

Kiss the Son

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[0 : 00] But if we could, this evening with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read, the book of Psalms, Psalm 2.

We're going to consider the whole Psalm, but if we just read again at verse 10. Psalm 2 at verse 10. 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.

But particularly that phrase at the beginning of verse 12. Kiss the Son. Kiss the Son.

[1 : 06] We mentioned this morning that Psalms 1 and 2, they have been strategically placed at the beginning of the Psalter. Not because they're the first Psalms in the Psalter.

Because as we said, and as the children answered, Psalm 90 is the first Psalm that was written. And also Psalm 1, 2, 6 is the last Psalm that was written into the Psalter.

But Psalms 1 and 2, they have been strategically placed at the beginning of our Psalter as these introductory Psalms. They're like gatekeepers into the book of Psalms.

They're to guard and to guide the way into God's holy hymn book in the Bible. So that we worship God and we learn from God through the lens of Psalms 1 and 2.

Because as we saw this morning, Psalm 1 is the churchgoer Psalm. Psalm 1 is the churchgoer Psalm. And Psalm 1, it calls us to consider self.

[2 : 06] It calls us to consider ourselves because there are only two people present in church. There are only two paths preached in church and only two places proclaimed in church.

There are two people, two paths, and two places. As we said, there's no middle ground. There's no fence to sit on. Therefore, when we come to Psalm 1, Psalm 1 is saying to us, you need to consider yourself.

You need to ask yourself the question, who am I? Who am I? Am I in Christ or out of Christ? Am I saved or unsaved? Am I lost or found?

Am I blessed or cursed? Who am I? And what path am I on? Am I on the broad road that leads to destruction? Or am I on the narrow path that leads to life?

Who am I? What path am I on? And what place am I headed? Where am I going to spend eternity? Is it in heaven with Jesus or in hell?

[3 : 07] The place of the damnation and dead? Two people, two paths, two places. Psalm 1 is the churchgoer Psalm.

But Psalm 2 is the other gatekeeper into the entrance of the book of Psalm. Psalm 2 calls us not to consider self, but to consider the Savior.

Where we are called, as we read there in verse 12, we are called and commanded to kiss the Son. So boys and girls, we are called and commanded to kiss the Son by submitting and surrendering our lives to King Jesus.

That's what we're told in Psalm 2. Kiss the Son. Kiss the Son. But as we look at Psalm 2 this evening, and as we consider the Savior, I want us to ask the question, who kissed the Son?

Who kissed the Son? That's another question, boys and girls. Who kissed the Son? And I want to suggest that the foe, the father, and the friend kissed the Son.

[4 : 13] The foe, the father, and the friend kissed the Son. So first of all, the foe. The foe kissed the Son. The foe kissed the Son.

Look at verse 1. 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 holds them in derision. As you see there, Psalm 2 opens with the question, Why do the nations rage, and the peoples plot in vain? In other words, why are they aggressive? Why are they arrogant? Why are they angry towards Jesus? Why are they causing commotion and chaos and confusion about Jesus? Why are they planning and plotting and preparing to get rid of Jesus? Why are they raging? Why are they ridiculing? Why are they rebelling against Jesus? Why do the nations rage and the peoples plot in vain?

[5 : 29] But you know, the psalmist asks this question, not because he doesn't understand the sinful and rebellious nature of the human heart. No, he asks the question, because he can see that the foes of Jesus, the foes of Jesus don't know who they're dealing with.

The foes of Jesus don't know, and they don't realize who they're fighting against. The foes of Jesus don't know who they're shaking their fist at, when they're shaking their fist at Jesus.

But the psalmist is asking, why do the nations rage? Why do the peoples plot in vain? Don't they know who Jesus is? He's the King of Kings.

He's the Lord of Lords. He's the God of Gods. He's been given all authority in heaven and on earth. And yet, says the psalmist in verse 2, The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed.

Let us burst their bonds apart. Let us cast away their cords from us. The psalmist is saying, why are they raging? Why are the nations raging and the peoples plotting in vain?

[6 : 45] Don't they know who Jesus is? And yet, he looks at them, And all he can see is that the kingdoms, the kings of the kingdoms in this earth, they're all making covenants with one another.

