

**“Kiss the Son..... blessed are all they that put their trust in him.”**

**Psalm 2.12**

**Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him.**

A few insights about this verse will suffice. Whatever were the immediate occasion of the psalm, it evidently contains a most remarkable historical and prophetical significance concerning Christ, and the divine vengeance to be inflicted on those who opposed and oppose his authority above and below

It may therefore, be useful in the first place to call your attention, to this remarkable prophecy of things already happened and, or hastening to an accomplishment.

Of the historical happening we read:

**Revelation 12:7: And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8: And prevailed not; neither was their place found any more in heaven. 9: And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**

What was this war all about?

**Isaiah 14:12: How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13: For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14: I will ascend above the heights of the clouds; I will be like the most High.**

Satan main problem was to be like God, something that could not happen. Its only Michael who is like God. This prerogative can only be fully possessed by genealogical relationship. Satan is a creature whose existence is dependence rather than self-existent as the Son. The same warfare waged by Satan in heaven has been continued. The writer continues:

**“Why do the heathen rage, and the people imagine a vain thing! The kings of the earth stand up, and the rulers take counsel together, against the Lord, and against his anointed.”**

This can meet its parallel in:

**Matthew 21:37: But last of all he sent unto them his son, saying, They will reverence my son. 38: But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39: And they caught him, and cast him out of the vineyard, and slew him.**

Satan thought to take place of Christ in heaven which belonged to him by inheritance and thought to continue the same warfare on earth to inherit what rightfully belongs to the heir. What was this to achieve? Satan claimed he wanted to set up a better kingdom based on his laws which allowed more freedom of conscience. The same misconceptions he fills the hearts of men:

**“kings of the earth stood up, and the rulers took counsel together against the Lord, and against his anointed,” or his Messiah; saying, “us break his bonds asunder, and cast away his cords from us.”**

All the power and policy of Satan and his allies seems to be leagued together, with a fixed determination to destroy Jesus and extirpate his doctrine, John 17:3. As it were in heaven so its on earth, his numerous and formidable enemies unanimously resolved that “would not have this man to reign over them.” The priests and rulers possessed with demonic influence excited the people to demand his crucifixion, with unrelenting vehemence. They aimed to blot out the remembrance of him and his spiritual dominion from the earth, that they might have no authority but

that of the magistrate. "have no king but Cæsar, whosoever maketh himself a king, speaketh against Cæsar." Observe, my brethren, what was their principal objection to the religion of Jesus, and whence it arose. They hated the law and government of God; and therefore the rebelled against the kingdom and authority of his Son. Inspiration tells us this was the warfare that started in heaven and rages on earth.

The Jews crucified the Lord Jesus for declaring that he was the promised Messiah, the Son of God. But, behold, he demonstrates himself to be that glorious Redeemer! He dies indeed, but he rises from the dead, ascends into heaven, takes possession of his exalted throne, and send forth his Spirit upon his apostles, that they may be empowered to establish his religion in the world. In Him was the life of the Father which no one could take away, confirming his relation with the Father. He is the stone from the mountain. Since the stone is the same substance of the mountain, its endurance must be same as the mountain. And since the stone has a relation with the mountain, its rejection is the rejection of the mountain itself.

