They fulfill his own purposes. When they crucified Christ, it was according to the eternal foreknowledge and counsel of God, that they should, as it were, he controls their sin. He's not responsible for their sin, he doesn't defile himself with their sin, but he uses their sin in such a way as to bring to pass his own purposes. And they think that they are following their liberty and their freedom and their fervor in their rebellion against God, but he's taking them all the while in their own craftiness and he's using their evil to bring to pass his own glory and the glory of Christ.

So it's very different when we hear about yet another evil law being proposed, whether it's in this country or some other part of the world, China, Canada, whatever, some event, some law being either proposed or implemented, some Christian somewhere who's come to grief because someone has brought an objection against him or he's been cast into prison and our hearts are filled with dismay. That's from the human point of view but from heaven, things look very different and these events are simply the fulfilling of what God had ordained. God had ordained long ago in eternity that such a year, such a month, such a day, that this thing would happen, that some evil man would put into his heart to persecute a saint of God. He knew. Satan himself is used by God. Satan entered into Judas Iscariot. Satan himself isn't aware of the extent to which he's, in a sense, controlled or employed by God but he is. And Satan acts according to his own hateful nature and he enters into the heart of that man and the idea comes to him to cause trouble to the Christian church and things develop, but all the while the Lord is watching and he has a purpose and it's going to fall out to the good of the church and the good of his people. "All things work together for good to them that love God, to them that are the called according to his purpose."

There's no dismay in heaven over these things. There's no dismay in the Lord Jesus Christ at the right hand of God as he rules over this world. He has all power in heaven and in earth and can do whatever he pleases. And he's chosen to do this so we know that it will fall out for his own glory and to the furtherance of the gospel. And when he pleases, he can smite them. We have here, "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." He can smite. He can smite them and he can smite them sudden or unexpectedly. It's not that they can't stand against him. He can vex them or trouble them in his displeasure. We've had a taste in that with the COVID crisis and how the Lord has suddenly vexed the nations of the world, and how many people's plans, the plans of millions of people overturned in a very short space of time and yet the Lord balances the matter. They have no protection against him. He's above them and he vexes them in his sore displeasure and they have no defense against things that come from

heaven but at the same time, he can balance it and he can trouble them exactly as much or as little as he wants. He can lighten it. As we see, he can make it heavier in one place than another, lift it off for a month or two, bring it back in a new form. We just don't know what is going to happen and what his purposes are and people have their confident predictions of the future, and yet again and again we've seen these things, these dates have passed and such a thing was announced and it didn't happen. And if the Lord wills, we used to say, that he'll do this and that.

So God can trouble the nations of the world as he pleases but he has a different purpose. Verse 6, "Yet have I set my king upon my holy hill of Zion." While they are planning things against him and pursuing their own ungodly purposes, his purpose is the building up of his kingdom of his holy Zion, and the appointing or anointing of his king upon that hill. It's a very different kingdom. The kingdoms of this world, as far as the ungodly rulers are concerned, exist for their own glory. The more public spirited of them seek the good of their people but many of them have very little idea of the good of their people and they simply want to enrich and glorify themselves and their own little group of followers. But how different is the kingdom of God.

"Yet have I set my king upon my holy hill of Zion." And it's a kingdom, not an outward kingdom as Christ says that, "My kingdom is not of this world," but it's a heart kingdom and it's a kingdom that extends throughout the whole world. He, Christ, rules in the heart. He doesn't stop then having an outward king as well. He doesn't interfere with the lawful reigns of outward kings. They still have their own position and their own duty. Christ doesn't set himself up as an outward king over the world but he sets himself up or is set up by God as a spiritual king with all the people and nations of the world acknowledge his spiritual authority.

And we see that God is acting in this matter according to his own eternal purpose and decree. "I will declare the decree." This is not merely some remedy that God has contrived but this has been his purpose from the beginning, that the world should be brought to such a state that it is necessary that a Redeemer should come forth out of Zion and take away ungodliness from Jacob. And when this comes to pass, that is the time of the appointing or the revelation of Christ.

