

Do We Look For Another? (Part 1)

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[0:00] Take your Bibles, would you?

And turn to Luke chapter 7. A marvelous passage of Scripture that I really believe most of us have never really considered.

As soon as I begin reading it, you're going to at least have some vague memory of this particular incident in the life of Jesus. And another fellow by the name of John the Baptist.

And perhaps in the past, when you have read it, you have wondered about it. But I really doubt that most of us have considered its meaning for us today.

So let me read the passage. It's Luke 7, starting with verse 18. Then the disciples of John reported to him concerning all these things.

[1:23] John, calling two of his disciples to him, sent them to Jesus saying, Are you the coming one, or do we look for another?

When the men had come to him, they said, John the Baptist has sent us to you saying, Are you the coming one, or do we look for another? In that very hour, he cured many of infirmities, afflictions, and evil spirits.

And to many blind he gave sight. Jesus answered and said to them, Go and tell John the things you have seen and heard. That the blind see, the lame walk, the lepers are cleansed, the deaf hear, the deaf, the dead rather, are raised.

The poor have the gospel preached to them, and blessed is he who is not offended because of me. When the messengers of John had departed, he began to speak to the multitudes concerning John. What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments?

[2:33] Indeed, those who are gorgeously appareled and live in luxury are in king's courts. What did you go out to see?

A prophet? Yes, I say to you, and more than a prophet, this is he of whom it is written, Behold, I send my messenger before your face, who will prepare your way before me.

For I say to you, among those born of women, there is not a greater prophet than John the Baptist. But he who is least in the kingdom of God is greater than he.

When all the people heard him, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

And the Lord said, To what then shall I liken the men of this generation? And what are they like?

They are like children sitting in the marketplace and calling to one another, saying, We played the flute for you, and you did not dance.

[3:41] We mourned to you, and you did not weep. For John the Baptist came, neither eating bread nor drinking wine, and you say he has a demon. The Son of Man has come, eating and drinking, and you say, Look, a glutton and a wine-bibber, a friend of tax collectors and sinners.

Wisdom is justified by all her children. All right? Now that's a lengthy text, and a whole lot to it. And I'll just go ahead and tell you now that it's going to take us a couple of Sundays to really dig out of here and put on display all that we need to see from this text.

Because again, as I said at the beginning, I doubt very seriously that most of us have considered what this passage has to say to us. It almost seems a little divorced from us.

In fact, even some of the things that are going on here are things that, you know, we have a hard time relating to. But this has a lot to say to us.

So we're going to take some time looking at this particular passage. Now, in this text, an interesting question is asked.

[5:05] I think it's a very interesting one. I think if you'll think about it, it is quite interesting. And this is what makes it so interesting to me. The question is asked by someone from whom you would not expect such a question.

It's John the Baptist of all people. He's the one asking the question. And here is his question. Are you, Jesus, are you the Messiah?

That's essentially what he's asking. In fact, not just essentially. That is directly what he's asking. Are you the Messiah, the coming one, the expected one, long expected one, or do we look for another? That's his question. Interesting question. But again, the question itself is not what is the interesting part. Because I assure you that it was a common question among the people of Jesus' day.

In fact, I think this question was on the lips of nearly every Jew in the land in that day if they had met Jesus or heard about Jesus or anything. That was the question they had.

[6:13] Are you the Messiah? A common question. But John the Baptist, why would he ask such a question?

Now that's interesting. And especially when you consider that John, for one thing, knew that he was born to be the forerunner of the Messiah. There was no question about that.

And John wasn't in the dark about that. In fact, in John chapter 1, verse 23, John the Baptist would even say this of himself. He quoted the prophecy of Isaiah and he claimed that prophecy in Isaiah 40 and verse 3.

He claimed it for himself. He said the prophet Isaiah was talking about me. He said, I am the one crying, the voice of the one crying in the wilderness.

Make straight the path of the Lord, the way of the Lord. So John knew what he'd been called to do. He was the forerunner of the Messiah. He would be the one appointed by God to make the announcement when the Messiah came.

[7:19] So he knew that about himself. And also, John stood there on the banks of the Jordan River and pointed to Jesus as he was coming. And he said, essentially, he said, he's the one.

