

A Sermon About The Son

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[0 : 0 0] Well, if we could this morning with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read, the Gospel according to John, John chapter 5 and if we read again just at verse 24, John chapter 5 at verse 24, where Jesus says, truly, truly I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment but has passed from death to life. As you know today is Remembrance Sunday. It's the Sunday nearest Remembrance Day which is held annually on the 11th of November because it was on the 11th hour of the 11th day of the 11th month in 1918 that the Armistice Treaty was signed bringing an end to the First World War. But this year our remembrance of the fallen, as you know it's very different due to the COVID-19 pandemic, restrictions prevent us from gathering together as communities at our local war memorials which we would have done this morning and restrictions prevent us from gathering together even in our place of worship. But you know that shouldn't stop us taking the opportunity to remember those who have fallen in war both in the past and in the present because you know it's good for us to remember the fallen. It's good for us to remember the men and women who were wounded and died on the field of battle. It's good for us to remember those who left our shores never to return again. It's good for us to remember those who innocently suffered the tragedies of war. It's good for us to remember and even to thank the Lord for bringing us through one of the darkest centuries of our history.

But you know it's also good for us to remember and to pray for those who are still serving in our armed forces. It's good for us to remember to support those who are still experiencing the effects of war whether physically or even mentally. My friend it's good for us to remember the fallen lest we forget. But you know on a day like today it's good for us to remember that we have fallen.

Our Bible reminds us that we have sinned and we have fallen short of the glory of God. Yes we remember the fallen and the sacrifice that was made in order to achieve reconciliation between hostile nations. But you know we must also remember that we have fallen and that a sacrifice has been made in order for us to achieve reconciliation with God. And we need reconciliation with God because our sin has made us enemies of God and we're at enmity with God. Therefore what you and I need more than anything is redemption and reconciliation. And you know that's the message Jesus is preaching this morning. Because in this passage we see Jesus preaching a sermon about the Son.

Jesus is preaching a sermon about the Son. Jesus is preaching about himself. This is Christ preaching Christ. The greatest preacher who ever lived is addressing the greatest subject that there is. The Lord Jesus Christ. Jesus my friend he's preaching a sermon about the Son. And I'd like us to consider this under three headings this morning. I want us to think about it under the headings. The deity of the Son, the distinction of the Son and the decision of the Son. The deity of the Son or the divinity, the deity of the Son, the distinction of the Son and the decision of the Son. So first of all the deity of the Son. The deity of the Son. Look at verse 19. It says Jesus said to the religious leaders, truly truly I say to you, the Son can do nothing of his own accord but only what he sees the Father doing. For whatever the Father does that the Son does likewise. For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him so that you may marvel. For as the Father raises the dead and gives them life. So also the Son gives life to whom he will. Now the reason Jesus is preaching a sermon about the Son is because as we saw last week, Jesus met a man with an infirmity at the pool of Bethesda. And this man he had wasted 38 years of his life waiting to be saved rather than wanting to be saved. And of course we saw that when he wanted to be saved, Jesus commanded the man take up your bed and walk. But instead of praising God for such a miracle, the religious leaders they wanted to punish this man and punish Jesus because it all took place on the Sabbath.

The religious leaders said to the man who was healed, it is the Sabbath and it's not lawful for you to take up your bed. And as we're told back in verse 16, we're told this is why the Jews were persecuting Jesus because he was doing these things on the Sabbath. But Jesus answered them, my father is working until now and I am working. This is why the Jews were seeking all the more to kill him. Because not only was he breaking the Sabbath, but he was even calling God his own father, making himself equal with God. And you know, it's because of the assertions and accusations and the desire for assassination that Jesus responded to the religious leaders with a sermon about the sun. My friend for Jesus, salvation on the Sabbath became a sermon about the sun.