And they're all making covenants against Jesus, the Lord's anointed. All the nations, they're allying themselves together against the Christ, the Lord's anointed. The rulers in all the high places of the earth, they're all taking counsel against one another, with one another, to formulate plans in order to oppose Jesus.

He's even saying the politicians pass laws that confuse and contradict the Word of God, because they see God's Word as a bind.

They see God's Word as bondage against the freedom and the fullness that they're meant to experience as mankind. And they want to, as verse 3 says, they want to burst the bonds.

They want to break the shackles that God's Word supposedly puts upon them. They want to cast away any historic cords of the gospel of Jesus Christ.

[7 : 56] And the psalmist says they're raging. The nations are raging. They're rebelling. They're revolting against the Lord and against His anointed.

Why? Because they reject Him as King. They rebel against Him as Lord. They revolt against Him as the Savior.

They want nothing to do with Him. They will not have this man to rule over them. And as we know, it's not a silent protest. It's never a silent protest when it comes to Jesus.

They don't keep their opinion to themselves. We have to keep our opinion to ourselves. But they're allowed to roar and rage and resist and reject and revolt and rebel against the Christ, the Anointed One.

Why? Because the Bible says they're anti-Christ. They're against Christ. They're opposed to His Word. They're indifferent to His moral law.

[9 : 00] They hate His cause. They resist His people. They despise His day. And they will do anything and everything to undervalue and undermine the Christ of Christianity.

And you know what I'm talking about. I don't need to name names. But you know, they do it in such a way that they introduce and they influence and they infect every area of society with all their ideas and all their ideologies.

And they use the power of the media. They do it through our TVs, through our films, through the news, through adverts, through social media.

It's all there in our faces, before our eyes, and in our ears. It's all there. All the language that's used, all the lingo that's presented, all the scenes that are shown, even before the watershed.

Our children see it all too. Everything is trying to be normalized. And it's all under the guise of tolerance and equality and love.

[10 : 13] And they're shaking their fist at the King of kings and the Lord of lords and the God of gods. And if we dislike it or speak against it, we're something-o-phobic or we're seen as hateful.

And yet the influence and the impact that these things are having upon our country and our children, it's frightening. It's frightening.

You know, everyone loves Toy Story. I'm sure all the boys and girls here this evening love Toy Story. I love Toy Story. I love all the characters. You love Woody, the sheriff, and Buzz Lightyear, the astronaut, and Mr. Potato Head, who just falls apart all the time.

And yet this summer, it sees the release of Lightyear. Lightyear is a spin-off from the Toy Story movies. And when I heard it was coming out, I was so excited.

I thought, great, we can go to the cinema and watch it with the boys. But what caused me concern is that there's a gay kissing scene in it between two of the characters in the story.

[11 : 21] In fact, at first, the scene was removed from the movie, then later reinserted into the movie. Although there are 14 countries in the world that have decided to censor the same-sex kiss, deeming it completely unnecessary for kids to watch in a movie.

I'd have to agree with them. Unfortunately, our country doesn't censor these things. But, you know, it reminds me of what the Lord said through His prophet. You know, nothing new under the sun. There's nothing new. Because the Lord said through His prophet Isaiah, Woe to those who call evil good and good evil.

Woe to those who put darkness for light and light for darkness. Woe to those who put bitter for sweet and sweet for bitter.

Woe to those who shake their fist at the King of kings and the Lord of lords and the God of gods.

Woe to those who put bitter. Woe to those who put bitter. Because as the psalmist solemnly says it in verse 4, And this isn't my word.

[12 : 31] This is God's word. He who sits in the heavens laughs. The Lord holds them in derision.

Yes, the Lord loves sinners. With that, there is no doubt. He's demonstrated and displayed His love towards sinners. But the Lord laughs at the folly and the foolishness of the foes of Jesus.

The Lord laughs at the folly and the foolishness of the foes of Jesus. Because they don't know who they're dealing with. And this is something we all need to remember.

Even as Christians. We need to remember who we're dealing with. We need to remember who these people are fighting against and rebelling and resisting against.

We need to remember that these people, the foes of Jesus, they don't know who they're shaking their fist at. When they're shaking their fist aggressively and arrogantly and angry towards Jesus, they cause all this commotion and chaos and confusion about Jesus.

[13 : 39] They're raging and ridiculing and rebelling against Jesus, but they don't realize who He is. He's the King of kings. He's the Lord of lords.

