

What Think Ye of Christ

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- [0 : 0 0] We can resume our public worship of God by singing Psalm 8. Psalm 8, we'll be singing the whole psalm.
- How excellent in all the earth, Lord, our Lord is thy name, who has thy glory far advanced above the starry frame. From infant's and from suckling's mouth thou didst strength ordain.
- For thy force caused, that so thou mightst the avenging forrestrain. When I look up unto the heavens, which thine own fingers framed, and to the moon and to the stars, which were by thee ordained, then say I, what is man, that he remembered is by thee?
- Or what the son of man, that thou so kind to him shouldst be? For thou a little lower hast than the angels made, with glory and with dignity thou crowned hast his head.
- Of thy hands works thou maids to him, Lord, all under feet didst lay, all sheep and oxen, yea, and beasts, that in the field do stray.
- [1 : 1 2] Fowls of the air, fish of the sea, all that pass through the same. How excellent in all the earth, Lord, our Lord is thy name. We'll sing the whole song to God's praise.
- How excellent in all the earth, Lord, our Lord is thy name. How excellent in all the earth, Lord, our Lord is thy name.
- Who has thy glory found, and last above the sky frame.
- From the earth, Lord, our Lord is thy name. From the earth, Lord, our Lord is thy name.
- Thou didst spend for days, for thy foes called as old as might.
- [2 : 3 3] The avenging for his reign. When I look up unto the heavens, which thine own fingers live, unto the moon, unto the stars, which wed by thee ordained, then say, I want this man that he remember his by thee.
- For what the son of God, that love so kind to him should be.
- For thou a little overlast, in that the angels paid, with glory and with dignity, the crown is past his head.
- Of thy hands worth the mission, Lord, all land are sweetly, all sheep and doctrine, and beast that in the field do stray.
- Fowls of the air, fish of the sea, all that pass through the sea, and the sea, all that pass through the sea.
- [5 : 2 7] For the sea, the Lord is thy name.
- Let us join together in prayer. Let's pray. Amen. The word of God, as we continue before you, we give thanks that we are reminded in your word of the elevated position that you gave to mankind.
- You created man in your own image and knowledge, righteousness and holiness with dominion over the creature.
- We often find ourselves marvelling at your emissaries within the natural world. We see the sun, the moon, the stars, the planets.

The oceans testify of an almighty God, a God who has wherewithal to take out of nothing all that we survey and more besides.

[6 : 52] And we give thanks that as creator you suffered to establish our forefather, to give Adam in a state of innocence and to give to him that way of access into the presence of his almighty creator.

And yet by the fall that image was tarnished and that communion was lost. And yet we see that you have mercy fully established a way by which fallen man is able to have a way of access, even as you have made it for us in the passion of your son, Jesus Christ.

And we have the invitation in the gospel for all who would avail themselves of it to come to you. And they have for themselves that privileged position of a father in heaven and a brother born for adversity.

His guiding hand upon them through the passion of the Holy Spirit. And we give thanks that that is how your people are in this world.

Whatever it is they are called to encounter or endure as your people, they are assured of the company and the presence of God Almighty and the son that is the only begotten and the hand of the Holy Spirit upon them as they walk the dusty paths of this world.

[8 : 50] So that no matter what they meet, whatever they encounter, they are assured of your assistance and the light that you bring to bear upon all the dark providences that from time to time overtake us.

We give thanks for the many promises that are ye and they may in Christ that we have seen fulfilled and are yet to be fulfilled. We pray for your light to help us see them for what they are.

We pray that you would bless us this evening in your name and that we would know the blessing of the Most High God who was able to enrich us beyond our ability to measure all the gatherings of your people throughout the length and breadth of the land to the far corners of the earth.

We pray for our own presbytery here and all the congregations that make that presbytery what it is. We remember them to you. We pray for the congregation of Carlow we met in your name this evening as they have met over the last number of days commemorating the death of Christ until he come.

