

Kiss the Son

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- [0 : 0 0] Please take your Bibles again and turn to the book of Nahum. Where is that, you may ask? Well, it's towards the end of your Old Testament.
- If you're having trouble finding it, it's found after the book of Micah and before the book of Habakkuk. So, the book of Nahum.
- And we're going to read verses, or we're going to read from chapter 1, verses 1 through 9, before we hear the preaching of God's Word. I'll be reading from the ESV, Nahum chapter 1.
- This is the Word of God. An oracle concerning Nineveh, the book of the vision of Nahum of Elkosh. The Lord is a jealous and avenging God.
- The Lord is avenging and wrathful. The Lord takes vengeance on his adversaries and keeps wrath for his enemies. The Lord is slow to anger and great in power.
- [0 : 5 9] And the Lord will by no means clear the guilty. His way is in the whirlwind and storm and the clouds are the dust of his feet. He rebukes the sea and makes it dry.
- He dries up all the rivers. Bashan and Carmel wither. The bloom of Lebanon withers. The mountains quake before him. The hills melt.
- The earth heaves before him. The world and all who dwell in it. Who can stand before his indignation? Who can endure the heat of his anger?
- His wrath is poured out like fire and the rocks are broken into pieces by him. The Lord is good. A stronghold in the day of trouble. He knows those who take refuge in him.
- But with an overflowing flood, he will make a complete end of the adversaries and will pursue his enemies into darkness. What do you plot against the Lord?
- [1 : 5 4] He will make a complete end. Trouble will not rise up a second time. We are going to be in Psalm 2 this morning.
- If you want to turn in your Bibles there, Psalm 2. We're going to walk through this Psalm and we're just going to see four points here. We'll call them the four R's of Psalm 2.
- Here's the first R. The rage of the nations. Psalm 2, we'll start reading in verse 1 and we'll see the rage of the nations.
- 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 their cords from us.
- Psalm 2 starts fast. Psalm 2 begins and it's like we've just walked right into the middle of something. Maybe we're wondering, what's going on here? It's obvious that there's a serious dispute.
- [3 : 1 0] It's obvious that there's a great, intense conflict. But before we can really answer that question of, well, what is this conflict here? We have to ask first, who is it that's in conflict?
- Well, we're introduced to three different parties in Psalm 2. First, we see the nations, the peoples. We see the kings and their rulers are their representatives of the nations.

So this is one collective people here. They're united together in this common and we're going to see evil purpose.

They all have the same enemy. So that's the first party in this conflict. And they are raging against the Lord, the one true God, the maker of heaven and earth, the king over all creation.

They're against him. That's our second party. And third party, they're against his anointed one. Now, to be anointed means to be chosen, to be set apart, to be selected intentionally.

[4 : 22] So this is the earthly king that God has put in place. God has chosen this anointed one.

God has put him in place and he's put him in place in Israel. We're going to see more of that very soon. So the nations, they rage against the Lord. They rage against his anointed, his earthly king in Israel.

There's a conflict here. The nations, the peoples, the kings of the earth and the rulers, they've banded together against the Lord and against his anointed.

And they are enraged. They are in a fury. You can imagine them with their fists clenched and their eyeballs bursting from their eyes.

Their nostrils are flaring. Their teeth are gritted. They're so worked up with anger that they're spitting. And yet, for all of their rage, it is controlled in some sense.

[5 : 21] They are plotting. They are scheming. They are working together, taking counsel against the Lord and against his anointed one.

They're plotting their evil designs. And what are they trying to do? Well, they say here in Psalm 2, let us burst their bonds apart and cast their cords from us.

So it sounds like these nations, these peoples are in chains. It sounds like these people are being held captive by God. Like they're in a prison or being led to a prison somewhere.

But they're not speaking so literally for us. They're speaking more figuratively. What they want to throw off is not iron chains. What they want to throw off is God's authority over them.

What they want to throw off is his rule in their lives. What they're saying is, we want to be free from God. We want to be free of his authority. We feel shackled by his laws.