He's the God of gods. He has all authority in heaven and on earth. And you know what always stops me in my tracks? It's what Daniel said.

He is the God who has our breath in His hand. He has our very breath in His hand. We need to always remember who we're dealing with.

That's what Psalm 2 is presenting us. With the reality of who Jesus really is. Yes, the Lord loves us, but the Lord laughs at those who shake their fist at Him.

Because of who He is. We need to kiss the Son. That's the emphasis of the Psalm. We need to kiss the Son. But you know, when I think of the foes of Jesus kissing the Son, I think of the most solemn kiss in the whole of human history.

[14 : 51] The most solemn kiss in the whole of human history was when Judas Iscariot kissed the Son. As you know, Judas was one of the disciples of Jesus.

He was close to Jesus. He was taught by Jesus. He listened to Jesus preach to the crowds. He saw Jesus perform many miracles. He was even the first church treasurer.

He was in a position of trust within the church of Jesus Christ. And yet, Judas was someone who planned and plotted and prepared to get rid of Jesus by betraying Him.

And the sign, you'll remember the sign, the sign and the signal that Judas would use against Jesus was that he would kiss the Son.

He would kiss Jesus. And we see it in the Garden of Gethsemane. But you know, that question Jesus asked, it always sends a shiver down my spine.

[15 : 56] When Jesus would have looked into the eyes of Judas and said to him, Judas, do you betray the Son of Man with a kiss?

Judas, do you betray the Son of Man with a kiss? He held up his fist to Jesus. Do you betray the Son of Man with a kiss? And we're told, the foe kissed him.

The foe kissed him. And even though he later had remorse for what he had done, he didn't have repentance. And as Jesus said, and it's solemn what he said, it would have been better for him if he had never been born.

Because having been so close to Christ and so close to his kingdom, he was going to be lost for all eternity. The foe kissed the Son.

The foe kissed the Son. That's why we're being called here in Psalm 2, to kiss the Son. But we also see, secondly, that the Father kissed the Son. Not only the foe, but also the Father.

[17:06] The Father kissed the Son. We see that in verse 5. It says, You know, in these verses, God the Father is revealing his remedy for all the foes who are fighting against Jesus.

They're raging. They're ridiculing him. They're rebelling against Jesus. But the Father responds by revealing that one day, one day Jesus will speak to them in his wrath.

One day Jesus will terrify them in his fury. And you know, it's so solemn. Jesus will no longer be gentle Jesus, meek and mild.

Because on the day of judgment, when they stand before the judgment seat, when all those who are not for Christ but against him, when they stand and give their account of their actions and their attitudes towards God, Jesus, we're told, will reveal his wrath and so show forth his fury.

He will assert and affirm who he is. He's the King of kings, the Lord of lords, the God of gods, the one who has all authority in heaven and on earth. And he will solemnly declare to his foes, depart from me.

[19:00] I never knew you. Depart from me, you cursed into the everlasting fire, prepared for the devil and his angels. And you know, we might look at this and think, this is heavy stuff.

But you know, this is what the Bible is reminding us. This is the stuff we shouldn't gloss over. But you know, the reason here, the reason God the Father reveals his remedy is because of who Jesus is.

Jesus is the exalted Lord and Savior and King. That's what we're told in verse 6. He says, As for me, I have set my King. So the Father has set my King on Zion, my holy hill.

Jesus is the exalted Savior, Lord and King. And as we're told in the Bible, at the name of Jesus, every knee will bow, every tongue will confess that Jesus Christ is Lord to the glory of God the Father.

Which is why Jesus then speaks in verse 7. Jesus speaks in verse 7 and says, Now, Psalm 2 is undoubtedly a messianic psalm.

[20:31] It's a psalm which shows us and speaks to us about Jesus. In fact, Psalm 2 is repeatedly quoted throughout the New Testament in relation to Jesus as our exalted Savior, Lord and King.

But the amazing thing about verses 5 to 9 is that we see this conversation. And it's a conversation between God the Father and God the Son. It's a conversation between Jesus and His Father.

But what Jesus speaks about in verses 7 to 9 is the covenant of redemption with His Father. That in eternity, before this world was formed, before the foundation of the world, before God said, Let there be light, before the world began, and God the Father and God the Son entered into this covenant conversation where they promised to rescue and redeem sinners.