May the act of faith that is theirs be rewarded by the graces that you have endowed your people with being encouraged and strengthened and even through the preaching of the word that you would add to that number.

[10 : 35] To that number. Which is what we seek for ourselves. Which is what we seek for ourselves. That you would rend us under the heaven and come down. And that the word of truth would have access into our syndicated hearts and minds.

And that it would quicken us and draw us to yourself. And that we would forsake every road and every path that is at odds with what you have said before us in the truth.

We pray for the vacant congregations of our presbytery. We remember our denomination. We pray for the Church of Christ that proclaims the great evangel that whosoever would come that they may come and inherit everlasting life.

We ask Lord that you would prosper the endeavours of the missionary church. Even in far-flung quarters where the Church of Christ is in the minority.

We would ask that you would raise up those who would fearlessly speak the truth in love to those who are around them.

[11 : 53] Through their testimony and through the proclamation of that truth. That men and women, young and old, would be drawn to place their trust in Christ.

We would pray for the same to be the true of us. As we hear the word once again. That we would see souls for our high.

That Christ would be made great in our sight. And that he would draw us to himself even as he is lifted up on the cross of Calvary.

We remember our nation that has gone so far away from the truth. That the truth is considered something that is of a bygone age.

That has no relevance to what we see in our generation. And yet the truth is always the truth. There is never an occasion when it deviates from what you have proclaimed it to be.

[12 : 59] And we are subject to it. And we will be called to answer at the day of the greatest eyes. When all men everywhere will stand before the judgment seat of Christ.

And there give an account for what they have done with the truth. Whether it is good or evil. We would ask Lord that your blessing be upon our own corner of this vineyard.

Bless us as a people. As a community. As a congregation. Remembering young and old. Those who are well and those who are unwell. We pray for those who are suffering from illnesses.

And the prospect of recovery is not so evident. We ask Lord that even in the darkest hours that they would know that God is able to guide the hand of those responsible for their care.

Whether they are in hospital. Whether they are in hospital. Or cared for at home. Or resident in places of the old. Or even in the hospice.

[14 : 07] We commit and commend any such to you. I ask that you would speak the word in season into their lives. That they may find Christ as a ready answer to all their needs.

Remember then. All that is done in your name here in this place. Amongst young and old. Those housebound. Those out in the community.

We would pray that the day would be seen once again. When there would be an awakening of spiritual interest. An interest.

An interest in the things of God. The things that are spiritual. Things that will not perish with the using.

That will add no sorrow to those who have discovered that Christ for themselves. So bless us in his name. Cleanse from our sins. In Jesus name.

[15 : 04] Amen. We are going to sing now from Psalm 2. Psalm 2. And we are singing from verse 6. To the end of the psalm. We will read verse 4 and 5 as well.

He that in heaven sits shall laugh. The Lord shall scorn them all. Then shall he speak to them in wrath. In rage he vexed them shall.

Yet notwithstanding. I have him to be my king appointed. And over Zion my holy hill. I have him king anointed. A sure decree I will declare.

The Lord hath said to me. Thou art mine only son. This day I have begotten thee. Ask of me and for heritage. The heathen I'll make line. And for possession I to thee will give earth that must lie.

[16 : 06] Thou shalt us with a weighty rod of iron break them all. And as a porter shared thou shalt them dash in pieces small. Now therefore kings be wise.

Be taught ye judges of the earth. Serve God in fear. And see that ye join trembling with your mirth. Kiss ye the son. Lest in his ire ye perish from the way.

If once his wrath begin to burn. Bless all that on him stay. We are going to sing from verse 6 to the end of the psalm.

Psalm 2 from verse 6. Yet notwithstanding I have him to be my king appointed. Yet notwithstanding I have him to be my king appointed.

And over our son my holy hill. I have him king anointed.

[17 : 18] The sure decree I will declare. The Lord hath said to me.