[6 : 26] We are shackled to his commandments, his rules. These people hate the law of the Lord. That's what we see at the opening of Psalm 2.

And we see a very different response in another psalm. The psalm right before Psalm 2. Psalm 1. Listen to how Psalm 1 begins.

Do you see how opposite Psalm 1 is from Psalm 2?

Psalm 2 opens with those who hate God doing what? Taking counsel together against him. But Psalm 1 opens with the one who loves God doing what?

Taking counsel from God. Receiving instruction from God's law. So the wicked here in Psalm 2, they despise God's laws.

[7 : 41] But that blessed man in Psalm 1, he delights himself in God's laws. He is glad to know. What is it, Lord, that you have to say? What is it that you have to say of me to call me to?

What is it that you want from me? He meditates on the law of the Lord. He thinks on it. He considers it carefully. He dwells on that law.

Not so here in Psalm 2, though. The nations are not meditating on the goodness of God's laws. They are meditating on how do we rid ourselves of God's laws.

How do we get out from under God's seemingly oppressive rules? The nations. The peoples. Those on earth who are against God.

They don't delight at all in what God says. They despise what He says. They feel as though they are shackled by Him. As though they've been handcuffed by God.

[8 : 41] So do you see the reality that is set before us here in Psalm 1 and in Psalm 2? There's no neutral position that we take with God.

We are either for God or we are against God. You either delight in God or you despise God. You either trust Him or you reject Him.

God says this in His Word. Matthew 12, 30. He who is not with me is against me. If you are not with Him, there is only one other option.

You are against Him. You are His enemy. You are His self-proclaimed enemy. You're right there with the raging nations of Psalm 2. You're sitting at the table with them.

You're plotting with them. How do we burst His bonds apart? How do we cast His cords away from us? I want nothing of His laws. How do we do that? So you say to God, I want none of Your rule over my life.

[9 : 46] You are suffocating me. I want my freedom from You. I want to live however I please. I want to live life on my terms. Nobody tells me what to do.

Even You, God. You don't tell me what to do. So are you with God this morning? Or are you against God this morning?

There is no middle option that God presents to us. Now many people fool themselves. Many people think, well, I'm not against God.

I talk to God. I pray sometimes to God. I was sick recently and I asked Him to make me well.

I lost my job. I asked Him if He would give me another job. Many people think that way. Many people ask God for help when they're in trouble, when a crisis arises in their lives.

[10 : 47] We like God for what He can do for us, for what He can give to us. But that's not the best litmus test for whether or not we are for God, for whether we are for God or against God.

Psalm 2 here gives us a better litmus test. Those who are against God reject, not His helpful deliverance, but His holy demands.

They don't want to hear what God has to say to them. We like God when He gives us what we want from Him, but do we like God when He tells us what He wants of us?

What is our response when it comes to His commandments? When He makes demands on our lives? Those who are against God say, let us burst their bonds apart.

Let us cast away their cords from us. Now we may not say that out loud, but what is it that we're saying in our hearts? Too many people say in their hearts, well, I like God for what He can do for me, but not for what He demands from me.

[12 : 01] And it shows in how we live. We want peace and love and joy, but not self-denial, not self-control, not submission to Him.

We want God for what He gives us, but not for what He demands of us. This is the reaction we see time and time again to Jesus Christ in His earthly ministry.

People liked Him for what He could do for them. He could heal the sick, cast out demons. He could raise the dead back to life. And people were clamoring for Jesus to do those things for them.

The crowds were following Him. We're not talking about like a smattering of people, not even tens or dozens or hundreds, thousands of people wanting to be near to Jesus, seeking after Him.

He was so popular that there were times as He's preaching and teaching at the edge of the lake that He had to get into a boat because the crowds were just pressing in closer and closer to Him.

[13 : 06] And in those times that He wanted to then be away from the crowds, He would get into a boat. And one time we read of Him getting into a boat, traveling across this lake called the Sea of Galilee, gets to the other side, and what do the crowds do?

