

“What think ye of Christ? Whose Son is He?” - radio

The scripture for our sermon today is Matthew 22:41-45.

“41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son” (Matt. 22:41-45)?

Jesus had just answered three questions these men asked in an attempt to entrap Him. But having answered from scripture with the wisdom of God and for the instruction and comfort of His people, the Lord Jesus now asks these men an opening question, and follows it up with a final question.

His question is the all-important question. *“What think ye of Christ? Whose Son is He” (Matt. 22:42)?* I have therefore entitled this message, *“What think ye of Christ?”*

I would like to answer this question in three ways.

1. From the immediate context.
2. From scripture throughout.

3. From the conviction of scripture that is in my own heart.

This question of the Lord Jesus is meant to be a personal question. We must answer it from our heart. Yet our answer must agree with the truth of scripture or else our answer will be opposed to the truth of God, and we will die in our sins.

Immediate context

First, then, from the immediate context. Jesus asked, “*What think ye of Christ? Whose Son is He?*” The Pharisees answered, “*the son of David.*” Their answer was a safe one. It allowed them to be theologically correct without admitting that Jesus was the Christ. These men believed Christ would only be a man and only a king on earth. They did not believe Jesus was the Christ.

The first part of Jesus’ question opened the door to His second one. He said to them, “*How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son?*” (Matt. 22:43-45)?

As I said, this question is the all-important question. “*What think ye of Christ?*” All other questions fade into insignificance compared to this one. We may think a lot about ourselves. But what is important is what we think of Christ. We may think a lot

about God. But unless we think rightly about Christ, we are still in our sins. Unless we know who Christ is and what He has done, where He is now and what He is doing; in short, unless we know the Lord Jesus Christ, we cannot know God. Unless we know God in Christ, we know nothing of eternal importance. Hence, whatever we think of Christ determines what we think about all that is true and all that is important!

Jesus immediately directs us to the answer. His answer comes from Psalm 110. God's Christ is David's son and David's Lord. Jesus said David spoke by the Spirit of God when he wrote, "*The LORD said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.*" Having quoted this scripture, Jesus asked the Pharisees, "*If David then call Him 'Lord', how is He his son?*" This is the point Jesus brought the Pharisees to face by His question. In the immediate context, therefore, we see that God's Christ is David's son and David's Lord. In other scriptures Christ is called David's son. For example, in 2 Sam. 7:12-14, God promised David, "*12 when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablsh the throne of his kingdom for ever. 14 I will be his father, and he shall be my son" (2 Sam. 7:12-14).*

Throughout the Bible, “the son of David” is synonymous with Christ. Remember, this is what the little children said as Jesus rode into Jerusalem on the donkey? It infuriated the Pharisees because “son of David” meant “Christ.” In Psalm 110, David, as a prophet, by the Spirit of God, spoke of Christ. He called Him his Lord. Therefore, the Christ of God is both David’s son and David’s Lord. To deny this is to deny scripture. From 2 Sam. 7:14 and from many other scriptures, God the Father says Jesus is His Son. That makes Him the Son of God. Therefore, Christ is the eternal Son of God who was born as son of David, and yet was exalted as both God and man to be David’s Lord!

Scripture

Consider with me what scripture says in answer to Jesus’ question. I want to answer right, don’t you? I want to know what God says. I want to believe what is true. I want to believe what God has said concerning His Son.

Chosen, anointed king; a man after God’s own heart

The first thing we learn about Christ from scripture is that He is God’s chosen, God’s anointed, King, a man after His own heart. Remember David? The people of Israel had sinfully demanded that Samuel give them a king like the heathen nations around them. In response, God gave them Saul, a man after their own heart. But Saul had no heart for God. He did all that he did for the approval of men. He was a hypocrite. He did not believe the

