

The Great Question Part 2

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Date: 25 September 2022

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[0 : 00] Eternal Lord, the Queen of King, Let all the people win, He sits between the cherubims,
Let the earth be good and safe.

The Lord is high, on great and high, Father of people is, Thy faith and bread, For the
infolding, His holy let them bless.

The King's black cross, O judgment loves, Thou said, With equity, Just judgment love,
Thou said, Thou said, Give the righteous thee, The Lord, the God, Exalt on high, Come
where heaven be to me, Before His feet, So I see Him,

The holy one is here. Let us engage in prayer.

We thank Thee, For the opening words of the psalm that we have newly sung, The eternal
Lord doth reign as King.

[2 : 42] And that doesn't change, Irrespective of the nations that may rise and fall in the history of
the world.

The eternal Lord doth reign as King. And not only so, but Thy purpose is most gloriously
been outwashed, irrespective of all the opposition that may be gathered from different
areas of the world, in opposition to the world of the world of the world.

To the rule and reign of the eternal Lord. But it is Thy purpose that shall prevail. And the
purposes of those opposed to the reign of the eternal Lord shall fail disastrously on every
side.

O grant most gracious God that as we come before Thee at this evening hour, that we
might know that the eternal Lord reigns in our hearts and in our lives.

That we might be like one of old, who at the eleventh hour, as he faced an ignominious
death, justly condemned by the law of the land.

[4 : 27] And yet, given insight into the identity and person of the Lord Jesus Christ, even at the
eleventh hour.

In a place of the kingdom of the Lord, in a place of the kingdom of the Lord, in a place of
hostility. And yet he could pray, Lord, remember me when you come into your kingdom.

O Lord, we bless Thy name for the insight that is given to those who are illuminated by the
ministry of Thy Holy Spirit, so that they recognize, even in the depths of the valley of
humiliation, that there is a crown, not a crown of thorns, but a crown that rightly belongs to
one who is elevated and exalted, and is indeed truly the King of kings and Lord of lords,
one of whom Thy servant could speak prophetically.

The Lord did say unto my Lord, Sit Thou at my right hand, till I make Thy foes a footstool,
upon which Thou mayest stand.

O grant, O grant, most gracious God, that our vision be one that is spiritual, that we see
the crown upon the one who is rightly crowned, and that we bow down before Thee and
worship Thy great and holy name.

[6 : 24] Holiness is the supreme attribute of Almighty God. And so Thy servant speaks of the holiness that belongs to Thee, the holiness that caused Thy servant of old to tremble in Thy presence.

Woe is me, for I am undone, was the confession of Thy servant of old, as he heard the refrain that characterized those seraphim who surrounded the throne and who cried out in song, Holy, holy, holy is the Lord God of Israel, one who was given a vision in a time of uncertainty, of the Lord high and exalted, high and lifted up, robed in majestic splendor, as the sovereign ruler above all.

Grant, O Lord, that we too might recognize that Thou art the sovereign supreme ruler. Bless, we pray Thee, the congregation, at this time of vacancy.

Grant, O Lord, that Thou wouldst direct them to one of Thy choosing. Sometimes we have ideals in our mind, and the ideal in our mind may not always be the template that Thou hast appointed.

So often that is so, when a king was being chosen for Israel, there were so many candidates, tall men, men who seemed to fit all the qualities that were desirable for the king of Israel, and yet none of these were chosen.

[8 : 32] For the scripture reminds us, neither has the Lord chosen this one, until there was sent for one who was not even considered to be a candidate.

He was just a shepherd boy, but he was the one whom God considered appropriate and suitable to exercise the office of king over his chosen people.

And so the prophet was instructed, arise and anoint him, for this is he. And so often that is how it is in our experience.

May not be the person that we consider to be the ideal choice. It is God's appointment. Grant, O Lord, that Thou wouldst direct the vacancy committee and the congregation, so that they remain united and come together, and come to know the mind of the Lord, and these weighty matters, and be directed to one who would indeed minister the truth in their midst, present them with the message of the living truth, set it before their minds and hearts, and be a true under-shepherd under Thine hand in this part of Thy vineyard.

Bless, we pray, Thee, every home and family associated with the congregation, those unable to be present this evening, through Thy restraint in providence, we commit to Thy care and keeping, and pray that Thou wouldst be near to them, those who are under Thine hand in illness, those who may this evening be looking back over the days and the years when they came to this place with a sense of longing, with a sense of hunger and thirst, and are no longer able to come.