[6 : 26] And the thing about Jesus is he didn't preach to the choir. Jesus preached to the crowd. And rather than back off, Jesus boldly preached a sermon about the sun. Jesus defended and declared his deity. He defended and declared his divine nature and he asserted and affirmed that he is the saviour of sinners. And you know, we see that in the way in which Jesus responds in verse 19. He says in verse 19, truly, truly I say to you, the sun can do nothing of his own accord, but only what he sees the father doing. For whatever the father does that the sun does likewise. For the father loves the sun and shows him all that he himself is doing and greater works than these will he show him so that you may marvel. Jesus defends and declare his deity. And he does that by asserting and affirming his identity as the Son of God. Of course, you know, John is highlighting this sermon about the sun, because John's entire gospel is about identifying Jesus Christ as the Son of God.

Because as we've said before, the gospel of John is all about making sure that we get the identity of Jesus right. Because if we get the identity of Jesus wrong, we'll misunderstand the gospel and we'll fail to see that Jesus Christ is the only way of salvation. And so from the very outset of his gospel, John has defended and declared the deity of Jesus. We saw that right at the beginning of his gospel, when he opens his gospel and he says, 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. All things were made through him. And without him, there was not anything made that was made. John from the very outset has asserted and affirmed that Jesus Christ is none other than the Savior and the Son of God.

And John teaches us in his gospel that Jesus is not created, because he's from everlasting to everlasting. He has no beginning and he has no end. He is eternally begotten of the Father. And yet he's co eternal with the Father. He's co equal with the Father. He's equal in power and in glory. But you know, with the mystery of the incarnation, John says, the word who was with God, and was God, he says it, he was that same word who became flesh and dwelt among us. He was the King of glory, who humbled himself to the cradle of Bethlehem by taking him to himself our nature. He became bone of our bone and flesh of our flesh. And you know, this is what we need to remember. Jesus is not 50% God and 50% man. No, no, Jesus is 100% God and 100% man. He's fully God and fully man.

He's two distinct natures in one person forever. He's the God man. And as the God man, Jesus says, he submits to the Father's will. He's not subordinate to the Father, but he submits to the Father's will. Because as Jesus said there, whatever the Father does, the Son does likewise.

[10 : 16] The Father loves the Son and shows him all that he himself is doing. But you know, we have to ask the question, why is all this important? Why is Jesus preaching a sermon about the Son? Why is Jesus defending and declaring his deity to these religious leaders? Why is Jesus emphasizing his sovereignty and his supremacy and his superiority over these religious leaders? Why is Jesus explaining to them that he alone is the sinless Savior and the Son of God? Because you know what Jesus wanted the religious leaders to understand. And you know what John, as a Gospel writer, wants us to understand is that Jesus was more than just a good teacher. Yes, Jesus was a rabbi. But he was more than just a rabbi. He was more than just a good teacher. He was more than a good example, a moral example for people to imitate and emulate in their lives. He was more than just a prophet who had been sent to foretell and foretell the message of God. He's more than that because as Jesus emphasizes, he was and is the Son of God and the Savior of sinners. And this is important. The divinity of the Son is important. The deity of the Son is important, my friend, because if you remove the deity of the Son, you have no substitute, you have no Savior, and you have no salvation. If you remove the deity of the Son, you have no substitute, you have no Savior, and you have no salvation.

My friend, it's the deity of the Son that separates Christianity from every false religion and every false gospel. That's what our Catechism teaches us when it asks, who is the Redeemer of God's elect? And the Catechism says, the only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God became man and so was and continues to be to this very day both God and man in two distinct natures, but one person forever. The Catechism is emphasizing to us and Jesus is emphasizing to us that if you remove the deity of the Son, you have no substitute, you have no Savior, and you ultimately have no salvation. My friend, Jesus Christ is the Son of God and he's the only Savior of sinners because he's both God and man. He's the God man and because he's both God and man, he's able to relate to God and us as man. He's able to be our mediator. And you know, that's what our Bible affirms to us, that there's one God and there's one mediator, this between God and men and he's called the man Christ Jesus. My friend, this is the glory of the Gospel. Jesus Christ is the Son of God. He's the only Savior of sinners because he's the only one who can stand between this great chasm between holy God and sinful man. You're a good teacher and a moral example or a prophet of God can't do that, but through Jesus Christ and Jesus Christ alone, we as fallen sinners were able to experience redemption and reconciliation with God. And my friend, this is what cuts right through every religion and every sect and every cult in this world because if you remove the deity of the Son, you have no substitute, you have no middleman, you have no Savior, you have no one to stand on your behalf and because of that, you ultimately have no salvation. If you remove the deity of the Son, you have no substitute, no Savior and no salvation. And as we said, that's what John's Gospel is all about.

