



AbundantLifeChurch
SIMI VALLEY

Sunday, August 16, 2026 - Kiss the Son: Psalm Two - Pastor John Henry Raskin

Psalm 2:12 — “Kiss the Son... Blessed are all who take refuge in Him.”

Summary: Psalm 2 confronts the rebellion of human hearts and calls every person to surrender to God’s appointed King. To “kiss the Son” is to bow in worship, loyalty, trust, and obedience. The question is not only whether we believe in God, but whether we are still holding something back from Him.

Takeaways for the Week

- God is not asking for part-time allegiance. **The Son is worthy of our whole life, not just the areas we are comfortable giving Him.**
- Resistance can look respectable. **We may not openly reject God, yet still keep control of our time, plans, money, habits, relationships, wounds, or private desires.**
- Surrender is refuge, not loss. **Psalm 2 ends with blessing: those who take refuge in the Son discover safety, mercy, and joy.**
- Worship requires honesty. **God already knows what we are holding back; grace invites us to bring it into the light.**

Food for Thought: What Am I Holding Back?

1. My will: **Where am I saying, “Lord, anything but this”?** Read Luke 22:42.
2. My treasure: **What does my spending reveal about my trust?** Read Matthew 6:21.
3. My time: **Does my calendar show room for God’s priorities?** Read Ephesians 5:15–16.
4. My secret sin: **What needs confession instead of concealment?** Read Psalm 139:23–24.
5. My forgiveness: **Who am I refusing to release to God?** Read Colossians 3:13.
6. My future: **Am I trusting God’s rule or demanding control?** Read Proverbs 3:5–6.

Scripture to Pray This Week

“Search me, O God, and know my heart... and lead me in the way everlasting.” — Psalm 139:23–24

Prayer Response: Jesus, I honor You as King. Show me what I have kept from You. Give me grace to surrender it, courage to obey You, and faith to take refuge in You. Amen.

KISS THE SON

Grace to you and peace from God our Father and the Lord Jesus Christ.

Several weeks ago, we studied the first Psalm and discovered that there are two paths that we can be on at any given time and only one leads to blessing.

Two weeks ago, we talked about the Apostle James admonition to us to be swift to hear, slow to speak and slow to anger, referring to what our attitude should be when we approach God and His Word.

I hope that you will keep both of those teachings in mind as we move on to the second Psalm.

The second Psalm is the first messianic Psalm, and in it I think we will discover something about ourselves in relation to God and His Anointed, Jesus.

I want to start with a question.

Have you ever been in an argument with someone, and you were really going for it — raising your voice, making your case, building up a full head of steam — and the other person just... looked at you?

Didn't flinch. Didn't get upset. Didn't even really respond.

Just looked at you with this calm on their face that somehow made you feel smaller the more you talked?

Maybe it was a parent when you were a teenager.

Maybe it was your boss.

Maybe it was someone who just knew something you didn't know, and the more you ranted, the more obvious that gap in knowledge became.

There is something about that kind of calm that is either deeply unsettling or deeply comforting, depending on which side of it you are on

and more importantly whether you really want to know the truth, or just be right.

That is, more or less, what the second Psalm is about.

It is a psalm about a great big argument that the whole human race has been picking with God since the very beginning.

And it is about how God responds to it.

And I want to tell you this morning: His response is not what you might expect.

He doesn't get mad. He does not panic. He does not negotiate. He does not call an emergency meeting.

The Bible says He laughs. And then He makes an offer.

So, this morning I want us to look honestly at three things.

First, what the argument is actually about.

Second, Who God has already put in place to settle it.

And third, what He is asking you and me to do about it this morning.

The second Psalm opens like this:

Psalm 2:1-3

**Why do the nations rage,
And the people plot a vain thing?
²The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord and against His Anointed, *saying*,
³“Let us break Their bonds in pieces
And cast away Their cords from us.”**

Now, if you read that and think, “okay, that’s about ancient kings and nations, it has nothing to do with me”, I want to slow you down for a minute.

Because what this passage is describing is not really about politics, ancient or modern.

It is about a very basic human impulse that every single one of us carries around inside of us.

And the impulse is this: “I want to be in charge of my own life, and I don’t want God telling me what to do”.

Notice the language. “Let us break Their bonds.” “Cast away Their cords.”

Think of what a bond or a cord does. It holds something in place. It keeps something connected to something else.

And the human attitude here is: whatever God’s rules are, whatever He says about how I should live —

“I want to be free of that. I want to be free of those bonds. I want to cut loose from those cords”.

Now let me be honest with you. Most of us would never say it that boldly.

We wouldn't stand up and say, 'I am rebelling against God.' That sounds too dramatic.

But let me ask you something, and I want you to actually think about this rather than just answering quickly.

In other words, be "swift to hear and slow to speak."

Is there something in your life right now where you know what God's Word says to do — or says not to do — and you are just not being obedient?

Not because you forgot. Not because you misunderstood. Just because you don't want to?

Maybe it's forgiving someone. You know you're supposed to. You've heard it a hundred times.

But that person hurt you, and holding onto it feels like the only power you have left and letting it go feels like letting them win.