[10 : 51] O bless them in the solitude of their homes this evening or wherever their lot is cast, and grant, O Lord, that Thou wouldst assure them that Thou art still their God and their Lord, able to minister to them in the solitude of their homes.

Bless, we pray, Thee, the wider community. Bless all who gather as we gather this evening around Thy troth. Wherever congregations are met, large or small, throughout our highlands and islands, throughout our land, and indeed to the ends of the earth, prosper Thy cause.

Arrest those who are careless and indifferent, and bring them into the kingdom of the Son of Thy love, that they may know what it is to have the joy of the Lord in their hearts.

Help us as we turn to Thy truth. O lead us and guide us, we pray Thee, cleanse in the blood. In Jesus' name we ask it, with forgiveness of sin.

Amen. Amen. Let us now read from the New Testament, from the Gospel according to Matthew, and chapter 21.

[12 : 19] The Gospel according to Matthew, and chapter 21. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her.

Loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them.

All this was done, that it might be fulfilled, which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.

And the disciples went, and did, as Jesus commanded them, brought the ass on the colt, put on them their clothes, and they sat, sat him thereon.

And a very great multitude spread their garments in the way. Others cut down branches from the trees, and strawed them in the way.

[13 : 57] And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David. Blessed is he that cometh, in the name of the Lord.

Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. And Jesus went into the temple of God, cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves.

And said unto them, It is written, My house shall be called the house of prayer. But ye have made it a den of thieves.

And the blind and the lame came to him in the temple, and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased.

[15 : 20] And he said unto them, And said unto them, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read?

Out of the mouth of babes and sucklings thou hast perfected praise. And he left them, and went out of the city into Bethany, and he lodged there.

Amen. And may God bless to us that reading from his truth. Let us again sing to his praise, this time from Psalm 110.

Psalm 110. Psalm 110. Psalm 110. Psalm 110. The Lord did say unto my Lord, Sit thou at my right hand, Till I make thy foes a stool, Where on 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.

[16 : 31] 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, Thou art a priest forever.

Let us sing these verses. Psalm 110. The Lord did say unto my Lord. The Lord did say unto my Lord, Sit thou at my right hand, Until I make thy foes a stool, Where on thy feet may sound.

The Lord shall thy foes a stool, Ones and the rod of thy great power, In midst of all thy name, Holy beauties, We h election today, Xinly light the governor are.

! A willing people in thy babe, All THEIR Teraz!

[18 : 20] Shall come to thee, Then holy gifts from our soul, thy life shall live.

The Lord himself unbeknownst and will repent in the heart.

O John, he, O, he, to his holy, the Lord of peace forever.

Let us now turn to the passage that we read. The Gospel according to Matthew chapter 21, and we may read again at verse 10.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? Who is this?

[19 : 42] This morning, for the benefit of any who may not have been present, I took as our text the same words as I have taken this evening.

Who is this? The answer I gave in the morning service was based on the information mainly given to us in verses 1 to 10 of this chapter.

The emphasis in these verses falls on the messianic role of Jesus as King. It is a theme upon which Matthew, in particular, places emphasis in his Gospel.

It's worth remembering that Matthew was a tax collector. And you could say he went from being a tax collector to being an apostle.

It's a huge step. A tax collector with a Jewish background. And yet, you can go through all the four Gospels.

[21 : 04] You'll not find one word that he spoke, that is recorded in the Gospels. And yet, he is a prolific writer with a pen.

Well, this morning, we had three headings to help out reflection on the verse, a pre-planned proclamation, prophetic fulfillment, and the profusion of responses.

And for those of you who know your Shorter Catechism, you will know how the Messiah occupies two other offices, which are also given great prominence in the Bible.

Shorter Catechism 23. What offices does Christ execute as our Redeemer? And the answer that the Reformers gave was concise and to the point.

Christ as our Redeemer executes the office is of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

[22 : 17] And so, in seeking further answers to the question, who is this? I wish to focus this evening on how the context in verses 12 to 16 shows Christ in the offices of priest and prophet.

Let us remind ourselves again of what the Shorter Catechism states. It asks the question, how does Christ execute the offices of a prophet and of a priest?

Christ executes the office of a prophet by revealing to us by his word and spirit the will of God for our salvation. Christ executes the office of a priest and is once offering up of himself a sacrifice to satisfy divine justice and reconcile us to God.