It's all about making sure that we get the identity of Jesus right because if we get the identity of Jesus wrong, we'll misunderstand the Gospel and we'll fail to see that Jesus Christ is the only way of salvation. And you know my friend, that's why Jehovah witnesses are lost because they get the identity of Jesus wrong. They say that Jesus is the Son of God, but he's not God. They say he was created by God. That's why Mormons are lost because they get the identity of Jesus wrong. [15:18] They say that he's not equal with God, but he's like a lesser God that's subordinate to the Father. That's why our atheistic and secular society is lost because they get the identity of Jesus wrong.

They say that Jesus was just a historical and political figure. He was a good man with a good philosophy. He was a man with good morals and good teaching. You know that's why Muslims are lost because they get the identity of Jesus wrong. They say that Jesus was a prophet. He was sent to foretell and foretell the message of God. My friend, if we get the identity of Jesus wrong, we'll misunderstand the gospel and we'll fail to see that Jesus Christ is the only way of salvation. And you know, I've had many conversations about Jesus with Jehovah witnesses. Sometimes when they come to your door, other times when you meet them on the street. But in this past week, I was speaking about Jesus with a Muslim. He's one of the Syrian refugees who moved to Lewis because of the wars in his home country. And he's a lovely man and very easy to talk to about the Bible. He works in one of the barbershops in Stornoway. So pray for Sam.

Pray for Sam. Because you know, I was asking him about the Quran. You know the Quran, it tells Muslims to read the Bible. In fact, the Quran mentions Jesus more times than Muhammad. But as we talked, he said that he actually owned a Bible and he had read some of the Bible. And he knew the difference between what the Quran taught about Jesus and what the Bible taught about Jesus, that the Quran calls Jesus a prophet. But the Bible confirms that Jesus is the Son of God and the only savior of sinners. And of course, as a Muslim, he sided with the teaching of the Quran, which only confirms what John is teaching us here, that if we get the identity of Jesus wrong, we'll misunderstand the Gospel, we'll fail to see that Jesus Christ is the only way of salvation.

[17:43] Because my friend, if you remove the deity of the Son, you have no substitute, you have no savior, and you have no salvation. And that's why Jesus was preaching a sermon about the Son. He was preaching a sermon about the Son, but he's not only preaching about the deity of the Son.

He was also preaching about the distinction of the Son, which is what we see secondly, the distinction of the Son, the distinction of the Son.

Look at verse 20. For the Father loves the Son and shows him all that he himself is doing, and greater works than these will he show him that you may marvel. For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. For the Father judges no one, but has given all judgment to the Son, that all may honour the Son, just as they honour the Father.

Whoever does not honour the Son does not honour the Father who sent him. You know, as Jesus continues to preach a sermon about the Son to these religious leaders, he not only declared and defended his deity, but he also goes on to declare and demonstrate his distinction. And the distinction of the Son is that Jesus, as Jesus teaches, as we mentioned, he's more than just a good teacher with a good philosophy for life. Jesus is more than a moral example for people to imitate and emulate. Jesus is more than a prophet sent to foretell and foretell the message of God. Because, you know, the distinction of the Son is that Jesus Christ has all authority in heaven and on earth. And the Father has given him his authority. So as Jesus says there in verse 23, that all may honour the Son just as they honour the Father. And as Jesus warns, whoever, whoever does not honour the Son does not honour the Father who sent him.

My friend, the distinction of the Son is that he has all authority in heaven and on earth. Therefore, we should honour him. We should worship him. We should bow our knee before him. We should submit to him. We should commit to him. We should confess him as our Lord. We should love him and look to him and live for him as our Lord and Savior. Because the distinction of the Son is that he has all authority in heaven and on earth. But the thing is, Jesus not only declared his authority, he also demonstrated his authority. Because throughout his ministry, Jesus demonstrated his authority over storms, Satan, sin, sickness and sorrow. Throughout his ministry, Jesus demonstrated his authority over storms, Satan, sin, sickness and sorrow. And we see Jesus demonstrating his authority over storms when he calmed the sea of Galilee. You'll remember in Mark chapter 4, when

[20 : 49] Jesus and the disciples, they were crossing the sea of Galilee and they were caught in a storm. And the storm was so strong and the seas were so rough that the boat began filling with water.