Thou art my only son. Detective him king anointed. The Lord hath said to me. Thou art my holy hill.

deceit! Entry the dawn of the sky. It is sword. Thou art my little banger. But perseverance the king of his holy hill. And beholdllaac■ emphilies. The ekmean Scotts demaw.

kepada entrepreneurs and their sins. Thou art your leader. Thou art my good opportunity. And for possession I to thee will give earth's utmost light.

Thou shalt dance with the witty rod, O find on make them all.

[18 : 39] And as a porter share the child, Then dash in pieces small.

Now therefore kings be wise, be taught, Be judges of the earth.

Share God in fear, And see that ye join trembling with your love.

Is ye the Son, blessed in his life, Ye perish from the way.

If once his wrath begin to burn, Bless all that on him stay.

[19 : 59] We're going to read from the scriptures of the New Testament, And the Gospel of Matthew, And chapter 22.

And we're going to take up the reading at verse 15. Matthew chapter 22, verse 15.

Then went the Pharisees unto counsel, How they might entangle Jesus in his talk.

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, And teachest the way of God in truth.

Neither carest thou for any man, For thou regardest not the passion of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar or not?

[21 : 08] But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription? They say unto him, Caesar. Then saith he unto them, Render therefore unto Caesar the things which are Caesar, And unto God the things that are God's.

When they had heard these words, They marvelled and left them, And went their way. The same day came to him the Sadducees, Which say there is no resurrection.

And asked him, Saying, Master, Moses said, If a man die, Having no children, His brother shall marry his wife, And raise up seed unto his brother.

Now there were with us seven brethren, And the first, When he had married a wife, Diseased, And having no issue, Left his wife unto his brother.

[22 : 18] Likewise the second also, And the third unto the seventh. And last of all, The woman died also. Therefore in the resurrection, Whose wife shall she be of the seven?

For they all had her. Jesus answered and said unto them, Ye do err, Not knowing the scriptures, Nor the power of God.

For in the resurrection, They neither marry, Nor are given in marriage, But are as the angels of God in heaven. But as touching the resurrection of the dead, Have ye not read, That which was spoken unto you by God, Saying, I am the God of Abraham, And the God of Isaac, And the God of Jacob.

God is not the God of the dead, But of the living. And when the multitude heard this, They were astonished at this doctrine. But when the Pharisees had heard, That he had put the Sadducees to silence, They were gathered together.

Then one of them, Which was a lawyer, Asked him a question, Tempting him and saying, Master, Which is the great commandment in the law?

[23 : 37] Jesus said unto him, Thou shalt love the Lord thy God, With all thy heart, And with all thy soul, And with all thy mind. This is the first and great commandment, And the second is likened to it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law, And the prophets. While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ?

Whose son is he? They say unto him, The son of David. He saith unto them, How then, Doth David in spirit call him Lord?

Saying, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. If David then call him Lord, How is he, His son?

And no man was able to answer him a word, Neither durst any man from that day forth ask him, Any more questions. Amen, And may the Lord add his blessing, To this reading of his word, And to his name be the praise.

[24 : 55] We shall sing now Psalm 110. We're going to sing the whole psalm. Psalm 110, The whole psalm.

The Lord said unto my Lord, Sit thou at my right hand, Until I make thy foes a stone, Whereon thy feet may stand. The Lord shall out of Zion send the rod of thy great power, In midst of all thine enemies be thou the governor.

A willing people in thy day of power shall come to thee, In holy beauties from morn's womb thy youth like dew shall be. The Lord himself hath made an oath, And will repent him never, Of the order of Melchizedek, Though art a priest forever.

And so on. We shall sing the whole psalm. And will repent him to God's praise, The Lord did say unto my Lord, Sit thou at my right hand. The Lord did say unto my Lord, Sit thou at my right hand, Until I make thy foes a stone, Whereon thy feet may stand.

The Lord shall out of Zion send, The rod of thy great power, In midst of all thine enemies be thou the governor.

[26 : 59] O'er a willing people in thy day of power shall come to thee, In holy beauties from morn's womb thy youth like dew, The Lord himself hath made an oath, And will repent him ever, Of the order of Melchizedek, Thou art a priest forever.