And in that covenant conversation, the Father, we're told, in verse 8, He gave the nations to His Son as an inheritance. Ask of me, says the Father.

Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. Ask me, and I'll give them to you. They will be your gift.

[21:55] They were the gift to the Son. So saved sinners were going to be the gift to the Son of God on the condition that the Son of God would depose death and defeat Satan and destroy, destroy sin.

And He would do it all through the cross. And as we know, the Son agreed. He covenanted with His Father. He entered into that eternal covenant of redemption. And in time, in time, He came.

He humbled Himself from the crown of glory down to the cradle in Bethlehem, down, down, down to the cross of Calvary, from the crown to the cradle to the cross.

But you know what's interesting is that verse 7, it has often caused some confusion and even controversy. But it says there, Jesus speaking, I will tell of the decree the Lord said to me, You are my Son.

Today, I have begotten you. Now, throughout church history, some have claimed and confessed that Jesus was created because of this verse.

[23 : 09] That Jesus was created, that He was begotten at a certain point in eternity. Because it says there, You are my Son. Today, I have begotten you.

The Father said about His Son, You are my Son. Today, so that's a specific time. Today, I have begotten you. I have created you. But of course, boys and girls, that's a false doctrine.

Jesus is not created. So, this false doctrine that's presented and has been presented for many years should completely undermine Scripture and undervalue salvation because Jesus is God.

And the false doctrine is known as Arianism. Okay? It's a false doctrine known as Arianism.

It was published and promoted by its founder called Arius. Arius claimed that according to Psalm 2, God the Son, Jesus, He was created by God the Father in eternity.

[24 : 09] But when you allow Scripture to interpret Scripture as you should, because the Bible is its own interpreter and its own authority, and what you discover is that Arianism is a false doctrine.

And, you know, this is still relevant to us. We might think, well, what has this got to do with anything? But it's still relevant to us because Jehovah Witnesses believe this false doctrine.

Jehovah Witnesses believe that Jesus is not God.

He is created. He was created by God. But Arianism was denounced as a false doctrine in the fourth century. the church council of Nicaea met to declare, and I love this declaration, we believe in one Lord Jesus Christ, this only Son of God, eternally begotten of the Father, God from God, light from light, through God from through God, begotten, not made, of one being with the Father, through Him all things were made.

And that creed had made very clear that God the Son, He wasn't created. He wasn't begotten on a particular day in eternity. He was eternally begotten of the Father.

He always existed. He had no beginning and He had no end. He is the Alpha and the Omega, the first and the last, the beginning and the end. And He was eternally begotten because He's God.

[25 : 40] He is God. Same in substance, equal in power and glory. He's one with the Father. And this is what the Bible repeatedly emphasizes to us. He's the Word who was in the beginning with God.

And He was God. And He still is God. But the glory of the Gospel is that that eternal Word became flesh and dwelt among us that we might behold His glory so that we would behold His glory, the glory of the only begotten of the Father, full of grace and truth.

And this is the wonder of the Gospel. He's the only begotten Son. Jesus is the eternal, eternally begotten Son. He's the one and only Son. He's the unique Son.

He's the special Son. He's the one of a kind Son. There's no one else like Him because He is the beloved Son. He's the beloved Son.

And you know what I love about verse 7 is that all the commentators will tell you that verse 7 is echoed in the New Testament by no one else but God the Father.

[26 : 52] Where God the Father speaks at the baptism of Jesus. Jesus, you remember, He was baptized in the River Jordan. The Holy Spirit descends upon Him like a dove.

And the Father declares about His eternally begotten Son, this is my beloved Son in whom I am well pleased. This is my beloved Son in whom I am well pleased.

And then these words are echoed again by the Father on the Mount of Transfiguration where you have Peter, James, and John and they're with Jesus and Jesus is transfigured and white before their eyes and there's Moses and Elijah there and they don't really understand why they're there and yet the Father declares once more, this is my beloved Son.

Listen to Him. This is my beloved Son. Listen to Him. And the reason the Father spoke is because of this conversation that they had in eternity.

That covenant conversation, that covenant promise between God the Father and God the Son.

Listen to Him. This is my beloved Son.