And even for the disciples who were seasoned fishermen, they were terrified. They were terrified that they were going to drown. But we're told that Jesus rebuked the wind and spoke to the sea and said, peace, be still. And there was this great calm and the disciples, they're staring at Jesus, not believing what's just happened and they're asking themselves, who is this? That even the wind and the waves obey him. My friend, Jesus demonstrated his authority over storms because he's the Creator. The Creator caused a calm because as John says about Jesus in his prologue, all things were made through him. And without him, there was not anything made that was made.

But you know, I love that occasion when Jesus calmed the storm. You can read about it yourself in Mark 4. It was in the midst of the storm that the disciples, they went up to Jesus and they said, Jesus, do you care? Jesus, do you care? And you know, for you, my friend, you might be asking the same question this morning. Maybe you're experiencing a storm of sin or sickness or suffering or even sorrow. And you're asking Jesus, do you care? Jesus, do you care about me?

You know what John is reminding you this morning is that there's no one in this world who cares more about you than Jesus. He's your Creator. And as your Creator, he cares for you and he longs for you, my friend. He longs for you to come and cast your cares upon him. Why?

Because he's the one with all authority in heaven and on earth. This is the distinction of the sun. Jesus has demonstrated his authority over storms but also over Satan. As you know, Jesus, he repeatedly cast out demons. He went about preaching and casting out demons. He cast out seven demons from Mary Magdalene. He cast out thousands of demons from Legion because he has authority over Satan. The distinction of the sun is that Jesus has demonstrated his authority over storms, Satan and sin. Sin. Do you remember when Jesus was preaching in Capernaum and he demonstrated his authority over sin? There were four men who brought their paralyzed friend to the feet of Jesus. They lowered him through the roof right to the feet of Jesus and it was then with a house full of people including the religious leaders who were there questioning everything he did.

[24 : 01] Do you remember the first words Jesus said to this paralyzed man sitting at his feet, lying at his feet? Jesus said, son, your sins are forgiven. And everyone they questioned the Christ thinking that he was blaspheming because it's only God who can forgive sins. But it was then that the Christ questioned the crowd saying to them, which is easier? Which is easier to say to this paralytic, your sins are forgiven or to say rise, take up your bed and walk. And of course the answer is it's easy to say that your sins are forgiven. It's easy to pronounce pardon without any proof.

It's easy to pronounce pardon without any proof. That's what the priest and the pope do. They pronounce pardon without any proof. But Jesus said, in order that you may know that the Son of Man has authority to forgive sins, he sent to the paralytic, rise, take up your bed and walk.

And of course the paralytic did just as Jesus commanded because this is the distinction of the Son. Jesus has demonstrated his authority and he's demonstrated his authority over storms, Satan's sin and sickness. You know, we saw that at the beginning of this chapter. The man with an infirmity who had wasted 38 years of his life waiting but not wanting to be healed. And we see it with many others throughout the gospels where Jesus moves with compassion towards those who are blind and deaf and lame and leprous. There was no one to whom Jesus wouldn't go. And there was no boundary or barrier that Jesus wouldn't cross to move towards with and move towards with compassion.

My friend, that's the distinction of the Son of God. Jesus, he has demonstrated his authority over storms, Satan's sin, sickness and even sorrow. Do you know how often do we see families sorrowing in the gospels? And then we see the Savior coming and calling their loved ones from the grave. And you know, we saw it in the previous chapter with the royal official Son. We see it with Jeres' daughter in Mark chapter 5 where Jesus tells Jeres, this man who's brokenhearted at the death of his daughter and Jesus says to him, do not fear, only believe. And you know, we'll see it as we go through John's gospel and come to chapter 11. We'll see it with the raising of Lazarus because it was Mary, Martha and Lazarus. They were this close family. But when Lazarus died, both Mary and Martha, they went to Jesus and said, Lord, if you had been here, my brother would not have died. And yet Jesus, he was there at the right time. He was there so that the glory of God would be revealed. And the glory of God was revealed because when Jesus stood over the grave of Lazarus, he said, Lazarus, come forth. You know, it's said that if Jesus had just said the words, come forth, all the graves would have opened at the authority of Jesus. But Jesus specifically said to Lazarus, Lazarus, come forth. And Lazarus came out of his grave. My friend, this is the distinction of the Son. This is who Jesus Christ really is. He has not only declared, but he's also demonstrated his power and his authority over storms, Satan, sin, sickness, and sorrow.