The glorious and mighty Lord, That sits at thy right hand, Shall in his day of cross like dew, Kings that to him withstand.

He shall among the heathen judge, He shall with bodies dead.

The places filled, O'er many lands, He wound shall every head.

The fruit that runneth in the way, With drink shall him supply, And for this thousand triumph, He shall lift his head on high.

[29 : 45] Shall we turn for a short time to the passage that we read together, The New Testament Scriptures, The Gospel of Jesus Christ according to Matthew, Chapter 22, And we can read verse 42, What think ye of Christ?

Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, Saying, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool.

If David then call him Lord, How is he his son? And no man was able to answer him a word, Neither doth any man from that day forth ask him any more questions.

What think ye of Christ, Whose son is he? I remember as a young Christian being in a company of Christians, In mixed ages, And one young Christian asked a question.

And that question, I suppose in many respects, Was not the kind of question that you would normally hear asked. It was a question about the then current practices that prevailed within the church.

[31 : 31] I can't remember what the question was, it didn't really matter. But he asked this question anyway, And, Obviously the question was directed at some of the older Christians, And they took Umbridge At the question being asked.

Perhaps They felt that the question shouldn't be asked, That it was inappropriate. Perhaps they thought that such a question was not really suitable to the context.

But, Rather than try to answer the question, And use that as an opportunity to explain, Why we do what we do, Or did what we did.

It was clearly felt that that question should not be asked. And, We should always be guarded against such an attitude.

Especially, If you are an older Christian dealing with a younger Christian, You have to try and appreciate that there are some things that may be a question to them.

[32 : 57] That is not a question to you. And, It should be in your interest to explain, As best as you are able, An answer to the question that is asked.

Don't feel threatened, Don't feel that there is anything behind the question. That is sinister. But that is not to say that there are times when a questioner may ask a question.

And, They are not really looking for an answer to the question, The way a person is soliciting information, To add to the information that they have already.

The question is designed to, Perhaps at times, make a person look foolish. Or the question is designed to entrap.

And that was pretty much the situation that we have here. The, We find the Lord Jesus asked three questions.

[34 : 18] And, And, They are not asked, Because those who are asking the questions are wanting to enhance their own knowledge.

But their intention, and Christ clearly identifies that, Is to seek to entrap him.

And to, To make him say something that will expose condemnation. Because when they look at his life, His life is without embarrassment.

It is without flaw. He behaves righteously and justly with regard to all mankind. So, When they cannot see anything done wrong by him, They want instead to see if they will get him to say something that they can then accuse him of.

And the three questions that you see asked, One of them is in verse 17, Tell us therefore what thinkest thou?

[35 : 31] Is it lawful to give tribute unto Caesar or not? And then again, The question is asked in verse 28, In the resurrection, Whose wife shall she be of the seven?

For they all had a question concerning the resurrection. And then, The third question, Verse 36, Which is the greatest commandment in the law?

Now you could argue that each one of these questions Jesus had a right to be asked. But Jesus discerned the spirit behind them.

And he condemned them because of that. The questions themselves had the potential to incriminate Jesus If he had answered them in the way that they expected him to answer.

But as we see, The answer that he gives to each question stuns them into silence. But then he just doesn't leave it there.