They're waiting for Him there. They went around that lake, circling it to get to Jesus because they wanted much of Him. They were like mobs of fans trying to get close to their favorite celebrity.

That's how He was treated when He was doing things for people. They liked what He could do for them. But when He taught them hard truths, when Jesus made demands upon their lives, a different reaction altogether.

The crowds dispersed. They thinned out pretty quick. People stopped clamoring for Jesus. And by the time Jesus was arrested and brought before those very crowds by Pilate, the Roman governor, what were those crowds now clamoring for Pilate to do?

Crucify Him! Crucify Him! They shouted. They were saying, Kill Him! They were worked up into a frenzy, worked up into a rage. Much like the peoples of Psalm 2.

[14 : 29] Those who are against the Lord want nothing to do with His commandments, with His demands on their lives. That's the rage of the nations in verses 1 to 3.

There is real conflict here. Now it might seem a bit unfair on the surface. I mean, we look at Psalm 2 and we see that it's the nations against two.

That doesn't feel like a fair fight. We're not balanced here. Looking at the numbers, we think, one side doesn't stand a chance. And it's true.

One side doesn't stand a chance. It's just not who we might naturally expect. So let's look at the second R of Psalm 2. We see now the retort of the Lord.

The retort of the Lord. Beginning in verse 4. He who sits in the heavens laughs. The Lord holds them in derision.

[15 : 27] Then He will speak to them in His wrath and terrify them in His fury, saying, As for me, I have set my king on Zion, my holy hill.

So we see it's not a fair fight here. It is lopsided. But it's not God who doesn't stand a chance. It's not as though God is quaking with fear.

God's knees are knocking together because He's so greatly outnumbered. No, God laughs. And it's not that, well, you told a funny joke kind of laugh.

God is scoffing. He's mocking the efforts of His enemies. He's laughing at them because they don't stand a chance. Kids, imagine that you're playing outside.

And your little brother comes running. And you hear him shouting, They're coming! Run! They're coming! And you think, Who? Who's coming? And all your little brother says is, Them!

[16 : 30] Thousands upon thousands of them. And just as you're going to sprint inside to safety, you turn and look, and your little brother has turned over a rock on the ground.

And under that rock are thousands upon thousands of little black ants. Kind of gross. Like, you don't want to go put your hand down there among the ants.

You're not really wanting to get right up in near them, but not so scary. I don't think I need to run inside to mom and dad. In fact, you might even chuckle a little bit.

Well, here God chuckles in Psalm 2. Because His enemies are no match for Him. They're no threat to Him. They're like those thousands upon thousands of little black ants to God.

That's how vastly unfair this fight is. Here, God's enemies are working so hard to free themselves from God.

[17 : 32] They are working so hard while God laughs. His enemies are scheming with all of their mental energy. They are pouring themselves into these plans.

There's sweat dripping from their foreheads, crumpled up papers of failed ideas scattered about the room. There's everything everywhere. And all of their effort is what?

Verse 1 says, in vain. It's futile. It's pointless. Why? Because it's God that they're up against.

That's who they're plotting against. They've rebelled against Him who sits in the heavens. Here are these earthly kings, and they're not plotting against their equals.

other earthly kings trying to conquer them. These earthly kings are plotting against the one, the only one, who sits in heaven.

[18 : 34] Terrible idea, and yet, plot, they do. They scheme against Him, and He laughs. He holds them in derision, meaning He's mocking.

He's laughing at their efforts. And then, He speaks. God addresses these earthly kings who are shaking their little fists at Him.

They're filled with their sinful fury, and now God speaks to them with a fury of His own. But it's a holy fury. He's going to speak to them in His wrath, in His anger against sin, and His words will terrify them.

Now, we have to understand this. When God speaks, the natural response of man is to fear.

When Israel, God's beloved people in the Old Testament, not His enemies, His beloved people, when Israel came to this great mountain, Mount Sinai, there God gave to Israel His good commands.

[19 : 43] And the first laws that He gave to them were the Ten Commandments. Very familiar with those. God spoke the Ten Commandments to His people. He addressed them in Exodus 20, beginning in verse 1.