And Jesus, he demonstrates the distinction and the deity of the Son because he's more than just a good teacher. He's more than a man with a good philosophy for life. He's more than a moral example for people to imitate and emulate. He's more than a prophet sent to foretell and foretell this message from God. No, my friend, Jesus has all authority in heaven and on earth and your response and my response this morning is that we should worship him. We should honor him. We should submit to him. We should bow our knee before him and confess him as Lord. Because the thing is, my friend, we need to bow before him in this life before we do it in the next. That's the promise of Scripture. Our Bible assures us, my friend, that every knee will bow in heaven and on earth and in hell and every tongue will confess that Jesus Christ is Lord to the glory of God the Father.

[29 : 16] Every knee will bow. Every tongue will confess, better to do it in this life than to be made to do it in the next. But you know what Jesus is teaching us here and his sermon about the Son is it's actually what Rabbi Duncan described as a trilema. You've heard of a dilemma which gives you two choices. Well, a trilema gives you three choices. And Rabbi Duncan, he was one of the founding fathers of the free church and he was a professor of Old Testament studies in the free church college, hence the nickname Rabbi Duncan.

But you know, he said, when it comes to the identity of Jesus, you have to decide whether Jesus was deceived, deluded or divine. When it comes to the identity of Jesus, you have to decide whether Jesus was deceived, deluded or divine. Later on, was the Apologist C.S. Lewis, he built upon Rabbi Duncan's trilema asking a similar question. Is Jesus a liar, a lunatic or Lord? Is Jesus a liar, a lunatic or Lord? And of course, the purpose of the trilema is to make us think.

It's to make us think about who this Jesus really is and it's to make us see that Jesus, he's not deceived, he's not deluded, but he is divine. And Jesus, he's not a liar, he's not a lunatic, but he is Lord. He is Lord and he's Lord because if you remove the deity of the Son, you have no substitute, you have no savior and you have no salvation. And you know, my friend, that's why Jesus is preaching a sermon about the Son. He's preaching about the deity of the Son and the distinction of the Son. And then lastly, we see him preaching about the decision of the Son, the decision of the Son. Jesus says in verse 24, truly, truly I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment but has passed from death to life. Jesus brings his sermon about the Son to a conclusion by reminding the religious leaders and us that as God and Lord, the decision on the day of judgment rests with him. And with that, Jesus, he sets before us the gospel and all its fullness and in all its freeness when he says in verse 24, truly, truly I

say to you, most assuredly, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment but has passed from death to life.

Do you know my unconverted friend this morning? You have heard Jesus' sermon about the Son.

You have heard his sermon about the Son. But the question is, as Jesus asks, do you believe?

Do you believe? And as we've said many times before, believing is not just about knowledge. It's not about intellectual ascent. Believing in Jesus Christ for salvation is about receiving Jesus Christ for salvation. And the thing is, you need to believe and receive because as Jesus says in verse 25, truly, truly I say to you, an hour is coming and an hour is here when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself and he has given him authority to execute judgment because he is the Son of man. In his sermon about the Son, Jesus has defended and declared the deity of the Son and the distinction of the Son. And now Jesus defends and declares the decision of the Son. He says, do not marvel at this. Verse 28, do not marvel at this for an hour is coming when all who are in the tombs, in their graves, will hear his voice and come out. Those who have done good to the resurrection of life and those who have done evil to the resurrection of judgment. Jesus defends and declares his decision as the Son of God because on the day of judgment, my friend, he says, we will all have to stand before the judgment seat of Christ and give an account. We will all have to stand before the Son. And the thing is the decision of the Son will be final. We will not be able to protest his decision. His decision, the decision of the Son will be final. And you know, on a day like today where we remember the fallen and that we remember we have sinned and we have fallen short of the glory of God, you know,