Christ executes the office of a prophet and is once offering us to the Lord.

Thirdly, the condemning prophet. First then, the cleansing priest. We read in verse 12, Jesus went into the temple of God, cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves.

[24 : 03] Now, on an initial reading, that may not sound very dramatic. But I think if you reflect carefully on these words, you cannot fail to conclude that it must have been a moment of high drama.

Here is the true high priest. And he comes in his role as high priest with cleansing power to the temple.

I think you have to understand from the report that is given to us here, two things in particular. One, his enormous physical strength.

And two, the authority of his presence. You know, we may have a picture in our mind of Christ as meek.

That doesn't mean that Christ was wimpish in any way. He was strong. And his strength and authority is set before us in this report.

[25 : 17] He ejected those who were practicing commercial activities within the temple precincts. Many, many people, thousands of people came to Jerusalem every year to observe the Passover.

Passover, you remember, commemorated Israel's delivery from the slavery of Egypt. That was what the purpose of the Passover feast.

And many, many people came to Jerusalem just for the express purpose of observing this feast. They depended on those who provided and sold animals to supply them in order to observe the Passover meal.

They were traveling long distances. They didn't take animals with them when they came to observe the Passover feast. So they were dependent on those who supplied animals when they got to Jerusalem.

And the money changers also cashed in on the sales that took place. How did the money changers benefit? By the very simple fact that purchases, those who were purchasing animals, they required temple currency to buy what was required to observe the Passover.

[26 : 46] So those who had traveled up to Jerusalem required to change their own currency, their own money into temple currency before they could make a purchase.

And you can be sure, human nature being what it is, that the money changers had their own ways of setting an exchange rate, which certainly would not favor those requiring temple currency.

The sellers of lambs and birds would have their own inflated prices too. If I put it this way and use this as an example, let us say, maybe unthinkable, but let us say, the Tolstoy Free Church congregation decided to open a cafe, a coffee bar placed at one end of the building with speciality sandwiches, a tea bar in the hall selling fresh baking.

Every customer who wished to make any purchases would need North Tolstoy Free Church tokens. And for the sake of argument, let us say five free church tokens, Tolstoy Free Church tokens would be the price of a mug of coffee or a mug of tea.

Or a cup of tea. To obtain five North Tolstoy Free Church tokens, you would need to hand over eight pounds sterling.

[28 : 27] Now you can see where the profit is made. That's just a simple illustration of the kind of corrupt system that prevailed in the temple.

But these people, if they were challenged, would claim, we are helping in the service of God. We are providing the necessary animals for sacrifice.

And you know, you might make the same argument about using church buildings in that way. We are raising funds to further the spread of the gospel.

What harm is there in that? And so on. Well, it used to be a dearly held principle that funds were raised through the effect of the gospel on the lives of men and women.

Their hearts were opened to give of their means. I'm not so sure that that principle is so dearly held today.

[29 : 36] That apart, ask yourself, why was the temple erected in the first place? Was it not for the worship of God?

Then ask yourself the question, why were church buildings erected? And the answer surely must be again for the worship of God. And here then you have the true priest.

And he is challenging what is being done in the temple. He reacts violently to what is going on. The word translated to drive out implies the use of force.

Now, he is not so much reacting to the level of greed and dishonesty that was being practiced, wrong as that was.

He reacts in this violent way because he does not accept that this was a fitting use of the temple precincts.

[30 : 41] That in the very place where the presence of the Lord to bless was being invoked was being used for commercial exploitation. And very often, that's what it was.

Exploitation of the poor. These people, they were cheating their own people. And he highlights what they had forgotten or were disregarding.

What was that? Well, supremely the holiness of God. It is written, My house shall be called the house of prayer.

What does he refer to when he states, My house? Is he not speaking of the place where the name of the Lord is? The very place where God has promised to reveal himself in his unique glory in the temple.

You remember how the psalmist prays on one occasion in his own life.

[31 : 51] And you remember what his prayer is as he comes before God. He is telling the Lord of the longing that is in his soul.

And of the drought, the spiritual drought that he is experiencing. And he says, And then he goes on.

Where? Within thy holy place.

Within thy holy place. That's where he had seen the power and the glory of God.

So, here, Jesus, in his capacity, As high priest is reminding those people, It is written, My house shall be called the house of prayer.