LORD. He served himself. He did not obey His word. He hated David. But God was gracious to Israel. He found another man. This time, a man of His own choosing, a man after His own heart. God told Samuel He had sought out a man after His own heart (1 Sam. 13:14). So He sent Samuel Jesse, David's father. Samuel examined all of Jesse's sons. But as Samuel considered each son, the LORD told him that son was not the one God had chosen (1 Sam. 16:8-10). Not finding the one God chose, Samuel asked Jesse if he had any other sons. Jesse said, only one. He takes care of the sheep. Samuel told Jesse to fetch David! As soon as Samuel saw David, "*The LORD said, Arise, anoint him: for this is he*" (1 Sam. 16:12)! In the drama, David teaches us about God's Christ. David was a man. Christ is the Son of Man. David was a man after God's own heart. Christ was a man after God's own heart. He only did those things that pleased His Father (John 8:29). As God chose and anointed David with oil to be king over Israel, God chose Christ and anointed Him with His own Spirit to be King over His elect people. As David took care of his father's sheep, Christ is the Good Shepherd who seeks and finds and saves and cares for His Father's sheep. As David risked his life for his father's sheep when he saved the lamb from the mouth of the lion and the bear, Christ laid down His life for all of God's elect to deliver them from satan and sin and the curse and bondage of God's law, the world and their own sinful flesh. As David killed Goliath and saved Israel, so Christ defeated satan and saved His Church, the

elect of God. As David fought the LORD's battles and saved Israel from their enemies, Christ saved His people from sin and all of sin's consequences. As David provided everything in his life before his death to build the temple of God, Christ in His life and death prepared for the gathering in of all of His elect people, the sheep, who are called the temple of God (1 Cor. 3:16-17). Christ is therefore God's chosen and anointed King over His people to save them, to protect them, to feed them and to gather them as a dwelling of God Himself. Jesus Christ is the eternal Son of God who was made the son of David after the flesh (Rom. 1:3-4).

Jesus quoted Psalm 110. "*1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies*" (Psalm 110:1-2). It is undeniable, therefore, that Christ is David's son and David's Lord. He sits on the right hand of God the Father. He rules in the midst of His enemies. The LORD sends the rod of His strength out of Zion. The Gospel is the rod of God's strength. It is the power of God unto salvation (Rom. 1:16-17). Zion is the Church, the heavenly Jerusalem out from which the Gospel is sent. The Gospel is sent by God to all men for the obedience of faith (Rom. 1:5; 6:17; 10:16-17; 16:25-26; 1 Pet. 1:22; 2 Thess. 1:8).

Made a High Priest forever

Psalm 110 shows the second thing God says about His Christ. The second thing we learn about Christ is that He is the anointed High Priest. “*The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek*” (Ps. 110:3). God swore that Christ would be an eternal High Priest. This has huge significance! Men swear to establish the certainty of their words. They swear by something greater than themselves, such as the Bible or heaven or even God. But all such swearing by men is sinful. But God swore by Himself because there is none greater than God. In swearing by Himself, He stooped to give us strong comfort (Heb. 6:17-18). If God failed to keep His oath, He must cease to be God! That is huge! God cannot lie (Titus 1:2). He cannot cease to be God. But He swore by Himself to give us double assurance that the Lord Jesus Christ would be the anointed High Priest of His people. But note this. Though His oath was recorded in Psalm 110:3, it reflects a much earlier arrangement that had already been made. In Heb. 13:20 God says that the arrangement He made with Christ was an everlasting covenant. He calls Christ’s blood, “*the blood of the everlasting covenant*” (Heb. 13:20). The everlasting covenant is the New Testament. This covenant was put into force when the Lord Jesus Christ shed His blood in fulfillment of every condition God required in that covenant (Matt. 26:28). Jesus Christ, our great High Priest, offered His own blood to God for