[34 : 48] Jesus is saying here in his sermon about the Son, he says that on the day of judgment, everyone in their graves will hear his voice. And you know, like it was for Lazarus, Jesus will stand over your grave and my grave and we will hear the words come forth and we will be summoned. We will be summoned to the judgment seat of Christ. And you know, as our Bible asserts and affirms to us, all the graves will be opened and even the sea will give up its dead. And those who lost their lives in battle, whether on land or in sea, they will be raised. Those whom we knew and loved in this world who died as a result of sin or sickness or suffering, they will be raised.

And even we ourselves will be raised. My friend, maybe it's not something we think about often, but on that great day, your grave and my grave will be opened. And we will be summoned to stand at the judgment seat of Christ to give an account. But you know, this whole sermon about the Son, isn't it? Jesus is asking you the question on that great day, on that great day, when you are summoned to stand before me, will you have a mediator? Will you have me standing on your side? Will you be clothed in my righteousness? Jesus is asking, will you be washed in my blood? Will you be confessing me as Lord? Will you know me as your Saviour? Or will Jesus say to you the solemn words, depart from me? I never knew you. My friend, this morning Jesus is preaching a sermon about the Son and he's preached about the deity of the Son, the distinction of the Son and also the decision, the final decision of the Son. But you know, the decision you need to make this morning, the trilemma which is facing you is who is Jesus? Is Jesus deceived, deluded or divine?

Is Jesus a liar, a lunatic or Lord? Is he your Lord? And my friend, if Jesus is Lord, then you must come and commit your life to Him and confess Him as your Lord and your Saviour.

A sermon about the Son. Well, may the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to thee that Jesus still preaches to us from the pages of scripture. May marvel and we bless thee this morning, that we are able to hear His voice in the Gospel and that we are able to be reminded that He alone is the Son and the Saviour of Sinners. We thank thee and may praise thee that He is the only way of salvation. He is the way, the truth and the life, that no man comes to the Father except through Him. And we thank the Lord that when He calls us out of our grave on the last day, that when we have trusted in Him, when we have called Him our Lord and our Saviour, and when we have followed Him all the days of our life, that He will welcome us into the good, into that great place which He has prepared for us.

[38 : 59] We thank the Lord for the promises of thy Word which assure those who trust in Jesus for time and for eternity, that Jesus says, I go to prepare a place for you and if I go and prepare a place for you, I will come again and receive you unto myself and that where I am there you may be also.

O Lord, may that be through of each and every one of us, that we would be found on the side of Christ, knowing Him and loving Him for time and for eternity. O do us good and we pray, bless us we ask, and go before us for Jesus' sake. Amen.

Now we're going to bring our service to a conclusion this morning by singing in the words of Sam 2. Sam 2 in the Sing Sams version and we're singing from verse 7 down to the end of the Sam. Now Sam 2, it's a Sam which speaks very clearly about Jesus as the Son. In fact, Sam 2 is one of the most quoted Psalms in the New Testament that emphasises that Jesus is the only begotten of the Father.

He's the one to whom we must submit and surrender our lives and that's in fact what Sam 2 is all about. It's a Sam that calls us to surrender and submit our lives to Jesus Christ. So we're singing from verse 7 down to the end of the Sam. The King then solemnly declares, I will proclaim the Lord's decree, today your Father I've become, you are my Son, he said to me. And the Sam ends with this exhortation to everyone, to all of us this morning, pay homage to the royal Son, lest you enrath a sider thrust, for swiftly can his anger blaze, blessed are all who in him thrust. I will sing these verses of Sam 2 to God's praise.

My Son, he said to me, God be and for your heritage, I'll give you nations here and far.

[41 : 39] He'll break them with a knife and rope, and smash them like a water's job.

Father, for thanks to his own fine, you judges all be and give ear.

With reverence come and save the Lord, under which art and can with fear.

Pay homage to the royal Son, lest you enrath a sider thrust, for swiftly can his anger blaze, blessed are all who in him thrust.