Look, he's the one. He said in John 1, 29, behold the Lamb of God who takes away the sin of the world. John was not in the dark about that. He said in John 1, 30, he said, this is he of whom I said, after me comes a man who is preferred before me.

For he was before me. Now that's not a reference to Jesus' birth because Jesus was born after John. This is a reference to his Messiahship, a reference to his eternal existence as God the Son. And I'll tell you something else. John was there at Jesus' baptism and after his baptism, John was there and he witnessed what was to be the confirmation of Jesus' true Messiahship.

You remember what it was? John 1, 32 says, John said, I saw the Spirit descending from heaven like a dove and he remained upon him, remained upon Jesus.

[8:43] And John would say in the very next verse, essentially he would say, God told me that this would be the testifying, the identifying proof that Jesus of Nazareth, that particular Jesus, Jesus of Nazareth is the Messiah.

God told me to look for this. He said, upon whom you see the Spirit descending and remaining upon him. Alright, so, John, what's the deal here?

Why are you asking such a question? Are you the one or shall we look for another? At one time, you seem to be so sure.

What has happened now to cause you to doubt? See, this is interesting, isn't it? Right now, for us today though, because this passage applies to us as all passages in the Bible do.

They apply to us. There's an application for us. And so for us today, should we personally, each of us, take this question seriously? The question that John asked.

[9:55] Well, at the very least, we certainly should want to know why John asked it. Right? Don't you want to know that? Don't you want to know why John would ask such a question? We should also want to know the full meaning of Jesus' answer to John's question and, by the way, why Jesus did not rebuke John for the question.

Because he didn't. In fact, far from it. Far from any rebuke. Jesus instead said of John the Baptist, he said, among those born of women, there is not a greater prophet.

That's not a rebuke, isn't it? Is it? For his doubting question. Let me tell you why we should take John's question seriously.

It is because the Holy Spirit, through this question, the Holy Spirit is, I believe, exposing this question in our own hearts.

Did you get that? through this question asked by John of all people, the Holy Spirit is taking that question and using it to expose our own hearts.

[11:11] In a sense, we own this question. And so Jesus' answer to the question is as much for us as it was for John. In fact, we might even say perhaps more so for us than it was for John.

That is, I believe, what we need to see from this text. All right, so now turning to the text itself. We're going to consider three things over the course of the next two Sundays.

We're going to consider, first of all, the question itself. The question. And then the answer. We'll get to the answer next week. First the question, then the answer, and then I would add a third thing, the reaction.

The reaction is very important for us to see and we have a word about that here in our passage.

The reaction. And there are a couple of different reactions. All right, so the question first, then the answer, and then the reaction.

And so this morning, first of all, the question. If we're going to understand what this passage has to say to us, we first need to fully understand the question.

[12:27] What it means. why it was asked. How that question applies to our own hearts and so forth. And so with that, I would say, number one, be awakened by this request.

Be awakened by it. In your own hearts and in your own minds, be awakened by this request. Verse 18 says, Then the disciples of John reported to him concerning all these things.

What things? Well, the things, the details, the events that were detailed in the previous passage, and we studied that last week, where Jesus healed this dead widow's son.

And so John's disciples have come to John and they have reported this to him. And then in verse 19, and John, calling two of the disciples to him, sent them to Jesus.

And John did that because of Deuteronomy 19 and verse 15, where the Bible says that on the evidence of two or three witnesses a matter shall be confirmed. And so John then is very serious about the question and he's very serious about the answer and he wants the answer to be confirmed by two witnesses.

[13:39] He wants to be very sure. And so, calling two of his disciples to him, sent them to Jesus saying, and here's the question, are you the coming one?

Again, a standard reference to the Messiah. The coming one, the expected one. Are you the Messiah? And when the men had come to him, they said, John the Baptist has sent us to you saying, are you the coming one or do we look for another?

And so they asked the very same question, verbatim. They didn't expand upon it, add to it, take away from it, didn't paraphrase the question, didn't put it in their own words. They asked the question verbatim, just the very way John said to ask it.

And so there's the question. There is the request, John's request of Jesus. And I believe the Holy Spirit wants that question to awaken something in us.

Two things, I think. First, honesty. And second, humility.

[14:46] Honesty. Honesty and humility. Now think about that. And think about this first one. The honesty of the question.