[33 : 05] Do you remember the prayer of Solomon at the dedication of the temple? Do you remember the very profound rhetorical question he asked, But will God indeed dwell on the earth?

Solomon had constructed this beautiful temple. Remember, his father David wanted to build it. But because of all the blood on his hands, He wasn't permitted.

And it was Solomon who was involved in the construction And building of the temple. And so, he had built this beautiful ornate temple.

But would God dwell there? That was the pressing question. Would the incomparably loving and faithful God dwell in this temple?

What would the temple be without God? And you see, that's a question that is still relevant. What is the church without God?

[34 : 14] What is a congregation without God? What is the believer without God? Is God with the believer? Is he in your life?

In your every situation? You see, Solomon knew that God could not be confined to a temple made with hands. It was even absurd to think about it.

And you remember how Solomon went on to answer the question, Behold, heaven and the highest heaven cannot contain you, How much less this house that I have built.

He is setting before us something of the immensity of God. Yet Solomon persists in praying for the presence of the very God in the temple, The immense God he knew who could not be contained by the temple precincts.

His prayer is a cry and a plea. So that Solomon's desire was for the temple not only to be a place that bore the name of the Lord, But a place where the attention of the Lord would be focused on the petitions of his people.

[35 : 27] A place where he heard the petitions of his own. And you may also remember the encounter that Isaiah had in the temple with the Lord.

Remember, it was a time of change. In the year that King Uzziah died. It's a verse that gave me personally great comfort.

At the time that our monarch died. And a new monarch been installed. The time when we have a new prime minister and a new monarch.

And you remember how Isaiah was obviously worried as to the direction the nation would take. And he tells us that in the year that King Uzziah died, He saw the Lord sitting on a throne.

High and lifted up. And the train of his robe filled the temple. You see, Isaiah was being reminded of the majesty, the sovereignty, the holiness of God.

[36 : 39] And that irrespective of who was on the throne of the nation, That God was on the throne of the universe. And you remember in that context, There is an awareness of the prophet's own uncleanness.

In the presence of divine holiness. You know, when you look at the prophecy of Isaiah, Where the holiness of the Lord runs like a thread throughout the whole of the prophecy of Isaiah.

Where the glory of the Lord is ignored does not bode well. No matter how much detail or attention is paid to the ritual of worship.

And because of the irreverent attitude of the temple worshippers, I cannot help but wonder whether the words of verse 17 have more meaning to them than first appears.

And he left them and went out of the city into Bethany. A place set up for the presence of God.

[37 : 57] But more marked by the absence of the presence of God. And that is surely a mark of divine displeasure.

Do these words in verse 17 not seem to shout at us, Ichabod, the glory has departed. True in the life of the then temple.

And what was true then in the life of the temple can be true in the life of a nation. Do you not think that in our confused and struggling nation today, Ichabod is written over it.

We live in a country of declining church attendance. Spirit of worldliness and false teaching has caused the removal of God's presence.

And that can sadly be true in the life of a church or a congregation. How urgent the need to return to the truths of the Bible.

[39 : 06] To regain a burning passion for Christ and his gospel. And again in some places I fear it is true where there is the absence of prayer.

And on that note I'd like to share with you an extract from a prayer of dedication that was offered once on the opening of a new church.

The person who prayed at the opening of that new building requested that the glory be not the glory of the building.

However beautiful and attractive the architecture. Or even the glory of the gifted academic standing of those who might speak from its pulpit.

Or even the wealth that might be accrued. But on here I quote. This is what he prayed. Let its glory be the glory of the Lord risen upon it.

[40 : 20] Let its glory be found in the purity, soundness and unction of its pastors. In the fidelity and watchfulness of its elders.

In the piety and godliness of its members. Let its glory be as a birthplace of souls. Where shall always be heard.

The sobs of awakened penitence. And the songs of newborn love. Why like that.

The sobs of awakened penitence. And the songs of newborn love. Let its glory be the spirituality of its worship.

Its fervent prayers. Its adorning praise. And the simplicity and truth of its ordinances and sacraments. Let its glory be the communion of saints.

[41 : 22] Who hear of fellowship. One with another. And also with the Father. And his Son Jesus Christ. Should that not be the aspiration.

And desire of every believer. Until the present hour. But you note Jesus. In his authority. In his office as priest.