- [36 : 38] He confronts them with a question, Or a two-fold question of his own, A question in two parts that he wants to ask them.
- What do you think about Christ? And the second part of it, Whose son is he? I want us to consider the question that he asks.
- And first of all, The question, Then the answer that is given. And the conclusions that we are expected to draw from that.
- We have to recognise in the first place that, We know that Jesus is asking a question about himself.
- But he is not asking it so blatantly obvious that he is saying, Who do you think that I am? Well, He asks that question elsewhere, But here the question is more theological, And it is asked of theologians.
- [37 : 46] And in the original tongue, The word is clearly meant to be understood as theological.
- When we read the words, What think ye of the Christ? The Christ is an official title.
- What think ye of the anointed of God? Whose son is he? And that question is clearly one that invites them to give a theological response to it.
- And it is a perfectly fair question to ask. Because the people that he is discussing with, talking with, are all theologians.
- They are all people who should know their Bibles. And they should, because of their biblical knowledge, be able to give a detailed answer.
- [38 : 52] The scriptures often speak about the Christ. The scriptures often tell us about the person that the Christ is.
- Who he is and what he is going to do once he comes. The Jewish nation was anticipating the coming Messiah.
- And they had their own image of who the Messiah was. And what the Messiah was going to do when he came. The biblical scholars tell us, just for putting you into the picture as it were, tell us that, just to give you a quotation from one of them or a reference to one of them.
- And he reminds us that in the Old Testament alone, there are at least 322 prophecies that speak of the Christ.
- Now, he comes after it as a Christian from the perspective of 322 fulfilled prophecies. So there may well be other prophecies that exist that, at that time, there's a 19th century scholar who went through the scripture and discovered there over 300 specific prophecies that pointed to the person of the Christ and what was to be true of them.
- [40 : 35] Now, supposing these Jewish scholars knew a little of the Bible, they would have a clear view of what the Bible said about the Christ and the Messiah.
- And Jesus is inviting them to speak about such a subject. And he's saying to them, what do you think of Christ?
- What do you think of Christ? And when I looked at the question, I was reminded of our own experience in the Free Church College being taught by the late Professor Donald MacLeod.
- And when he would set exam questions, the exam questions were often very brief, sometimes terse, very limited. For example, questions like this.
- Has the charismatic age ceased? Has the charismatic age ceased? Discuss. Or describe the main features of the parousia or the second coming of Christ.
- [41 : 58] Now, you couldn't say yes to the first question and expect to get 25 marks. You could say, well, that's a true answer to the question.

You were expected to expand on all the information that you possess about the topic. The more you know, the more you're able to say, and the more you're able to write.

The professor can then go through that and give you a mark for every point that you're scoring or whatever. Now, Jesus is effectively allowing these men of scholastic background to give an answer that shows that they know who the Christ is.

And yet, their answer is a very brief one. The answer that they give, they say unto him, the son of David.

Now, let's think about that answer for a moment. He is the son of David. The first thing you have to recognize is that their answer is a stock answer.

[43 : 21] It is very much the answer that you would expect them to give. Simply because the Christ, the Messiah, is described to them in the scripture as the son of David.

He is, as some commentators put it, the great son of David. But there is an open invitation to them to offer an opinion as to what they think this Christ will be like.

To expand on it and to expand on the basis of what God's word teaches about the Christ. To give a personal opinion.

To give a personal opinion. And it is not really the path that they follow. As you know, to provide a theological answer is not the same as providing a personal opinion on the matter.

So, just think of it, if you are going to be asked a direct question. Such as this question.

[44 : 47] What do you think about Christ? What do you think about Christ? How are you going to answer? Oh well, you say, John Calvin says this about them.

Or, some other theologian says something. Matthew Henry says something about them. I am sure they do. And I am sure they have said much.

But that is not an answer to the question. What do you think about Christ? What do you think about Christ? Who do you think Christ is? What is your opinion about this Christ as far as you have an opinion?

What is your opinion about Christ? What is your opinion about Christ? What is your opinion about Christ? And do glean much information about Christ from the scripture. And while we readily acknowledge that we can never know enough about Christ.

I think it is also important for us to recognize that our knowledge of it must not be simply second hand or third hand or whichever source it is.

[46 : 02] It has to be a knowledge that is based upon a personal encounter with him, a personal relationship with him and to understand the necessity of it.

I would say to you that what you know about this Christ should be sufficient to take you to him and persuade you to put your trust in him.

And that is something I would say to every one of you here. Whatever knowledge you have accumulated from exposure to God's word over the years that you have inhabited this planet.