His people. He cleansed them of all their sins (Lev. 16:30; Heb. 1:3). Christ is both the High Priest who made atonement, and the Lamb of God who was offered. Again, this arrangement and this choice of Christ as High Priest was made from eternity. It is an everlasting covenant. The apostle Peter wrote, “*ye were...redeemed...with the precious blood of Christ, as of a lamb...who...was foreordained before the foundation of the world, but was manifest in these last times for you*” (1 Pet. 1:18-20). Thus, Christ was chosen and appointed by God from eternity to be the High Priest over His people. His appointment never had a beginning and it will never have an end. The priest “*Melchizedek*” signifies this. Melchizedek was God’s priest who met Abraham and blessed him. There is no record in scripture of Melchizedek’s ancestry. And this was not by accident. He had no father, no mother, no beginning and no end of life (Heb. 7:3). When God said, therefore, that Christ would be a High Priest after the order of Melchizedek, He was saying that Christ would be the eternal High Priest, who, as the Son of God, had no beginning of life and no end of life. Christ supersedes and obviates all other priests! God has no priests on earth today. All priests are earth today are false priests. If the Lord Jesus Christ is your High Priest, you need no other priest. But if you need a priest on earth, then you do not have a High Priest in heaven, because there is only One High Priest who brings us to God. It is Jesus Christ the Lord!

God the Father set up, that is, He ordained Christ from eternity, as King and High Priest over His elect people. But as Peter said, it was not until He rose from the dead and sent His servants to preach His Gospel that this was made known to believers (Eph. 1:4; 1 Pet. 1:20).

Where God ordains a priest, He ordains Him for His people. Where God ordains a High Priest, He ordains Him to offer gifts and sacrifices to God for the sins of His people. *“Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins”* (Heb. 5:1). Just so, God ordained Christ to be the High Priest for His people, to offer Himself to God for their sins. This was required by God’s everlasting covenant, because Christ’s blood was shed before the foundation of the world and it is His blood that fulfilled the everlasting covenant conditions. When Jesus gave the wine to His disciples at the last supper, He said to them, *“This is my blood of the new testament, which is shed for many for the remission of sins”* (Matt. 26:28). As God ordained Him to be the Lamb slain from the foundation of the world, God also ordained Him to be the High Priest who offered His own blood to fulfill the everlasting covenant. The nation of Israel received the law under the OT priesthood. It required their own personal obedience to obtain blessings and avoid cursings from God. **The Church received the fulfillment of the everlasting covenant under Christ’s priesthood when He offered**

Himself to put the covenant of God's grace into force (Heb. 7:11-12; 13:20). The OT law is a covenant of works. The everlasting covenant is a covenant of grace, because all conditions in that covenant were placed on Christ as our Mediator. Heb. 9:15-28 makes this clear. As the blood of animals put the OT covenant of the law into force upon the people of Israel, the blood of Christ fulfilled every condition in the everlasting covenant of God's grace, and every blessing of justification (Gal. 3:8; Rom. 3:24; Heb. 10:14), and sonship (Gal. 1:4-7; 4:4-6), the Spirit of God in us (Gal. 3:13-14), eternal life (Heb. 9:15; John 17:1-4), heavenly glory with Christ (2 Tim. 2:10; 1 Pet. 5:10; Rom. 8:32; Eph. 1:3-4), are all made the possession of God's elect, the Church of God, by the blood and the righteousness of Christ (Acts 20:28; Heb. 13:20)!

The Lord Jesus is a successful High Priest. By His one offering, He accomplished all of the will of God (Heb. 10:7; John 17:4; 19:30). Therefore, He did what no OT priest ever did or ever could do. When Christ made atonement for sins, when He perfected the people with His own blood, He sat down (Heb. 1:3; 8:1; 10:12). He did not sit down on earth. He sat down in heaven, on the right hand of God. He took His place as both High Priest and as the reigning King of glory (Ps. 24; Isa. 6:5; 1 Cor. 2:8; Php. 2:6-11; 1 Pet. 3:22), because by His blood, He obtained the eternal redemption of His people (Heb. 9:12, 14, 24, 26), cleansed them from all their sins before God (Lev.

16:30; Heb. 1:3; Rev. 1:5) and fulfilled the everlasting will of God! His work glorified His Father and saved His people (John 6:38-39; 17:1-4). He finished all that His Father gave Him to do. Therefore, He sat down on the right hand of God in the place of greatest honor and with absolute sovereign rule over all things in heaven and in earth (Heb. 1:3; 8:1; 10:12; Jer. 17:12)!