He says this, I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me. You shall not make for yourself a carved image.

And so He spoke the Ten Commandments to His people. And then having finished giving His Ten Commandments, this is the response of the people, beginning in verse 18.

Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled.

And they stood far off and said to Moses, You speak to us and we will listen, but do not let God speak to us lest we die. Moses said to the people, Do not fear, for God has come to test you, that the fear of Him may be before you, that you may not sin.

[20 : 56] The people stood far off while Moses drew near to the thick darkness where God was. The people of Israel were terrified. They were trembling with fear as God was speaking.

They were fearful that God speaking to them would kill them. Do not let God speak to us lest we die. They were deeply concerned that just the voice of God would be enough to strike them dead.

We have God all wrong if we think that He is just some kind of cosmic Santa Claus. People talk about God as though He's just the big man upstairs.

We're so casual in our talking about God. We are casual even in our talking to God. Yet the Bible reveals God, the true God, and shows us that He is holy, that He is set apart, that He is distinct, that He alone is the one creator and we all are His creation.

Too often we're treating Him like He's one of us, just a little bit bigger than us. That's how we think of God. The Israelites were filled with fear.

[22 : 15] They were trembling at hearing His voice. And we have to remember these are the people who God loved. They were dear to Him just one chapter earlier.

So while they're at the mountain, not long before God gave His commandments to them, they're still going to remember what God had said. And He said, You are my treasured possession. Out of all the peoples of the earth, they were special to Him, beloved by Him, dear to Him.

So when He gave them His Ten Commandments, He was not speaking to them in His wrath. He wasn't speaking to them to terrify them in His fury, but terrified they still were in the best way possible.

They quickly understood He is holy. He is distinct from us. He sits in the heavens and He makes the earth to be His footstool.

Psalm 97 says, Clouds and thick darkness are all around Him. Righteousness and justice are the foundation of His throne. Fire goes before Him and burns up His adversaries all around.

[23 : 29] His lightnings light up the world. The earth sees and trembles. The mountains melt like wax before the Lord, before the Lord of all the earth. This is God.

He is to be feared even by those that He speaks to in love. How much more then is He to be feared by those He speaks to in His wrath, in His holy fury?

And these are the words that He speaks to those who are against Him, in Psalm 2. This is His retort. This is His answer to their schemings against Him.

What is His response? What's His solution? You want to beat me? Well, this is what I've done. What does God say? As for me, I have set my king on Zion, my holy hill.

So the schemes of the wicked will fail. Their plotting will come to nothing. Their plans are going to fall apart, God says, because He has put His king in place, His anointed one.

[24 : 37] Now, Israel, for many centuries, had earthly kings. You can read all about them in the Old Testament. Kings who ruled from Zion, from God's holy hill.

That's another name for Jerusalem. And if you read about them in the Old Testament, these earthly kings were not invincible. They were not unconquerable.

There were nations that schemed against them. There were nations that plotted against them. The last king of Judah, the southern kingdom of Israel, the last king before the nation was conquered entirely by another nation, the Babylonians.

That last king's name was Zedekiah. And when the king of Babylon conquered Judah, the book of 2 Kings tells us this in chapter 25, verse 7.

It tells us that Zedekiah's sons were put to death before Zedekiah's eyes. The king of Babylon made sure that Zedekiah saw his sons killed and then he made sure that was the last thing that Zedekiah saw.

[25 : 50] Because immediately thereafter, 2 Kings 25 tells us that Zedekiah's eyes were plucked out and they bound him in chains and took him to Babylon.

So this wicked king of Babylon, this wicked king of the earth, schemed against the Lord. He schemed against his anointed one, King Zedekiah, and it sure seems as though the wicked prevailed.

Zedekiah had his eyes plucked out. He was bound in chains. We're thinking about Psalm 2 here. Can't you imagine blind, bound Zedekiah saying to himself things like, I want to burst these bonds apart.

I want to cast these cords away from me. The king on God's holy hill had been ripped away from it and carried off into exile. No king in Jerusalem.