If the knowledge that you have gleaned has not persuaded you, this is someone I must get to know for myself. This is someone I must put my trust in for myself.

Because there is nothing lacking in the information that you have that would make you think that this is a person that you can afford to ignore.

[47 : 20] Earlier on in this gospel, in chapter 16, the disciples would ask that question, very similar to this one.

And the question created a much more interesting, I would say, response.

When Jesus came into the coast of Caesarea Philippi, he asked his disciples saying, who do men say that I, the son of man, am?

Who do men say that I am? And then they give their answer. They said, some say that you are John the Baptist. Some say Elias.

Others, Jeremiah's or one of the prophets. But then he hones in on them. Who do you say that I am?

[48 : 28] And as usual, the first person to answer is Peter, the apostle. He says, thou art the Christ, the son of the living God. And then we have the announcement by Christ.

Blessed art thou, Simon Bar-Jonas, for flesh and blood hath not revealed it to thee, but my Father which is in heaven. And then we have the discussion about building the church on the rock.

And much discussion is spent on these words. Where the apostle Peter, because of the play on words on his name, Peter, and on the building of the church on his rocks and the heresy that emerged out of that and so on.

Now, what is lost sight of, because of the significance of that, is that while much conversation revolves around the role of Peter and the centrality of Christ as the foundation for his own church, it is important for him and for them and for us to know him personally.

You know, you can so easily lose sight of what is important. Not saying that the other areas of discussion is not important.

[49 : 58] But there is an importance that is overlooked. And that is the question that is asked initially, who do you say that I am?

And if we try and avoid answering that question, if we try and cover our lack of relationship with him by asking questions of our own, we are clearly not where we ought to be with regard to Christ.

I have been in company with many people who enjoy asking questions for the sake of asking them. And they would gladly spend the evening or the day talking, talking, talking, talking, talking about subjects that they would be all the time skirting around the real issue.

And the real issue, as far as each one of us is concerned, is this, where do I stand in relation to Christ?

We must know him, not know about him, but know him. And when Jesus asks these questions of the Pharisees, the answer they give, while it is perfectly right, it's a good answer.

[51 : 33] It is theologically precise. It is theologically precise. Christ is the son of David. That's not a wrong answer. But he gets to the heart of the matter by asking them a second question, which is this.

How then does David in spirit call him Lord? Saying, the Lord said unto my Lord, sit thou on my right hand until I make thy enemies thy food.

Now he's speaking to theologians, and these theologians would recognize these words. I'm sure they're fresh enough in your memory. We were singing these words. These are the words of the psalmist.

Psalm 110. And the psalmist begins the psalm by talking about something, and it's a complete mystery.

How can David's son, how can David's son be the person that David calls Lord?

[52 : 46] That's not the order. That's not the way it is. How can David call his son my Lord?

It's not possible. Unless there is something radically different about the relationship that exists between the king, who is David, and his son, who is his Lord.

They can't be one of the same people. And Jesus challenges them as far as their theological acumen is concerned.

Their understanding is concerned. It's also important for you to recognize this, that Jesus emphasizes the place that he gives to the scripture as something that the spirit of the Lord is responsible for.

Because he says, how does David in spirit call him Lord? Now remember, he's talking about this important individual who features in the history of Israel, who is a special place in the history of the people of God because of his activities, because of his role as king.

[54 : 11] But Christ does not say about him that his word is more important because of that.

If you go to read the writings of the Jewish nation, they've accumulated writings over the years.

The scripture is really now something that is peripheral. It's no longer of the same import. And you've got a series of books and writings, which are the writings of commentators and the writings of the scribes.

And these people in their own right have laid claim to authority and the ability to speak authoritatively on behalf of God.

But the reality is, when Christ is identifying David, he is not speaking about the place that David has because he is a king and because he was special in the role that God had placed him in.

[55 : 31] But because David, through the spirit, spoke these words. How then does David in spirit call him Lord, saying, the Lord said unto my Lord.