Christ, the anointed Prophet

Now, not only did God appoint His Son to be the King over His people and High Priest for His people, but He made Him His Prophet to them also. *“God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son”* (Heb. 1:1-3). Moses spoke before that God would send Christ as His Prophet to His people. *“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him”* (Deut. 18:18). As prophets in OT scripture were anointed with the oil of consecration, Christ was anointed with the Holy Spirit of God (Matt. 3:16). As prophets in the OT were to speak only what God gave them to say to the people, the Lord Jesus Christ only spoke the words His Father gave Him to speak. **49** *I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me,*

so I speak” (John 12:49-50). Though the Lord Jesus Christ is equal with the Father, He made Himself a Servant to do the will of God (Php. 2:5-11). Jesus told Nicodemus, “*If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things*” (John 3:12)? Our Lord Jesus Christ came from heaven. He spoke heaven’s words, God’s words. His words are life everlasting. Because He is God’s Prophet, as Moses said, we must hear and believe Him (John 3:36)! God will not speak to us in any other way but from scripture concerning His Son (2 Pet. 1:21; 1 Pet. 1:10-11; Rev. 19:10). He will not speak of any but the Lord Jesus Christ who glorified His Father and saved His people by His representative life and substitutionary death, and now, by His reigning rule. If we would hear God, we must hear Christ (Matt. 17:5)! If we hear any but Christ, we have not heard from God. God has spoken by Him. His word is final. It is the ultimate and final authority (Matt. 28:18-20). Jesus said, “*Heaven and earth will pass away but my words will never pass away*” (Matt. 24:35; Luke 21:33). Do you hear His voice (from His word)? Do you believe Him? Do you follow Him because all of your life is in Him and depends on Him alone? Do you trust His salvation of which He has spoken and fulfilled by His own blood (Matt. 20:28; John 10:11)? Do your trust His sovereign grace? Do you submit to His righteousness? Do you come to God by His blood alone (Heb. 10:19; Acts 4:12; Heb. 11:4)? Do you bow to His sovereign rule? He is the One through whom God has spoken to

us in these last days! Prophets of old not only spoke, but they lived out the message God gave to them¹. Jeremiah wept over Judah and Jerusalem because God told him to prophesy their captivity. Ezekiel laid on his left side 390 days and his right side 40 days to show Israel that their iniquity was the reason God brought the Chaldeans to besiege Jerusalem. Hosea married and then purchased (Hoses 3:2) an adulterous wife to show God's redeeming love for His utterly sinful people. But Christ, as the ultimate Prophet, preached the Gospel of His atoning blood and Himself made atonement for His people (Heb. 7:27; 9:14,26; Gal. 2:20; 1 Pet. 2:24). He not only preached righteousness, but He fulfilled and established their everlasting righteousness of His people in His obedience unto death (Php. 2:5-11). He lived a perfect life and He died a substitutionary death. All that He said and all that He did was the will of God the Father, promised in scripture, spoken by Him and accomplished by Him in completion and to perfection. He saved His people from their sins according to the everlasting covenant of God's grace (Jer. 31:31-34; Heb. 8:10-12; 13:20; Matt. 26:28)!

Now, in all of these, we see that God answers this question for us. "*What think ye of Christ? Whose Son is He?*" He is the anointed Prophet of God who spoke and did all God gave Him to do to save His people from their sins. He is the everlasting

¹ David is perhaps the most prominent example. He kept his father's sheep. He saved the lamb from the mouth of the lion and bear. By himself, he killed Goliath, saving all of Israel from their enemy. How many of the Psalms are the words of Christ spoken by the mouth of the prophet David (Acts 2:29-30) ?

High Priest who reconciled His people to God by His own blood (2 Cor. 5:21). He is the King who saved His people from their enemies (Heb. 1:3; Ps. 65:3; Heb. 2:14; John 16:33; Rom. 5:21), who feeds and protects them, and blesses them with all spiritual blessings: with eternal justification, eternal redemption, everlasting righteousness, gives to them His own Spirit as their own life and faith and every grace.