So, you hold on to that unforgiveness in spite of what Jesus said.

Maybe it's a relationship you know isn't right.

Maybe it's something you look at online when no one else is around.

Maybe it's the way you feel about money or the way you spend it, or the way you hoard it...

or the way you talk about people you don't like, or about your own family behind closed doors.

You know what the right thing is. You've just quietly decided that in your case, the rules don't apply.

Let me give you a picture of how this usually works, because it almost never feels like rebellion while you are doing it.

Think about someone who goes to the doctor, gets told they need to change their diet, and walks out of that office thinking: okay, I'll adjust a few things. And they do. A little.

They make the easy changes and leave the hard ones alone.

They cut out one bad thing and keep three others.

And six months later, their health has not really improved, and they genuinely cannot figure out why, because in their mind they did what the doctor said.

They just did the edited version.

The version that worked for them.

The version that didn't require them to give up the things they most wanted to keep.

That is what verse 3 looks like in real life.

Not dramatic rebellion.

Just the quiet, everyday version that says "I'll handle this part myself, God".

That is verse 3. Not in a throne room. Not with a crown on your head.

Just in the quiet of your own decisions, every day, saying: "I'll be in charge of this one, God. You can have the rest, but not this".

Now let's see how God responds.

Psalm 2:4-6

4 He who sits in the heavens shall laugh;

The Lord shall hold them in derision.

5 Then He shall speak to them in His wrath,

And distress them in His deep displeasure:

6 “Yet I have set My King On My holy hill of Zion.”

Now here is where the psalm takes a turn that I think is worth sitting with for a minute.

Because when you and I face someone fighting against us, we tend to get anxious.

We strategize. We lose sleep. We wonder if we can hold our position. God does none of that. He laughs.

Now I want to be clear — this is not God thinking human sin is funny. Sin is a serious thing, and it has real world consequences that the Lord allows.

Verse 5 tells us that He speaks to us in the deep places when He is displeased with our behavior so that we have no excuse, and if we are honest it causes us sleepless nights.

But what this laughter tells us is that God is not threatened by our rebellion.

He is not surprised by it.

He is not scrambling to come up with a response.

From where He sits, looking down at all of our little attempts to be in charge, He sees exactly where this is all heading.

And He has already done something about it.

Verse 6 says: “Yet I have set My King on My holy hill of Zion.”

While you were busy arguing, He says, I already installed the answer.

While the whole world was taking votes about who was going to be in charge, God had already crowned His King.

The argument was settled before it started.

Now, I find this both a little unsettling and genuinely comforting, and I think we should feel both.

It is unsettling because it means that no amount of clever reasoning, or personal justification, or ‘but in my case’ logic is going to move God off His position.

He is not going to be argued out of His own authority.

The laughter of verse 4 is the sound of a God who has already seen the end of every argument anyone ever raised against Him, and none of them changed anything.

That should sober us up.

But here is the comfort... A God who could be threatened by your rebellion would not be a God who could save you from it.

The very thing that makes His authority feel uncomfortable — the fact that it doesn’t bend to your preferences — is the same thing that makes His promises completely reliable.

When He says He loves you, He means it no matter what you do.

When He says He has a plan for your life, no one can talk Him out of it.

You want a God whose purposes are bigger than your bad decisions. That is the God of the second Psalm.

So... who is this King the Second Psalm refers to in verse 6?

Psalm 2:7-8

“I will declare the decree:

**The Lord has said to Me,
'You are My Son,
Today I have begotten You.
8 Ask of Me, and I will give You
The nations for Your inheritance,
And the ends of the earth for Your possession.**

This is where the psalm goes from interesting to everything.

Because when the New Testament writers read this verse, they said: we know who this is. This is Jesus.

When Jesus came up out of the water at His baptism, a voice came from heaven and said, "This is My beloved Son, in whom I am well pleased."

That is the prophetic promise of the King of the second Psalm come to fruition over seven centuries later.

God's anointed, Jesus, Immanuel, God with us.

He was crucified... the rulers of the earth literally gathered together to put Him to death, to break God's bonds, to cast His cords away.

The Book of Acts tells how the early church prayed this specific psalm and said: this is what we saw with our own eyes.

The conspiracy of verse 2 was not just ancient history written 700 years before Jesus was born...

It happened on a Friday afternoon on a hill outside of Jerusalem, with real people, a real Roman governor, and real nails.

And here is the thing I really want you to hear.

Everyone in that crowd — the ones shouting for His death, the ones watching, the ones who had followed Jesus and then ran — they were all doing what verse 3 describes.

They were, in one way or another, saying: “Not this way. Not His way. Not this Messiah. We’ll be in charge of this”.

And none of that stopped God’s plan for one second.

Because what looked like the worst thing that had ever happened — the Son of God nailed to a cross — turned out to be the very thing God was using to deal with the rebellion once and for all.

Jesus took the punishment that our rebellion deserved.

He stepped in between us and the judgment that was coming.

That is the gospel in one sentence.

The King that the world tried to get rid of is the same King who died to bring the world back to God.

I want to make sure that this is clear, because I think sometimes, we hear it so often it stops at our ears and never gets to our hearts.