No king on God's holy hill. No king in Zion. So did the wicked win? Did the kings of the earth conquer the king in Zion?

[26 : 57] And did the godless rulers of the earth defeat the ruler in heaven? No. Because there is another king in view here in Psalm 2.

It's not a mere man. It's no ordinary king of Israel. We learn who this king is in verses 7 through 9 as we consider the rule of the son.

Psalm 2, verse 7. I will tell of the decree. The Lord said to me, you are my son. Today I have begotten you. Ask of me and I will make the nations your heritage and the ends of the earth your possession.

You shall break them with a rod of iron and dash them in pieces like a potter's vessel. The kings of Israel had failed. The earthly kings, God's anointed ones in the Old Testament, they sat upon the throne in Jerusalem and they were defeated by other earthly kings.

Israel fell. Judah fell. The nations carried into exile by the Assyrians, by the Babylonians, from the smallest to the greatest, from the peasants in the land to the king upon his throne, carried into exile.

[28 : 12] But there is one king and that is the king in view here in Psalm 2 who does not fail as other kings did. One king who was promised in the Old Testament better than any of the other kings of Israel, a perfect, divine king.

king. This king is Jesus Christ. These words here in Psalm 2 are fulfilled in him. So what does God say about him?

What does God say to him here in Psalm 2? You are my son. Today I have begotten you. Whereas the NIV says you are my son.

Today I have become your father. Jesus is God the son. And as God the son, Jesus has God the father, his father's ear.

He has his ear. Ask of me, son, what is it that you desire? Ask of me and I will make the nations your heritage, the ends of the earth your possession.

[29 : 17] Everything is yours, son. all the earth. It's yours to rule. Even those wicked, scheming kings. Those raging nations.

The enemies of God. My son, you will reign over them. And we know that all of God's enemies will be brought to ruin. He will break them with a rod of iron.

He will dash them in pieces like a potter's vessel. That day is coming. It's a future day. A day of great judgment when Jesus Christ will return from heaven and he will come to earth and when he comes he will wield the sword.

Revelation 19. Revelation 19. describes this day in graphic detail for us. Beginning in verse 11. Then I saw heaven opened and behold a white horse.

The one sitting on it is called Faithful and True and in righteousness he judges and makes war. His eyes are like a flame of fire and on his head are many diadems and he has a name written that no one knows but himself.

[30 : 32] He is clothed in a robe dipped in blood and the name by which he is called is the word of God. And the armies of heaven arrayed in fine linen white and pure were following him on white horses.

From his mouth comes a sharp sword with which to strike down the nations and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.

On his robe and on his thigh he has a name written. King of kings and Lord of lords. The Son is going to return.

God's anointed one is coming again. The King of kings and Lord of lords will come back to rule and to reign over everything.

You and I are not exempt. Jesus will rule and reign over us. The question is how will we respond to him today?

[31 : 37] And that's the fourth R of Psalm 2 that we see in verses 10 and 12. The response of you and me. 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.

We have a warning here in Psalm 2. A warning to stop our scheming. It's a warning to stop our rage against the Lord and against his anointed to stop conspiring against the Son and instead to kiss him.

Now maybe that sounds strange to us. What is this Psalm talking about? Kissing the Son? That's odd. We think of a kiss as a sign of affection like a romantic kiss.

That's not the kind of kiss though that Psalm 2 is talking about. In ancient times kings would sit upon their thrones and those who would come to appear before them those who would come into their throne room they would pay homage.

They would show their great respect and honor to the king. They would acknowledge that he is high that he is exalted that he is in a place that he is worthy of respect.

[33 : 16] And their low humble position they would take by bowing down. They would bow before the king and they would even kiss the ground at the king's feet.

It was a sign of their allegiance. It was a sign of their submission. The inferior humbling themselves before the superior one.

To kiss the sun is maybe something like to bow the knee. We hear that. We bow the knee. We think you're above me. And so it is in Psalm 2.

Kiss the sun. So do you see how we've come full circle in this psalm? Don't try to throw off the rule of the sun.