[28 : 02] Listen to Him. Why are we to listen to Him? Because it pleased the Father to crush His beloved Son for us.

It pleased the Father to wound His beloved Son for our transgression. It pleased the Father to bruise His beloved Son for our iniquities.

It pleased the Father for His beloved Son to bear our griefs and carry our sorrows. my friend, it pleased the Father to make His beloved Son sin for us, even though He knew no sin, all so that we

could be made the righteousness of God in Him.

It pleased the Father for His beloved Son to die as the Lamb of God to take away the sin of the world.

And you know, it pleased the Father because at the cross of Calvary, the Father kissed the Son. At the cross of Calvary, the Father kissed the Son.

[29 : 11] You know, we often talk about the Father turning His face away. But Psalm 22 tells us He looked at His Son. He kissed His Son.

And Psalm 85 tells us that He kissed the Son. That's what we're singing. Psalm 85, Truth met with mercy, and righteousness and peace kissed mutually.

Truth met with mercy, righteousness and peace kissed mutually. The Father kissed the Son at Calvary.

The Father kissed the Son. And it's because the Father kissed the Son that the friend must kiss the Son. The friend must kiss the Son.

That's what we see lastly. The friend kissed the Son. So the foe kissed the Son. The Father kissed the Son. And then lastly, the friend kissed the Son. Now therefore, O kings, verse 10, Now therefore, O kings, be wise, be warned, O rulers of the earth, serve the Lord with fear, and rejoice with trembling.

[30 : 22] 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.

You'll notice there that Psalm 2 ends the way Psalm 1 began. Psalm 1 began by explaining and emphasizing the importance of being blessed.

And Psalm 2 ends by explaining and emphasizing the importance of being blessed. And as we said this morning, the word blessed literally means to kneel. It's a word that gives to us the image and the illustration of King Jesus standing up from His throne, and the sinner is kneeling before Him.

They're kneeling before King Jesus in submission and surrender. They have their head bowed and their hand outstretched, and they are receiving from the gracious, loving, and merciful hand of King Jesus something that they don't deserve.

He's blessing them. He's blessing them. And that's why the psalmist exhorts and encourages us to kiss the Son. He's calling us to, as he says there, to serve the Lord, to submit to the Lord, to surrender to the Lord.

[31 : 37] We're to rejoice in the Lord and take refuge in the Lord. We're to kiss the Son. We're to come on bended knee, with our head bowed and our hand outstretched, and receive from His hand what we do not deserve.

We're to kiss the Son. Kiss the Son, he says, lest he be angry, and you perish from the way.

As we saw at the end of Psalm 1, he said there that the way of the wicked perish. Kiss the Son, lest he be angry, and you perish from the way.

But, you know, as we conclude this evening, I want to say that this call, this command for the sinner to kiss the Son, it always reminds me of the occasion when Jesus was in the house of Simon the Pharisee.

Jesus was in the house of Simon the Pharisee, and it wasn't unusual for Jesus to be in the house of a Pharisee, but it was unusual for a woman to come in to the house of a Pharisee, and for a woman to sit behind Jesus.

[32 : 48] In fact, we're told that a sinful woman came into Simon's house, bringing an alabaster box of ointment. And as she knelt at the feet of Jesus, I think it's one of the most beautiful passages in the Gospel, she knelt at the feet of Jesus, and what did she do?

She wept. She wept. She wept at the feet of the Savior. She came with her head bowed, and her hand outstretched, longing to receive from Him something that she didn't deserve.

And as she knelt at the feet of Jesus, she wept. And she wept so much, we're told, that she began to wet the feet of Jesus. And she wept the feet of Jesus with her tears.

And the feet of Jesus, we're told, were so wet that she started drying them up with her long hair.

More than that, this woman kissed the feet of Jesus.

She kissed the Son. And after kissing the feet of Jesus, she then anointed the feet of Jesus with her precious perfume. And Jesus then turns to Simon the Pharisee, a man who was all about appearance, a man who was all about self-righteousness.

[34 : 07] And he said to Simon the Pharisee, he said, Do you see this woman? Do you see this woman? Simon, I entered your house, and you gave me no water for my feet.

But she has wet my feet with her tears and wiped them with her hair. You gave me no kiss when I entered your house, but from the time I came in, she has not ceased to kiss my feet. You didn't anoint my head with oil, but Simon, this woman, she has anointed my feet with ointment. Therefore, I tell you, her sins, her sins which are many, they're all forgiven because she loved much.