The honesty of it. John asked, Jesus, are you the one? Or do we look elsewhere? And no matter what you think about that question and what you think the meaning of the question is and what was behind the asking of the question, regardless of any of that, you must admit that it is an honest question.

Honest. For reasons that we shall consider here in just a moment. But let me ask you, could you ever hear yourself asking that question?

Could you? Well, let me just reword the question a little bit and turn it toward you.

Direct it toward you. Are you always sure about Jesus? Are you always sure He is exactly who the Bible says He is?

[16:16] Are you always sure about that? Are you always sure that He will never let you down? I'm not just talking about what you say. I'm talking about what you really believe all the time.

Are you always sure about that? And are you always sure that you can place all your hope in Him come what may or do things ever happen in your life to make you wonder?

Make you question? To make you doubt? right about now some of you are offended by that question. Hmm?

Some of you are offended and you would say Pastor, never. Never. No, no. I'm always 100% sure about Jesus.

And if that is how you would answer then I would say that you're not being honest. Are you better than John the Baptist? The greatest prophet who ever lived?

[17:31] That's what Jesus said about him. See, this was an honest question. And that's why there was no rebuke from Jesus.

No rebuke, no punishment. Now, why did John ask it? Why did John ask this question? Why was John doubting?

He clearly was. Alright? No matter what else is there, he clearly was doubting. Why? Why, or what made him, at least at that point in his life, what made him unsure about Jesus when before he seemed so sure?

why? Well, I guess I would ask why would anyone ask such a question? Now, not so far many of you are still thinking I would never ask the question.

Alright, you just hold on to that for a while. I'm going to ask you to let loose of it here eventually. But why would anyone ask such a question? Anyone? Well, let me suggest some possibilities.

[18:52] Alright? Now, I'm not ascribing all these to John, okay, because some of these don't apply to him, clearly. But why would anybody ask the question? Here's a couple of suggestions.

Number one, the question can come from disbelief, a heart of disbelief, because there are many who do not believe in Jesus as Messiah.

There are many, many in John's day, Jesus' day, many today, who do not believe in Jesus as Messiah. There are many who do not believe in Jesus as Savior, and yet, they are looking for some kind of Savior.

They are searching for someone or something to give their lives meaning. Everyone is. Okay?

They're searching someone to believe in, someone or something to believe in.

They are longing for someone or something that will give them hope. Everyone's looking for that, and they're keeping all options open.

[19:57] And there are quite a few of them out there. Is Jesus the one? They're asking. This is from an unbelieving heart. Is Jesus the one?

Christianity the answer. Or should I keep on looking? Before I came to be your pastor, I was, of course, in school.

You know that. And I was also serving in a prison ministry. And the head of this prison ministry out of Faith Baptist Church in Bartlett, Tennessee, was a man by the name of Mike Cassie.

Great guy. Great preacher. Great evangelist. Had a heart. I mean a genuine heart for the people in prison. But Mike's testimony is really quite amazing.

He didn't grow up in a Christian home at all. Though I cannot recall the city. He was kind of an inner city kind of person. Not in Memphis, but somewhere else. And he said when he was young, he became a member of a gang.

[20:58] But he said eventually it just became pointless to him and destructive. And so he went searching for something else and he found communism and became a member of the Communist Party.

Interesting. And yet he said soon I discovered that it too offered really nothing for me. No real hope. And so he went looking and he became a Muslim.

He tried out Islam. Communism didn't work. Gangs and that kind of affiliation didn't work. And so he went out looking and became a Muslim. And of course he said I found that too to be a dead end.

No real fulfillment even destructive for me. And so I finally tried Christianity out. He's going to try it out. Just keeping all options open, you know.

Has an unbelieving heart. And so he's looking for answers, looking for fulfillment, looking for something to place his hope in. Whether it's a person or a thing. I lost my mic.

[22:08] And so he tried Christianity out and it was there that God graciously and gloriously and dramatically saved Mike Cassie and the rest is history. Redemptive history for him.

See this is, sometimes the question comes from this perspective. It's the perspective of disbelief, a heart disbelief. Is Jesus the one or do I just keep looking, is it somebody else?

And usually it is that a person will try everything else and then finally maybe try Jesus. Now, you know that disbelief was not the reason for John's question.