Stop trying to find a way out from under his rule. To burst his bonds apart. Stop scheming and start submitting to the sun.

[34 : 13] Bow the knee to him. Kiss the sun. Stop trying to get away from God. Stop trying to do things your way. Living life on your terms.

Picking and choosing the parts of God and Christianity that you like. Turn from living in your sin and trust wholeheartedly in Jesus Christ today.

Bow your knee to him. Call out to him for the forgiveness of your sins. He is a gracious and merciful Savior. He's ready to welcome all who come to him in faith.

So will you come? Will you heed the warning of Psalm 2? Remember verse 12 or verse 10 begins with a warning. It's a kindness to give a warning.

Like when you're driving down a country road at night and somebody's driving towards you and they start flashing their lights at you. You know that there's something that lies ahead that you have to be careful of.

[35 : 22] You're not sure what it might be. It could be something in the road. It could be deer that are nearby. You know there's something that's dangerous up ahead and so you exercise caution.

You're wise and you heed the warning. Maybe there's deer ahead. Have we not all had something of that experience before where you think wow that person really helped me out.

Like I was going 55 down that highway and thankfully! they warned I slowed! down and yep there were deer right there ready to cross the road. My life was at risk and that person cared enough to alert me to the danger.

God is doing the same here for us. He cares for you and I far greater than any stranger on a country road.

And so God is saying stop listen turn from your ways. God's word here is like flashing headlights. But we're not just slowing down and saying what lies ahead?

[36 : 30] I'm not sure. God is not just flashing his headlights at us and we're trying to figure out what it is that might lie ahead. God is spelling it out. It's plain as day.

His communication here crystal clear. If you don't turn to Christ, if you continue going your own way, shaking your fist at God, he tells us, destruction awaits.

There's no deer on a country road here. There is an eternity in hell that is your end. You reject the son and you will find that his wrath is quickly kindled and you will perish in the way.

Eternal death is the just end for the wicked. And know this, there is no hiding for the wicked.

There is no place for you to find safety on judgment day. There is only terror and despair and unending suffering.

[37 : 37] It is a bleak reality, but it is a true reality that God is warning you of this morning. Our sin earns us death. Sin is that ugly.

God is that good. He is perfectly good, perfectly pure. Sin is offensive to him. He hates it. It is deserving of death.

So there is no way out when the day of judgment arrives. You stand before his throne. You will find no refuge from Jesus Christ on that day.

But if you turn to him in faith today, humbly bowing the knee, kissing the sun, turning from your sin, trusting in him, you will find safety and security.

You will find salvation in him. How does the psalm end? Blessed are all who take refuge in him. Blessed are all of those who run to him for salvation.

[38 : 43] And then what do we do? Those who have turned to him for salvation, those who have found him to be a refuge, what is it that we do? Look again at verse 11. Serve the Lord with fear and rejoice with trembling.

Those who bow the knee to Jesus, those who kiss the Son, we don't stop fearing him. We don't stop trembling even in his presence.

We are talking about the King of Kings and the Lord of Lords. We read of him in Revelation 19. He is to be feared. There's a proper healthy fear that we should have of him.

And yet now we don't fear him as though his wrath will be quickly kindled against us. We don't fear that his anger will be directed toward! We rejoice in him.

There is no place that we want to be more than in his presence. There's no one we want more than him.

[39 : 56] We heard Nahum 1 read earlier just before the sermon. Maybe some of us were thinking didn't we preach through Nahum before? Are we running that back again?

No, but we need to be reminded Nahum 1 gives us this truly fear inducing description of God. Verse 2 says, The Lord is a jealous and avenging God.

The Lord is avenging and wrathful. The Lord takes vengeance on his adversaries and keeps wrath for his enemies. The Lord is slow to anger and great in power and the Lord will by no means clear the guilty.

His way is in whirlwind and storm and the clouds of the dust of his feet. He rebukes the sea and makes it dry. He dries up all the rivers. Bashan Bashan and Carmel wither, the bloom of Lebanon withers, the mountains quake before him, the hills melt, the earth heaves before him, the world and all who dwell in it.