Her sins which are many are forgiven because she loved much. She kissed the Son. She kissed the Son. She came to Jesus on bended knee with her head bowed and her hand outstretched, kissing the Son.

She kissed the Son. And you know, Psalm 2 is asking us this evening, who kissed the Son? Who kissed Him? The foe kissed Him.

[35 : 29] Judas kissed Him. The Father kissed Him. Truth met with mercy and righteousness and peace kissed mutually. But the friend kissed the Son.

She came and bended knee to the feet of Jesus and kissed the Son. And you know, Jesus asks us if we are His friend. He asks us, are you my friend?

Greater love hath no man than this, that a man lay down his life for his friends. You are my friends if you do whatsoever I command you. And what's the call?

What's the command this evening? But to kiss the Son. Kiss the Son. Surrender and submit your life to King Jesus.

Come and follow Him. Kiss the Son, we're told. Kiss the Son, lest He be angry and you perish in the way for His wrath is quickly kindled.

[36 : 29] Blessed. Blessed are all who take refuge in Him. Blessed are all who come on bended knee with their head bowed and their hand outstretched and kiss the Son.

My friend, let us kiss the Son because He is worthy of all praise, honor, and glory. Kiss the Son. Well, may the Lord bless these thoughts to us.

Let us pray. Our Heavenly Father, we give thanks to Thee for even being reminded this evening that the Lord of Father who kissed Thine own Son, Thine only and eternally begotten Son, that whosoever would believe in Him would not perish but have eternal life, we thank Thee, O Lord, for that wonderful reminder that truth met with mercy and righteousness and peace kissed mutually at the cross of Calvary, that sinners such as we are are able to come on bended knee with our head bowed and our hand outstretched to be blessed with every spiritual blessing in heavenly places in Christ.

O Lord, speak to us, we pray. Remind us, Lord, of our wonderful Savior, a Savior who saves to the uttermost. Lord, watch over us in the week that lies ahead, a week that is unknown to any of us.

We do not know what a day nor an hour will bring, but Lord, our prayer is that as we have begun this week with Thee, help us to go into the week every day looking to Jesus, knowing Him, loving Him and confessing Him as the author and the finisher of our faith.

[38 : 21] Cleanse us then, we pray, for we ask it in Jesus' name. and for His sake. Amen. Well, we're going to bring our service to a conclusion by singing in that psalm, Psalm 2.

Psalm 2, again in the Scottish Psalter, page 201 in the Blue Psalm book. Psalm 2, we're singing from verse 7 down to the end of the psalm.

And just before we sing, I'll ask the questions before I forget. And Angus is stopping me on the way out.

So boys and girls, are you ready? Yep, you got your answers? Yep. Question one, what is the false doctrine called? Come on.

Sounds like alien, yes? Arianism. That's a hard one. I know it's a hard one. But I had to test you tonight.

[39 : 24] You had easy ones this morning. So Arianism, started by a man called Arius, who said that Jesus was created, which is wrong. Jesus is God. He's not created.

Psalm 2, or question 2, what does Psalm 2 call and command us to do? Kiss the son. Well done, Anna. Kiss the son. Was that you, Anna?

Or Jonathan? Kiss the son. That's what Psalm 2 calls us and commands us to do. So who kissed the son? So the three points, the, foe, the, well done, and the, and the friend.

Yeah, the foe, the father, and the friend. So they all kissed the son, but we need to come as friends to Jesus and kiss the son. So well done. You'll get your sweets at the door.

Okay, so we're singing Psalm 2 from verse 7 down to the end of the psalm. The sure decree I will declare, the Lord hath said to me, thou art mine only son, this day I have begotten thee.

[40 : 30] Down to the end of the psalm, kiss ye the son, lest in his ire ye perish from the way. If once his wrath begin to burn, blessed all that on him stay.

So these verses of Psalm 2 to God's praise. Bless your decree I will declare, the Lord hath said to me.

Thou art mine only son, blessed Savior, I have been brought in thee.

A stovet me on for heritage, the evil I may find, the evil I may find, the king of the church.

Thank you.

[42 : 36] Thank you.

Thank you. The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.