So he set his king upon his holy hill of Zion and we have Christ as the speaker here in verse 7, "I will declare the decree." There is a decree and his prophetic work, the prophetic office of Christ is declare the decree, to make it known the mystery, the mysteries that are spoken of in the New Testament in particular, the revelation, that which was hidden concerning God but is now made known, the great mystery of godliness. "I will declare the decree," and the essence or heart of the decree is his own eternal glory and being, "the LORD hath said unto me, Thou art my Son; this day have I begotten thee." It's the knowledge of Christ as the eternal Son of God and to know Christ in that way with his divine glory, that's the purpose of it all, to set forth the glory of the eternal Son, the only begotten Son which is in the bosom of the Father. He hath declared him and the only people who know the Son of God in any sense as he is are the Christians, the people of God. They give the Son of God the place that is his due. He is



God's beloved Son. "This is my beloved Son in whom I am well pleased. Hear ye him." And the Christians are hearing Christ and they recognize him as the eternal Son of God, God over all, blessed forever. Amen. They recognize him as that. And others deny that. They deny that Christ is God or they deny that he's the eternal Son of God. They won't give him that position or they give him no place at all. But the people of God recognize that this is God's purpose to declare himself in his Son who is the brightness of his glory and the express image of his person. God is showing his glory to the world in the Lord Jesus Christ.

So Christ is to declare this in his prophetic office and this is the very heart of the gospel, and the way that it is particularly brought out is through the cross and the death of Christ upon the cross, and this shows us the mind of God towards sin and the mind of God towards his people, and the grace of God, and the love of God the Father, and the love of God the Son towards sinners, and the power and the wisdom of God, and all these things are brought out in the cross of Christ. And there we have the plainest declaration of the nature of God, the death of Christ upon the cross.

So this is the great work that God is pursuing and Christ is now crucified and risen from the dead and sat down at the right hand of God, and so we have in the third place, we have Christ's reign over his enemies. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." So we're told here the extent of Christ's kingdom. It is to spread over the whole world as it is doing. And it has spread into all the nations of the world we suppose now through the labors of the people of God, stirred up by the Spirit of God, and they've translated the word of God and brave people have gone out with the gospel into the habitations of horrid cruelty and countless Christians have lost their lives in that labor. But this is what was promised to Christ, that the whole world would be his inheritance and that is to be brought to pass in his own way. He's not doing it from the way that we might suppose that he would do it, with a triumphant progress in human terms. That's the way we would do it but that's not his way. His ways are higher than our ways. His way is to show his glory in giving grace to his people and enabling them to contend against any difficulties. And the kingdom of God cometh not by observation. It seems that any particular time to be small and feeble and very often in danger, but these words show that at the end, it will be complete. All will be there and we will be as them that dream and God turned back the captivity of Zion, it was them that dreamed the Lord is able to bring the final steps of his kingdom to pass very suddenly.

We see Christ here making intercession, "Ask of me, and I shall give thee the heathen for thine inheritance." Christ is to ask and he's asking not only for himself but on behalf of his people and we see that the intercession of Christ is effective. It's not asking and not receiving but, "Ask and I shall give." That's the nature of the intercession of Christ. There is an efficacy in his intercession. The Spirit maketh intercession according to the will of God, the mind of God, the heart of God. And if we're praying in the Spirit, we're praying for those things which are according to the mind of God. If the intercession of Christ is efficacious, as it is, then we should be making use of it, coming with boldness to the throne of grace, coming continually to the throne of grace to use Christ's intercession,

ever living to make intercession, and therefore we should be ever living to pray and to ask him to intercede for us, to seek his intercession on our own behalf and on behalf of the church, on behalf of the building up of his own glory, his own kingdom.

So Christ's people are praying to him. Prayer is made to him continually and his kingdom is extending and going to include the kingdom of all these other kings, the uttermost parts of the earth, and those that try to stand against it will not prevail. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Of course it interferes, Christ's kingdom does interfere with the power that these people would like to have because they are not content to rule in their own sphere as they're allowed to do, but they want to intrude continually into things that are not given to them. They want to intrude into family life, how many children people should have and things of that sort, how they should bring up their children. They want to intrude into all these matters and they're conscious, therefore, that the acknowledging of Christ is the limiting of their own power. But they with their opposition to him will not avail because Christ can bring them to nothing in an instant. He has a rod, a scepter, a symbol of authority but it is here also used as an instrument of smiting. It is not simply one of these ornamental scepters that are so common in pictures and museums but wasn't much use as a weapon, but this is one that Christ can use to employ in beating down his enemies.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." And if a potter breaks a vessel and hits it with his rod and it's immediately destroyed, shattered to pieces, that's what Christ is able to do. He can suddenly destroy people who seem to be intact and strong up to that time. So that being Christ's strength, the wisdom of these people, we come to verse 10 is to be wise, to be instructed, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth." They're to learn from these things, to be instructed, to recognize the authority of Christ, to recognize the strength, in a sense, in the Christian church. To see others having been dashed to pieces before after their opposition to the authority of God, and to learn from that fact. They that take the sword shall perish by the sword. The Nazis took the sword and most of them ended up, many of them ended up taking their own lives. You know, they were dashed in pieces like a potter's vessel. And learn from these things. Don't go in the path of rebellion. Don't try and fortify yourself against God because he that tries to do so will not prosper.