**Dan 2:34: stone**—(Matthew 21:43, 44).v Messiah and His kingdom (Ge 49:24; Ps 118:22; Isa 28:16). In its relations to Israel, it is a "stone of stumbling" (Isa 8:14; Ac 4:11; 1Pe 2:7, 8) on which both houses of Israel are broken, not destroyed (Mt 21:32). In its relation to the Church, the same stone which destroys the image is the foundation of the Church (Eph 2:20). In its relation to the Gentile world power, the stone is its destroyer (Da 2:35, 44; compare Zec 12:3). Christ saith (Mt 21:44, referring to Isa 8:14,15), "Whosoever shall fall on this stone (that is, stumble, and be offended, at Him, as the Jews were, from whom, therefore, He says, 'The kingdom shall be taken') shall be broken; but (referring to Da 2:34,35) on whomsoever it shall fall (referring to the world power which had been the instrument of breaking the Jews), it will (not merely break, but) grind him to powder" (1Co 15:24). The Stone signifies Jesus Christ, Ge 49:24; "From thence" (of the posterity of Jacob) "is the Shepherd, the Stone of Israel." That our blessed Lord, "the good shepherd," Joh 10:11-17, is here intended, will appear most plainly from the following passages; Isa 8:14: "And he shall be for a sanctuary; but for a STONE of stumbling and for a ROCK of offense to both the houses of Israel." Isa 28:16: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a STONE, a tried STONE, a precious corner STONE, a sure foundation; he that believeth shall not make haste." 1Pe 2:4, 6, 8; collate these with Ps 118:22: "The STONE which the builders refused is become the head STONE of the corner." Mt 21:42; Mr 12:10; Lu 20:17; Ac 4:11; in which latter quotations the whole is positively applied to Christ; as also 1Pe 2:4-8:

**Cut out Dan 2:34, 2:45**--namely, from "the mountain" (1Peter 2:6, Da 2:45); namely, Mount Zion (Isa 2:2), and anti-typically, the heavenly mount of the Father's glory, from whom Christ came. Proverb 8:22: The LORD possessed me in the beginning of his way, before his works of old. This stone is said to be cut out without hands, Da 2:34. Without hands signifies that which is spiritual. So 2Co 5:1, a house not made with hands means a spiritual building. The stone cut out without hands represents Jesus Christ not as a creature but a divine person, John 1:1: In the beginning was the Word, and the Word was with God, and the Word was God. The express image of the Father Hebrews 1:3, the wisdom of the Father expressed 1 Corinthians 1:24 in who God was pleased that the fullness of the Godhead/divinity should dwell Colossians 1:19. This is the stone cut out of the mountain without hands, for it should be neither raised nor supported by human power or policy; no visible hand should act in the setting of it up, but it should be done invisibly the Spirit of the Lord of hosts. This was the stone which the builders refused, because it was not cut out by their hands, but it has now become the head-stone of the corner.

Many a problem with Christianity is accepting the gospel while negating the truths that makes the gospel have it power. This is no unessential matter, in which men may safely embrace opposite opinions: every man who reverences the Bible as the word of God, must own, that no unbeliever can escape final condemnations: for the Lord himself hath repeatedly attested it; and "that believeth not hath made him a liar." Let it also be observed, that even the adorable Savior himself, the great object of our faith, is constituted our Judge: and it is never intimates, that in the decisive hour, he will make any exception in favor of the mighty monarch, the renounced warrior, the busy politician or tradesmen, the learned skeptic, or the indolent and inconsiderate trifler. "that believeth not shall be damned." One distinction will then swallow up all others: the faithful disciple will sit down with him upon his throne; and all unbelievers will be "with an everlasting destruction from his presence."

To effect our reconciliation to our offended Creator, the eternal Son of God was made partaker of flesh and blood; and having "once for sins, the just for the unjust, that he might bring us to God;" he is now ascended into the heavens, as our merciful and faithful High Priest and Advocate. "government is upon his shoulders," that he might be "to save to the uttermost all those that come to God through him." Angels, principalities, and powers obey and

adore him. “ has the keys of death and hell;” He is “ of kings, and Lord of lords.” The kingdom of nature and providence is administered by him as our Brother and Friend: “ judgment is committed to him;” All the fullness of the Godhead dwells in him bodily.” is the Head of all things to his church, “ fullness of him that filleth all in all.”

The tidal beneficence is broken when you have a wrong concept of who he is.