Here is what actually happened at the cross.

You and I, like every other person who has ever lived, has a record.

A real one. Every time you said ‘I’ll be in charge of this one, God’ — that is on the record.

Every relationship you handled your way instead of His way.

Every hurt you held onto instead of letting go.

Every private thing you kept doing even though you knew better. All on the record.

That record is real, and it matters, and on its own it would separate you from God permanently.

But Jesus stood up and said: give Me that record. Put it on Me.

And so all of that — your rebellion, my rebellion, all of it — went to the cross with Him.

And He paid for it in full. So that when God looks at you, if you have come to Jesus, He doesn't see that record anymore. He sees His Son.

That is not a small thing. That is everything.

Now here is where the psalm ends, and this is the part I want to leave you with this morning.

Psalm 2:12

Kiss the Son, lest He be angry,

And you perish in the way,

When His wrath is kindled but a little.

Blessed are all those who put their trust in Him.

This psalm could easily have ended in judgment.

Given everything we've talked about — human rebellion, God's settled authority, the conspiracy at the cross

— you might expect the last word to be: and therefore, God is done with you. But that is not what it says.

Verse 12 says: "Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little."

In the ancient world, when a king offered his hand to someone who had been fighting against him, and that person came and kissed his hand, it meant:

I'm done fighting. I submit. I'm yours.

It was a picture of surrender that also meant safety.

The moment you stopped being an enemy and became a subject, you came under the king's protection.

Now, the King's hand is held out to two different groups of people this morning, and I want to speak honestly to both.

To some of you, this is still an open question. This is a Church that welcomes seekers and the lost as well as believers.

If you have never actually kissed the Son.

If you have never had that moment where you said, in your heart if not out loud, "I am done fighting. I am Yours."

If that is you, here is what Jesus is offering you this morning.

Not: come be a better person first. Not: clean yourself up and then come to Me.

Just: stop fighting. Lay it down. Come to Me. And the promise on the other side of that is one of the most beautiful lines in the whole Bible:

"Blessed are all those who put their trust in Him."

Not some. Not the ones who have their act together.

All those who trust in Him.

For the rest of us, for whom that moment already happened.

You who did kiss the Son, some time ago.

You are His — forgiven, adopted, no longer an enemy but a citizen of His kingdom.

And yet, if we are honest, some of that same verse 3 language is still quietly running in a corner of your life.

“You can have the rest but not this one God”.

You have kissed the Son, but you are still in rebellion.

For those of you who already belong to Him — the King is not asking you to be saved all over again.

But Jesus, the King, does call the citizens of His kingdom to actually live like His citizens —

to bear fruit, not to earn a place in the family, but because that is simply what God’s true family looks like.

Jesus said it plainly:

John 15:8

By this My Father is glorified, that you bear much fruit; so you will be My disciples.

Paul described that fruit as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

That is the character of God’s Kingdom, worked out in ordinary decisions to live life His way.

And when a son or daughter of the King keeps chafing against a cord that binds them to Himself, the Father does not shrug and look the other way.

Proverbs and Hebrews tells us He disciplines the children He loves, the way any good father would — not to put you out of the family, but to grow you up inside of it.

So let me be very clear with you, the way I think this psalm wants me to be clear — whether you are meeting this King for the first time this morning, or you have belonged to Him for years.

Whatever the specific version is of ‘I’ll be in charge of this one, God’ that has been running your life — that is the thing this sermon is about.

Not “things” in general. That specific thing.

Some of you have been carrying that specific something for a very long time.

And you have gotten so used to carrying it that you have almost stopped noticing the weight. But you know what it is.

It was probably in your mind the moment I started describing it.

And I want to tell you something this morning, as plainly as I know how to say it: Jesus is holding out His hand right now, to you, today, with your mess exactly as it is.

And the only thing He is asking is for you to stop pretending the mess isn’t there and bring it to Him instead.

Are you ready to stop fighting?

Are you ready to let go of whichever cord you have been struggling against — whether that means trusting Him as King for the very first time this morning, or letting Him finish the work He already started in you?

Because the invitation of the second Psalm is not general. It is personal.

It is the King, God's anointed, reaching His hand toward the very person who has been fighting Him, and saying: I already paid for this. You can come home now. Surrender.

“Blessed are all those who put their trust in Him.”

Because this blessing at the end of verse 12 is real, and it has your name on it, and the only thing standing between you and the blessing is the decision you make to stop running from the One who died to bring you back — and to start living, today, like the citizen of His kingdom He has already made you to be.

Let's Pray.

Lord, we have to be honest with You this morning, because You already know anyway.

There are things in our lives we have been holding onto and calling it our right, when really it has just been rebellion with a nicer name. Forgive us for that.

Thank You that Jesus didn't stay away from our mess — He walked right into it, and He paid for it on the cross, so that we could stop fighting and come home.

This morning, whatever we have been holding, we want to lay it down. We surrender. We kiss the Son. We trust Him. And we thank You that Your Word says that's enough.

For those of us who already belong to You, keep growing Your fruit in us, and make us citizens who actually look like the kingdom we belong to.

In Jesus' name, Amen.