My answer and the answer of every believer

Now, we have looked at Jesus' answer to His own question in the immediate context of Matthew 22. He is David's son and David's Lord. We have considered somewhat of the answer of God from scripture. Jesus Christ is God's anointed Prophet to His people, His High Priest for His people and His King to rule over and save them from their enemies. There are many other relations and offices and characters of our Lord Jesus. But now, as a sinner saved by His grace, as God has applied His words from scripture to my heart and to the heart of every believing sinner, I will now try to answer Jesus' question, "*What think ye of Christ?*" Jesus Christ is everything to me. He is all (Col. 3:11).

- He is God over all (Rom. 9:5). He is the King and Lord of glory (Ps. 24; Isa. 6:5; John 12:41; 1 Cor. 2:8), the Prince of Life (Acts 3:15).
- And He is all from God to me. God provided all for me in Him. God provided all my salvation in Him alone (Acts

4:12; John 1:29; Jer. 23:5-6). All promises and all blessings from God to me are found in Christ alone (Eph. 1:3; 2 Cor. 1:20). *“This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS”* (Jer. 23:6).

- And He is my all to God. All that God requires from me, I find in Him alone. His blood is all that God’s given faith to me finds as my satisfaction to God for my sins. His obedience is all my righteousness before God. Nothing but His blood can wash away my sins (Isa. 1:18; Rev. 1:18; 1 John 1:7). I have no other obedience that God can accept but His obedience unto death (Php. 2:5-8; 2 Cor. 5:21; Isa. 53:4-12; Rom. 10:4).
- He is the One I trust. I trust Him as God. I trust His word and His promises. All that I know of God, I only know by what I know of Christ: who He is and what He has done (Col. 1:16-18; 2:9-10; John 1:1-3; 14:6-9). I trust Him for eternal life. He has given me His Spirit as my life (Gal. 2:20; 2 Cor. 3:6; John 6:63; Job 33:4; John 4:10). He has given me faith (Heb. 12:2; Acts 3:16). He is all my confidence and all my hope.
- He is the One I love. I love Him because He first loved me (1 John 4:19), because He has forgiven me all my sins (Luke 7:47), because He heard my cry (Ps. 116:1). He has saved me from my sins and from the eternal damnation my sins deserved (Rom. 5:9-10; 2 Cor. 1:10; Gal. 2:20). His love constrains me to love Him (2 Cor. 5:14).

- He is all my hope (1 Tim. 1:1). *“We through the Spirit wait for the hope of righteousness by faith”* (Gal. 5:5).
- He is my Advocate (1 John 2:1-2), my all-satisfying Answer to God. He is my eternal Mediator, my Intercessor, my all-sufficient Savior (Heb. 7:25). He is my Answer now before God and in my conscience. He will be my only and all-sufficient Answer in the Day of Judgment. *“Who is he that condemneth? It is Christ that died. Yea rather, that is risen again. Who is even at the right hand of God. Who also maketh intercession for us”* (Rom. 8:34)!
- He is my Surety. He made my all debt and my obligations His own. And He satisfied God for them with Himself (Heb. 7:22; Gen. 43:9; 44:32-34; Phm. 1:12,17-18).
- He is my all-sufficient, all-successful Savior. He will save me to the uttermost (Heb. 7:25). He will bring me and present me faultless before the presence of His glory with exceeding joy (Jude 1:24). He will give me eternal life (John 6:39; 10:16; 14:19; Rom. 8:10-11).
- He is my all-victorious, all-triumphant Savior. He has saved me from the guilt of my sins. He has cleansed me of all my sins before God. His grace, according to His promise, through faith in His blood and righteousness, will triumph over all my sin; sin shall not have dominion over me (Rom. 5:21; 6:14). He will give me the victory in life and in death (1 Cor. 15:57; Rom. 8:37). When I fall, I look to His precious blood (Isa. 45:22; 1 John 1:7-9; 1 John

2:1-2), I come to His throne of grace (Heb. 4:15-16), and I wait in patience of faith by His Spirit in hope of eternal life according to His own word (Gal. 5:5).