John was not an unbeliever but what about some of you? Maybe the question is in your heart right now. I don't know.

Because you have a heart of unbelief. Maybe you're here because you're trying Jesus out. At least I'll try the church thing. See if it works for me.

[23:12] I've even had someone say to me, I tried Christianity and it just didn't work for me. Huh. Let me suggest another possibility. The question can come from distraction.

Distraction. There are many people today who are distracted by Satan's lies and Satan's false hope and answers.

There are many today who are distracted by Satan's counterfeit messiahs. And there are many. Satan's counterfeit saviors. And there are a number of them out there.

And, you know, there's no shortage of cults and cult leaders and false messiahs and false saviors out there. Even in our own country, one estimate puts it at about 5,000 cults here in the U.S. alone. And so people have all kinds of options that are presented to them. Some presented very strongly and some offering great benefits though they are really empty in the end, of course, but they don't know that on the front end.

[24:27] And so they're distracted from the one true God and his one true messiah and savior, distracted by all the others of Satan's lies. That's where the question comes from for some.

Is Jesus it or is this one it or that one or this one or that one or that distraction? Now again, that's not John's problem, okay?

We can dismiss that. John's not asking his question out of, you know, some distraction. He's not considering some other messiah. It's not the case that some other messiah has presented himself and John sees this messiah and then suddenly he's wondering if Jesus is the real one or if this one is the real one.

That's not the deal here. Though it is for many today, maybe even some here today, I don't know. Or some who will eventually hear this message on the internet.

Third question, or third, the question can come from deception. Similar to the other one, but this one is a deception about what Christianity is.

[25:43] True Christianity. Because one can be deceived by false conceptions of the Christian life. And sometimes this comes from a view that has been greatly influenced by others, and yet it's not based upon the scripture, maybe based upon conventional wisdom, and yet not based upon scripture.

Or maybe it's based upon some false doctrine that seems to be correct in a person's mind, and yet it's not based upon the truth of the Bible. Or in many cases, it's just based upon emotionalism. Some feeling a person has, rather than biblical facts. And so many people are unsure about Jesus because in their view, Christ promises happiness.

Christ promises prosperity. Or Christ promises wellness in all cases, and since that is not happening, they begin to doubt. You know, maybe Jesus is not what I've been led to believe. Or maybe I should look elsewhere. Disbelief, distraction, deception. None of these are John's problem, though this third one is getting us closer.

[27:01] Okay. So, how about fourth? the question can come from discouragement. Discouragement.

Because even born-again believers can become discouraged because of life's troubles. Huh? Am I right? Become discouraged.

In fact, a believer can even experience a measure of despair. through some season of life because of the heartaches of life that come.

Believers are not immune to them. Not spared. And so we can become discouraged. We can become despairing in our hearts and minds.

Experience doubts about Jesus even. Doubts about what the Bible promises. And we can be unsure.

[28:05] We're just not sure about Jesus as we once were during that particular season because sometimes things happen that will turn a Christian's life upside down.

Anything like that ever happen to you? Now, this, I believe, explains in part John's question. Why John asked the question. Do you know, by the way, where John was when he sent his two disciples to Jesus?

He was in prison. Now, Luke doesn't tell us that. You have to go to Matthew's account. In Matthew 11, too, you find out that John was in prison. Who put him there? Herod. Herod put him there. Why? Because he didn't like what John was preaching. You know, sometimes they throw preachers in prison when the rulers don't like what they're preaching. They don't like their message.

That was the case with John the Baptist. And John really got very personal with Herod and his wife Herodias because John publicly condemned their marriage as being unlawful. And indeed it was, according to Scripture.

[29 : 11] Herod married his brother's wife. You just don't do that. And so John was very vocal, very public in his condemnation of the ruler of the land, Herod, and his wife Herodias.

And so what did Herod do? He threw him in prison, threw him in a dungeon to shut him up. That's what Herod did, but his wife Herodias did something far worse. It seems that her daughter did a little jig for Herod, a little dance, by the way, and Herod was quite pleased by that, and so he promised her, whatever you ask, I'll give it to you.

And so she went to her mother, what should I ask? And Herodias said, ask him for the head of John the Baptist on a silver platter. And so that's what she asked for.