He is laying emphasis not on the wisdom of David or the knowledge of David, but on the fact that David in the spirit spoke this truth.

And if David in spirit spoke this truth, then this truth must be paid attention to. This truth has something of relevance to say concerning who this person is.

And the response is silence. Because it's not something that they are able, by human instinct or by human inspiration, to come to a knowledge of.

If the son of David is divine, which is what this suggests, how can it be so?

[56 : 49] And the answer we have, we have in the scripture, which repeatedly reminds us that the Messiah, the Christ, is in fact divine.

He is the son of man, he is the son of man, but he is also the son of God. He is the son of David, and yet he is the second person in the Trinity.

And the Christ is God, and he is man fully both. He is conceived by the Holy Ghost in the womb of the Virgin Mary, and that without sin.

Paul, when you remember his writings, wrote his epistle to the Philippians, and tells us about the Lord, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

This is not a single solitary statement that stands alone. It is a statement of fact that is supported by prophecy, and by the fulfillment of prophecy.

[58 : 05] And this is what Jesus is doing when he is challenging these men to answer a question which they should of right know, if they know Christ.

If they know the Christ, they will know that it was necessary for the Christ to be both Lord and Son of the King, and himself King of kings and Lord of all.

What was the outcome? Well, the outcome. No man was able to answer him a word. Neither durst any man from that day forth ask him any more questions.

Jesus wasn't baffling them with science. He was simply stating the truth concerning himself, using the materials that they had at their disposal, but which they could not and did not understand.

Just as we saw in the morning, they did not possess the light necessary to see the Christ of God, as the Son of God and the Son of David both.

[59 : 25] If you don't understand that, what do you do? You ask a question. You go to somebody who knows. And if they don't know, I hope they won't drive you away, but that they'll drive you to the Scripture.

And together that you can endeavor to understand, this is a mystery. It's a truth that is mysterious. It is something that Christ has clearly made known, and made known for the reason that to know it is something that will enlighten us and will equip us to go on in his company and in his strength.

Questions are good if they are asked for the right reasons. Answers must be sought if the answers are what we satisfy ourselves with.

There are many people who ask questions for the wrong reasons, and there are many people who ask questions and they're never satisfied with the answer.

Because the answer needs to be different for them to be satisfied. Jesus Christ asks the question.

[60 : 52] He asks about you. What do you think of Christ? Whose son is he? What do you think of him? Make it more narrow.

What do you think? Forget the theology for a moment. What do you think of Christ? Well, if you think anything of him, and you have yet to get to know him, make a point of it, so that you may know him as someone whose soul has been saved by him.

Let us pray. O Lord, O God, we acknowledge that there is much in your word that may make us feel our own ignorance more than anything else.

The truth can sometimes seem something that brings darkness rather than light. But we do give thanks that you have promised that it is the entrance of thy word that brings light, even as we spoke of earlier today.

Help us to come with our questions to Christ, to stand before him, to sit before him, to plead with him, that our questions that are genuine may be sought answers for, from his mouth.

[62 : 09] Hear us in his name. Amen. Our closing psalm is Psalm 72. And we're going to sing the last three verses of the psalm.

Psalm 72, verse 70 to the end. This name forever shall endure, last like the sun it shall. Amen. Men shall be blessed in him, and blessed all nations shall have called.

Now blessed be the Lord, our God, the God of Israel. For he alone doth wondrous works in glory that excel. And blessed be his glorious name to all eternity.

The whole earth let his glory fill, Amen. So let it be. This name forever shall endure, last like the sun it shall. His name forever shall be pure, last like the sun it shall.

Men shall be blessed in heaven, and blessed, all nations shall have called.

[63 : 36] Now blessed be the Lord, God of God, the God of Israel.

For he alone doth wondrous works in glory that excel.

And blessed be his glorious name, to all eternity.

The whole earth let his glory fill, Amen.

So let it be. May grace, mercy, and peace from God the Father, the Son, and the Holy Spirit rest, and abide with you all, now and always.

[65 : 00] Amen.