***John 3:16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.***

***1John 4:10: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.***

***Matthew 3:17: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.***

***Matthew 16:16: And Simon Peter answered and said, Thou art the Christ, the Son of the living God. :17: And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.***

***1John 5:9: If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10: He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11: And this is the record, that God hath given to us eternal life, and this life is in his Son. 12: He that hath the Son hath life; and he that hath not the Son of God hath not life.***

How astonishing is this language! How stupendous the Father’s grace; and Christ’s mediatorial dignity and preeminence. He reigns upon a mercy seat, dispensing pardons and gifts to rebellious men; pardons and gifts which he purchased for them with his own blood! He proclaims his immeasurable love in the blessed gospel; he sends his Holy Spirit to glorify him in our hearts, receiving of those things which belong to him, and showing them to us, in all their suitableness and inestimable value. He invites all that will, to come and take of these blessings freely; he casts out none that come; and he confers all things pertaining to life and godliness on every waiting soul. With the highest propriety, therefore, angels celebrated the Redeemer’ birth in that expressive song of praise.

By willingly accepting to be send yet knowing his rejection by some, His Father “hath given him a name which is above every name; that at the name of Jesus every knee should bow; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.” Isa 14:21-25; Ro 14:11; Php 2:10-11. There is no sanctification in error.

### **Born to be a King and declare the truth?**

John 18:37: Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Christ affirms he was born in heaven. This is something that many have disputed about bout here he shows explicitly apart from his birth on earth, he was once before born. Notice;

*Jesus was not turned aside by any influence from the faithful service expected of a son. He did not aim to do anything remarkable to distinguish Himself from other youth, or to proclaim His **heavenly birth**. Even His friends and relatives, in all the years that Christ's life was passed among them, saw no special marks of His divinity. Christ was sedate, self-denying, gentle, cheerful, kind, and ever obedient. He avoided display, but was firm as a rock to principle. . . . {LHU 32.6}*

*He did not come as an angel, clothed with the panoply of heaven, but as a man. Yet combined with His humility was an inherent power and grandeur that awed men while they loved Him. Although possessing such loveliness, such an unassuming appearance, He moved among them with the dignity and power of a **heaven-born king**. The people were amazed, confounded. They tried to reason the matter out; but,*

*unwilling to renounce their own ideas, they yielded to doubts, clinging to the old expectation of a Saviour to come in earthly grandeur. {5T 253.1}*

*"The entrance of Thy words giveth light; it giveth understanding unto the simple,"--to those who are not self-sufficient, but who are willing to learn. What was the work of the God-given messenger to our world? The only-begotten Son of God clothed His divinity with humanity, and came to our world as a teacher, an instructor, to reveal truth in contrast with error. Truth, saving truth, never languished on His tongue, never suffered in His hands, but was made to stand out plainly and clearly defined amid the moral darkness prevailing in our world. For this work He left the heavenly courts. He said of Himself, "For this cause came I into the world, that I should bear witness unto the truth." The truth came from His lips with freshness and power, as a new revelation. He was the way, the truth, and the life. His life, given for this sinful world, was full of earnestness and momentous results; for His work was to save perishing souls. He came forth to be the True Light, shining amid the moral darkness of superstition and error, and was announced by a voice from heaven, proclaiming, "This is My beloved Son, in whom I am well pleased." And at His transfiguration this voice from heaven was again heard, "This is My beloved Son, in whom I am well pleased; hear ye Him." {FE 405.1}*

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. **The Son of God shared the Father's throne**, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. **Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love.** {PP 36.2}

The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. **"In the beginning was the Word, and the Word was with God, and the Word was God."** The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30. {PP 34.1}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. **He was the Word of God,--God's thought made audible.** {DA 19.2}

Who is Christ?--**He is the only begotten Son of the living God. He is to the Father as a word that expresses the thought,--as a thought made audible.** Christ is the word of God. Christ said to Philip, "He that hath seen me, hath seen the Father." His words were the echo of God's words. Christ was the likeness of God, the brightness of his glory, the express image of his person. If men would learn to escape the corruptions that are in the world through lust, they must learn what the statement of Christ means, when he says, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." {YI, June 28, 1894 par. 9}

*Christ was the only begotten Son of God, and Lucifer, that glorious angel, got up a warfare over the matter, until he had to be thrust down to the earth. He knows what I am saying today. He knows whenever there is a company assembled together as you are here. He knows when we are making efforts in every way possible to reach out to win the minds of the people. He has his agencies appointed so that after this meeting will be over, circumstances will arise and the enemy will try to gain the victory. {Ms86-1910}*