Is also accusing them of ignoring. The authority of scriptures. Remember. The authority of scriptures. Is not derived from a church court.

But from God himself. It is written. My house shall be called. The house of prayer. Where is that written? In the prophecy of Isaiah. For my house shall be called.

A house of prayer for all nations. And I think it is worth reminding ourselves. When the Bible states. My house. Does not merely. Mean merely the place where prayer is made to the Lord.

[42 : 25] But rather that the house is his. That it is in his house. That prayer. Or worship is offered. And in this particular context.

Those people. Who were engaging in commercial activities. Were using the court of the Gentiles. In the temple precincts. To conduct commercial interests.

The temple was set up. To be a place of worship. Impossible to worship. Where there was a constant. Cacophony of noise. And a babble of voices.

That had absolutely nothing. To do with worship. In reminding them of the scripture. Jesus is restoring a place of worship.

To the Gentiles. Who frequented the temple precincts. And. The second quotation. Demonstrates the total.

[43 : 22] Lack of spirituality. That prevailed at that time. Ye have made it a den of thieves. What a scathing. Statement.

What a scathing denunciation. By the Lord. You have made it a den of. A place of extortion. What could be more unlike. A place of true spiritual worship.

The Greek term that is used. Is the term lestes. In the original for robber. Which implies the use of force. If it were the Greek term kleptes.

Thief. That would imply stealth. Death. Because. Frequently. A thief. Operates. By stealth. Know this. Remember the example. We have in the Bible.

If the master of the house. Had known. Whatever the thief would come. He would have watched. And not allowed his house. To be broken into. A robber. On the other hand. Uses force. And I think.

[44 : 22] The translation. Is more. In keeping. Den of robbers. Is more. In keeping. With the Old Testament. Quotation. From which it comes.

In the prophecy of Jeremiah. And it captures. The image. Projected. By the use of language. In the. In the prophecy of Jeremiah.

The Lord is calling Israel. To repentance. And he is warning. Of impending judgment. Against the nation. The terror.

Robber. Then. Rather than thief. Implies. That this is someone. Who is not averse. To using the threat. Of violence. To achieve their aims. Now.

Remember. Where they were located. Under the pretense. Of piety. In providing. A service. For worship. As they saw it.

[45 : 18] But in effect. Lying in their pockets. The assumption. Of those engaged. In these practices. Seemed to be. That their behavior. Was exempt.

From divine scrutiny. Given their location. They were in the place. That was claimed. By the Lord. As a soul. And they rather foolishly. Attached safety.

To the actual building. Rather than trusting. In the Lord. Of the building. For them. The temple. Was a guarantee.

Of God's protection. And favor. Well. Forty years. Or so. After this. They were. As a people. To discover.

The folly. Of that kind. Of thinking. When the temple. Was destroyed. And those. Who took shelter. In it. And so.

[46 : 12] In the Old Testament. You find. Behold. I myself. Have seen. It declares. The Lord. The expression. Is emphatic. Behold. And then.

Literally. God said. I have been watching. In other words. The Lord. Is not fooled. By the pretense. Of piety. And he knows. Full well.

What is going on. You remember. How the psalmist. And Psalm 94. Highlights. This very thought. They say. The psalmist says. Psalm 94. The Lord.

Does not see. The God of Jacob. Does not perceive. As if God. Were blind. And lacking. In understanding. And you remember.

How the psalmist. Scathingly. Dismisses. That kind. Of thought process. Understand. O dullest. Of the people. Fools. When will you be wise.

[47 : 06] He who planted the ear. Does he not hear. He who formed the eye. Does he not see. He who disciplines the nations. Does he not rebuke. He who teaches man knowledge.

The Lord knows. The thoughts of man. Of man. That they are. But a breath. So here you have. The stern.

Cleansing. Priest of God. Zealous. For the glory of God. Overthrowing. And forcibly. Ejecting. Those who had brought worship.

To such a pathetic. Low app. Woe. Woe to those. Who lower. The biblical standards. Set up. By a holy God.

Here were those. Then who were estranged. From the authority. Of the very Bible. To which they claim. To subscribe. That.

[48 : 05] My friends. Is a real fear. Which I would not. Wish to minimize. In any way. That we could. Subscribe. Claim to subscribe.

To the authority. Of scripture. But in practice. Be wholly divorced. From the pattern. Of scripture. In daily.

Our daily lives. In my view. This is a very searching. Part of scripture. Because it forces us.