Instead to recognize his authority, "Serve the LORD with fear, and rejoice with trembling." Not a plotting against him, taking counsel against the Lord, a great confederacy against heaven, but acknowledging his authority and serving him with that rejoicing that comes from the service of God because the kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost. It's a blessed thing, it's a good thing for a nation when the rulers serve the Lord. It brings joy and the righteous rejoice when they have righteous rulers.

And we have it all summarized here in verse 12 in the kissing of the Son, kissing both as an expression of loyalty but also as an expression of love, of love to the Son of God. Kiss the Son is by doing homage to him, kneeling before him, "My Lord and my God." We may and we must kiss the Son in that way, acknowledging his authority over us, but those

that do that from the heart will also kiss the Son in the other way, they will kiss the Son in love. They will have a love in their souls for the eternal Son of God.

And the word that's used here for "Son" is an unusual word. It's not the usual Hebrew word for Son. It's common enough, in a sense, in the New Testament with "bar" that we have in Bartemaus and Barnabas and Barabbas and so on, son of Abbas, son of the prophet Barnabas, son of Timeaus. "Bar" and it's used only here and also in the very end of the book of Proverbs, Lemuel, and the same word appears there. And Lemuel's mother speaks to him and says, "What, my son, and what, the son of my womb, and , the son of my vows." So it seems to be very much a term of endearment, at least in that period in the Hebrew language. The son, it was a family term for the son. And kiss the Son here not only is the Lord but you might say is a brother, a member of the same family, a dear one, and that's exactly the nature of the kingdom of Christ that his people are in that relation to him. He is their king and their Lord but he's also their dear one, their precious one, the joy of their heart, the nearest one that they have to them in their hearts.

And if they kiss the Son and if they have a regard to the Son of God in that way, then they will not provoke him to anger. If Christ is provoked to anger, then he can easily bring the lives of his enemies to an end. Lest we perish in the way when his wrath is kindled but a little. Well, a man perishes from the way when he doesn't reach his destination. He's on his path, he thinks he's going to get somewhere but if the Son of God is angry with him, if he's even a little bit angry with him as here his wrath is kindled but a little, then he may perish. And those that kiss the Son, they love the Son of God and their concern is to please the Son of God and to live to his glory and to be with him forever, so shall we ever be with the Lord and therefore they are under his care and he's not angry with them but rather seeking their good and their well being and desiring their presence with him eternally. "Father, I will that they also whom thou hast given me be with me where I am that they may behold my glory."

So there's a curse for those that do not acknowledge the Son of God but there's a blessing for those who do. "Blessed are all they that put their trust in him." So this Psalm ends in the same way as the previous Psalm, "For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish." And here it's put in more explicit terms, "Kiss the Son," and if we do so, "Blessed are all they that put their trust in him."

Well, it's particularly an injunction to rulers and we're to pray that our rulers would kiss the Son but we have also to apply it to ourselves. And we see that there's a great rebellion against God, the heathen raging and the people imagining a vain thing, but we are to have no part in this rebellion. We're to realize the danger of it and the vanity, the folly of it, and we're to have no fellowship with it but to separate ourselves from this untoward generation, this generation that's in rebellion against God, to separate ourselves from them and to kiss the Son of God and receive him in the gospel, to commit our souls to him, and to make him our desire and our delight, to be with the Lord Jesus Christ forever and ever.

May the Lord bless his word to us. Let us pray.

*O Lord, help us each one to hear thy words to us this night from the scriptures and to lay them to heart, and to see the Son of God as given authority over all the nations of the world, having fulfilled that part of the decree in dying for sinners and rising again from the dead. And may we know the gospel going out into the world inviting sinners to come unto him. May we hear that voice and be coming and coming again unto him, continually seeking to abide with Christ. Bless us each one in whatever lies ahead this week in our daily duties. May we be given grace to help in time of need. May we be strengthened with might in the inner man. Help us to pray one for another. Remember all our dear ones and bless those that are under the rod of affliction. May we have an interceding and a compassionate spirit. May we seek the glory of Christ in all that we do and wash away our sins for his name's sake. Amen.*