Who can stand before his indignation? Who can endure the heat of his anger? His wrath is poured out like fire and the rocks are broken into pieces by him.

[41 : 12] Sounds like Psalm 2. Something else sounds like Psalm 2 in Nahum. Verse 7. Here is the comfort. Here is the refreshment for our souls.

Verse 7. The Lord is good, a stronghold in the day of trouble. And then what does he say? He knows those who take refuge in him.

Blessed are all who take refuge in him. Jesus Christ, God the Son, he is good. He is full of compassion and mercy and pity for those who humble themselves before him and submit to him.

Serve the Lord with fear and rejoice with trembling. So yes, he is to be feared. more than anyone else. But he is to be loved and rejoiced in more than anyone else as well.

In Luke 7, Jesus is invited to a dinner party by a religious leader. And while he's reclining at table, this woman comes in.

[42 : 24] And she simply described to us in Luke 11 as a woman of the city who was a sinner. meaning that she would not have been welcomed at this dinner party by this religious leader who was well respected and honored in society.

She wouldn't have been welcomed and yet here she is barging into this party. And she comes in carrying this alabaster flask of ointment.

It's this expensive perfume. perfume. And in Luke 7 38, we see what this woman did with this perfume. Standing behind Jesus at his feet weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with ointment.

And what's the response of the religious leader? He balks at this. He takes issue with it. He thinks himself above this. He's repulsed by this humble act of this woman who would have been considered scandalous, disgraced.

But then Jesus teaches a lesson to this religious leader. And he says this beginning in verse 44. Do you see this woman? I entered your house.

[43 : 48] You gave me no water for my feet but she has wet my feet with tears and wiped them with her hair. You gave me no kiss but from the time I came in she has not ceased to kiss my feet.

You did not anoint me my head with oil but she has anointed my feet with ointment. Therefore I tell you her sins which are many are forgiven for she loved much.

But he who is forgiven little loves little. This woman had showered Jesus with kisses and ointment. She had placed herself below him like a servant.

She bowed herself low. She submitted herself to him. She served him with fear. And yet she rejoiced with trembling.

She loved him much Jesus says. Why is that? Because she understood just how merciful and forgiving the son is.

[44 : 55] She knew I am a sinner and I need a savior. And here is the savior, the only savior, ready to forgive her of all her sins. And he did.

Do you know that you are a sinner this morning? Do you see that your sins will condemn you? That you need forgiveness and that forgiveness is only found in Jesus.

Jesus is uniquely qualified to forgive. He is both truly God and truly man. As a man he could die.

And he could die in the place of sinful men and women and children like you and I. And as God he is the only one who could bear that punishment for our sins, the divine wrath that was reserved for sinful men, women, and children like us.

In order that we might not bear the wrath, but rather that we might be forgiven, that we might be cleansed of all of our sins. Do you see Jesus for who he is today?

[46 : 07] The perfect savior for wretched sinners like us? will you humble yourself before him like that woman of the city? Will you bow to him?

Will you kiss his feet? You can't take him or leave him. It's not optional. He won't be ignored. You're either running to him or you're running from him.

There is no refuge from him, only in him. blessed are all who take refuge in him.

Let's pray. Heavenly Father, you have kindly given us a great warning this morning.

Enemies, all enemies of yours will one day face your wrath. Yet you are kind in telling us all of this and in pointing us the way to a savior, one who willingly went to the cross, died in the place of sinners such as us, in order that we might not face your wrath.

[47 : 21] Thank you for sending Jesus. He is worthy of all worship. He is worthy of all submission. We pray, Father, that all of us would kiss his feet, that we would bow to him and find him to be a savior who warmly receives, who is full of goodness, that we would, in trembling, rejoice in him.

Father, we pray you would save sinners, even in the church that you would sanctify us as we see Christ afresh. Make him all the more beautiful, all the more worthy of praise in our eyes, we pray.

In Jesus' name, amen. Amen. Amen. Amen. Amen. Amen.