To scrutinize. Our motives. Our lives. In relation. To the worship. Of a holy God. Let me put it this way. If the great high priest.

Were to walk through the door. This evening. How would he find. Your heart. And mine. Regarding the worship.

[49 : 00] Of his name. Would he find. Your heart. Filled with adoration. And praise.

Or would he find. Your heart. Careless. With a disregard. For the holiness. Of God. Would he find.

That you were rejecting. The authority. Of scripture. For you know. What corresponds. To the temple. In the new testament. Is it not.

The living building. Of the church. Of Christ. Do you not know. Writes the apostle. That you are God's temple. And that God's spirit.

Dwells in you. Do you not know. That your body. Is a temple. Of the Holy Spirit. Within you. Whom you have. From God. You are not your own. For you were bought.

[49 : 55] With a price. So glorify God. In your body. Prophet Malachi. Spoke along similar lines. Who can endure.

The day of his coming. Who can stand. When he appears. He is like a refiner's fire. And like. Lunderer's soap. He will sit as a refiner. And a purifier of silver. He will purify. The sons of Levi.

And purge them. As gold and silver. That they may offer. To the Lord. An offering. And righteousness. Who is this? Writes Matthew.

And the answer. That we have. In the context here. He is the cleansing. Priest. Priest. But secondly. He is the compassionate priest.

Notice what else is told. In answer to the question. Who is this? Not just. The image of the priest. Zealous for the glory of God. Mindful of the teaching of truth.

[50 : 52] But the priest who ministers. Compassionately. Lovingly. And practically. To the needy. Where do we see that? Well look at verse 14.

And the blind and the lame. Came to him in the temple. And he healed them. The blind and the lame.

What was true of the blind and the lame? There were people in great need. And in great need.

They were coming. To the true priest of God. Blind and lame. It is a wonderful picture.

Of Jesus delivering. The needy and the poor. The helpless. That's the picture.

[51 : 50] That is set before us. In the imagery. That is given to us here. You know. You remember how the. How the psalmist expresses it.

He the needy. Shall preserve. When he to him doth call. The poor also. And him that hath no help.

Of man at all. The poor man and the indigent. In mercy he shall spare. He shall preserve alive. The souls of those.

That needy are. You could say. That. His healing here. That.

These healings. Are acts of love. Here is the. Ultra compassionate priest. Ministering to the needy. And you see. It was a rebuke.

[52 : 47] To those who were priests. And who were serving in the temple. Because the lame and the blind. Were banned. From the temple precincts.

No one who has a blemish. Shall draw near. A man blind. Or lame. Here is the irony. Jesus expelled. Jesus expelled those. Whom the priests permitted.

And he permitted those. Whom the priests expelled. He welcomed. The needy. You know.

There were those. In the days of Jesus. They saw no need of Jesus. In their everyday life. Those who are well. Says Jesus have no need of a physician.

And you know. There is such a grouping still. In the world today. They don't see any need. For the great physician. To be active.

[53 : 45] In their lives. They are well. Oh. How spiritually. Short sighted. We can be. That tells.

The degree of blindness. In our lives. When we say. We have no need. Of Jesus. Who then needs the physician.

Those. Who are sick. The sick. Those who see their lives. Under the power. Of the sickness. Of sin. And are persuaded.

That Christ. And only Christ. Alone. Can deliver. Father. Well. How do we see. Our lives. This evening.

Do we see. Ourselves. As being amongst. Those. In great need. Remember. What was written. By the writer. In the letter. To the Hebrews.

[54 : 42] We do not have. A high priest. Who is unable. To sympathize. Without weaknesses. One who never. Respect. Has been tempted. As we are. Yet. Without sin. Led us.

Then with confidence. Draw near. To the throne. Of grace. That we may find. May receive mercy. And find grace. To help. In time of need. Do you find.

That encouraging. You ought. To do so. You see. This priest. He is not. Cold. Or disinterested. To what you go through.

He came. To this world. And took out. Human nature. Precisely. So that he. Have fellow feelings. With us. He is. Eminently. Able to represent you.

Before the throne. Of his heavenly father. To procure. The resources. You need. A throne. Of grace. Speaks of a place.

[55 : 38] Fitted. To the needs. Of every sinner. The compassionate. Priest.

Well I have spoken much. About Christ. As priest. But. Before I finish. I must mention. That he is also. A prophet. And that brings me. To my final point.