*In the night season I am speaking to you in your gatherings. I have been shown that you must draw together, just as you would clasp your fingers in prayer. Read the prayer that Christ offered for His people just before His trial and crucifixion. Christ in His human nature suffered disappointment and trials. When I read in the Bible of how many refused to believe that Christ was the Son of God, sadness fills my heart. We read that even His own brethren refused to believe in Him. {Lt398-1906}*

### My kingdom is not of this world

All of Christ's teachings about His kingdom are focused on another world not this one. John 18:33: Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34: Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35: Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36: Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

***John 6:15: When Jesus therefore perceived that they would come and take him by FORCE, TO MAKE HIM A KING, he departed again into a mountain himself alone.***

Matthew 27:11: And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12: And when he was accused of the chief priests and elders, he answered nothing. 13: Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14: And he answered him to never a word; insomuch that the governor marvelled greatly.

Luke 23:1: And the whole multitude of them arose, and led him unto Pilate. 2: And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. 3: And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. 4: Then said Pilate to the chief priests and to the people, I find no fault in this man.

*John 18:37: Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*

Da 2:44; 7:14; Joh 6:15

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,--extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart. {DA 509.3}

Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practicing of the word of God. {DA 509.4}

When the apostle Paul began his ministry in Corinth, that populous, wealthy, and wicked city, polluted by the nameless vices of heathenism, he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Corinthians 2:2. Writing afterward to some of those who had been corrupted by the foulest sins, he could say, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." 1 Corinthians 6:11; 1:4. {DA 510.1}

Now, as in Christ's day, the work of God's kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to the people in His name those spiritual truths that will work in the receivers the experience of Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Galatians 2:20. Then they will labor as did Paul for the benefit of men. He said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5:20. {DA 510.2}

### **Man Created in the express image of God, to be what Christ was born for, be a King and declare the truth**

Genesis 1:26: And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27: So God created man in his own image, in the image of God created he him; male and female created he them. 28: And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

*The Lord did not make man to be redeemed, but to bear His image. But through sin man lost the image of God. It is only by man's redemption that God can accomplish His design for him in making him a son of God. {3SM 134.4}*

*Adam was crowned as king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as he had not given to the animal creation. He made Adam the rightful sovereign over all the works of his hands. Man made in the divine image could contemplate and appreciate the glorious works of God in nature. {RH, February 24, 1874 par. 6}*

2Corinthians 5:20: Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

Galatians 4:26: But Jerusalem which is above is free, which is the mother of us all.

Revelation 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Hebrews 12:22: But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23: To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Luke 3:38: Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

### **Christ the Angel of His Presence**

- *Genesis 21:17: And God heard the voice of the lad; and the angel of God called Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.*
- *Genesis 31:11: And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.*
- *Exodus 14:19: And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:*
- *Judges 6:20: And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.*
- *Judges 13:6: Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:*
- *Judges 13:9: And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.*

- *Isaiah 63:9: In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*

Psalms 139:7: Whither shall I go from thy spirit? or whither shall I flee **from thy presence?**

John 3:34: For he whom God hath sent speaketh the words of God: for God giveth not the **Spirit by measure unto him.**

#### **After everything man will be what he was created to be**

Revelation 1:6: And hath made us **kings** and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Matthew 5:5: Blessed are the meek: for they shall **inherit** the earth.

After his expulsion from Eden, Adam's life on earth was filled with sorrow. Every dying leaf, every victim of sacrifice, every blight upon the fair face of nature, every stain upon man's purity, was a fresh reminder of his sin. Terrible was the agony of remorse as he beheld iniquity abounding, and, in answer to his warnings, met the reproaches cast upon himself as the cause of sin. With patient humility he bore, for nearly a thousand years, the penalty of transgression. Faithfully did he repent of his sin and trust in the merits of the promised Saviour, and he died in the hope of a resurrection. **The Son of God redeemed man's failure and fall; and now, through the work of the atonement, Adam is reinstated in his first dominion.** {GC 647.3}

***"Kiss the Son..... blessed are all they that put their trust in him." and who he really is***

#### **BLESSINGS**