The condemning prophet. The compassionate priest. The cleansing priest. The condemning prophet. Prophets. In the Old Testament.

Spoke the word of God. Unflinchingly. Unhesitatingly. Unhesitatingly. Unhesitatingly. Without fear. Without fear. Or favor. They were God's spokesmen.

And they declared the truth. They weren't worried about their popularity. They were more concerned. They were more concerned. About bearing.

[56 : 37] The word of God. And communicating it. To their fellow men. As it was delivered to them. By the Holy Spirit of God. Well.

Here you find. In the temple precincts. Even the children. On that day. Were crying out. In praise of Christ. Hosanna. To the son of David.

Let me ask a question. Do you think the church today. Needs to be cleansed.

In order for the needy. To be seen coming to Jesus. To be healed and saved. Do you think the church. Needs to be cleansed.

In order for children. To love Jesus. And so.

[57 : 32] There is a reaction. From those who were opposed to Christ. And as the condemning prophet. He unmasks. The religious hypocrisy.

Of the Jewish religious leaders. They were filled with. Indignation. Adhering this praise.

Hosanna. To the son of David. Matthew says here. In verse 15. They were so displeased. Isn't it strange.

In the Bible. In the New Testament. That people were indignant too. When Mary broke. The alabaster flask.

And poured out. The. The costly ointment. On Jesus. In an act of love.

[58 : 31] You wouldn't think. An act of love. Would cause. Such wrath. And hostility. And here they are indignant.

At seeing the needy healed. You would think. They would be rejoicing. Indignant. That children are singing. The praise. Of Christ. And it's as if.

They're saying. We need to put a stop to this. When the chief priests. And scribes. Saw. The wonderful things. That he did. And the children. Crying in the temple. And say. Hosanna.

To the son of David. They were so displeased. And said unto him. Hearest thou. What they say. And their hypocrisy. Is unmasked. By the simple.

Proclamation. Of unadorned love. To Jesus Christ. Because Jesus. Indicates. That he hears.

[59 : 28] Very well. There's nothing wrong. With his hearing. He interprets. The praise. Of the children. As not of a. A mere man.

Which the son of David. Could be. But he interprets it. As the son of God. Because the word of God.

States. That God. Has ordained praise. For himself. From children's lips. Psalm number eight. Jesus.

Jesus saith unto them. Yea. Have ye never read. Out of the mouth. Babies and sucklings. Thou hast perfected praise. He accepts the praise.

It rightfully belongs to him. Him. I don't know. What insight. The children had.

[60 : 28] Matthew doesn't tell us. Were they merely. Singing out. What they had heard. Their elders doing. It's a possibility.

I don't know. But who is he? And the biblical answer is. He's a king. Who came to die for sinners. Who came to reign over sinners.

With such gracious meekness. And humility. Who is he? He's a priest. Whose deepest longing. Is that. As a fellowship.

We should be clean and pure. That we be such a place. That the needy come. And find Christ. Find healing. And salvation. That children. Be brought in.

And be blessed. Who is he? He is a prophet. Who comes. To unmask. The layers of hypocrisy. That linger in our lives.

[61 : 27] By his searching. Use of truth. Will you. He says to each of us.

Not love. And trust me too. Oh. Have you ever wanted. To cry out. Hosanna.

To the son of David. Has your heart. Cried out. Hosanna. To the son of David. Who is he? I have tried to answer the question.

He is God's Messiah. He discharges the offices. Of prophet. Priest. And king. Do you relate to him? Does he have. The preeminent place.

In your life and heart. The cleansing priest. The compassionate priest. The condemning prophet. And this morning. The promised king.

[62 : 25] Let us pray. Oh eternal God. There is such. A wealth.

Of information. To be digested. And learned. That belongs to thee. We are but scraping the surface.

Of all the precious truths. That appertain to thee. And set thee before us. As the glorious. Fitted. Suited. Saviour of sinners. Who exercises the prophet. The office of prophet. And disclosing the truth.

Who exercises the office of priest. As one who offered yourself. Once. As a sacrifice for sin. And who continues to intercede.

[63 : 26] At the right hand above. Oh may we be encircled. By that continuous intercession. As one who is king.

Who reigns. Sovereignly and supremely. Over the affairs of man. May we too say. Thou art.

My lord and king. In Jesus name we ask it. Amen.