And that's what Herod did. Now before that happened, John's in prison. He's in prison, uncertain about his future.

And so he's in prison when he sent his disciples to question Jesus. John was the forerunner for the Messiah.

[30 : 20] John had faithfully executed, performed the duty he had been called to. And John had been faithful, faithfully preaching everything that God told him to preach.

And he had sacrificed much. You know that John sacrificed nearly everything to be God's most important prophet. Because he would be the prophet to announce the actual coming of Messiah. All the other prophets were pointing to him, prophesying of his coming. But John was the one to say, he's here. He'd be the forerunner, the most important of God's prophet.

And what did he get for all of that? Prison. A dungeon, eventually death. His world was falling apart. And so let's not blame John for his momentary lapse of confidence toward Jesus. What would we have done in his place? But now that's only part of it.

[31 : 23] Because, you see, there is a fifth reason for this question. The question can come from, I'll call it, deficiency.

Since I'm using all D words, I think you've noticed that. The question can come from deficiency. That is, in this sense, that John's knowledge of God's redemptive plan was deficient, incomplete. Not because John was somehow a poor student of the word. It's simply because he only had part of the revelation. He didn't have the full revelation of God's word.

You say he didn't? No. He had the Old Testament. But he did not have the New Testament. It had not been written yet, of course. In fact, it hadn't even been thought of yet.

At this point. And so John's knowledge was incomplete. It was deficient. As with all of the Old Testament prophets, John being the last of the Old Testament prophets, in that sense, in the purest sense of the word.

[32 : 32] And John did not see then two comings of Messiah. He didn't see that. There are intimations of it in the Old Testament, allusions to it, but no clear revelation of Jesus' second coming, just the Messiah's first coming.

And so John didn't know about two comings with two separate purposes. One to accomplish salvation for Gentiles and Jews, Jews and Gentiles. the other to judge the nations for rejecting Messiah.

And John only saw one coming. A second coming was, for the most part, a mystery in the Old Testament. So with the revelation John had, Messiah would complete his entire ministry in one single coming.

And the most important part being to judge the nations, to pour out his wrath upon the unbelieving Gentile nations, chief in his mind would have been the Roman Empire.

They're oppressors. This is all that John had. All that he knew. And so here's John the Baptist. He's in prison. He has his expectations concerning the ministry of the Messiah when he comes.

[33 : 47] And it is based upon deficient, incomplete revelation. And so John's disciples are giving him kind of periodic, kind of blow-by-blow reports on what Jesus is doing, all of his movements.

And what Jesus is doing just doesn't line up with his expectations. John is expecting a holy war to break out.

And yet Jesus is just preaching peace. John is expecting a righteous wrath of God upon unbelieving world. God. But Jesus is preaching grace.

And John is expecting divine judgment to be unleashed. And Jesus is preaching salvation. And don't misunderstand.

John's desires and his expectations are pure. He's not being sinful in this. Not coming out of a sinful heart. It's coming out of the zeal of his heart. He was zealous for God's justice.

[34 : 49] And also he was zealous for the vindication of God's people. His chosen people. But the time for that had not come yet. The Messiah will accomplish these things at his second coming.

John did not know this. He could not know it. Not fully. It had not yet been fully revealed. Alright, so we can cut John some slack for his temporary lack of faith.

And confidence. But what about us today? Can we cut ourselves any slack on this? No. Because we've got it all. We've got the full revelation.

There's no more scripture being written. Now there are those who are trying to and claim to and claim to have new revelation prophecy but they're heretics. The Bible, the canon, the scriptures are closed.

We have the full revelation. Everything we need, everything God wants us to know is right here in our Bibles. Alright? It's full. The full revelation. And yet still today there are those who are not sure about Jesus on this basis.

[35 : 55] They say, well it seems Jesus is interested in saving souls and evangelizing the world but seemingly he is not interested in any degree about the political and economic and social evils of our world.

And they're frustrated about that. There are people involved on the front lines of the social and political evils of the world and they seem to be losing the battle and they're frustrated about that. Perplexed. Much like John was perplexed sitting in that prison and not seeing judgment coming from the Messiah. And so there are people like that today and they're saying, Lord, when are you going to finally do something about the abortion issue?

When are you going to stop these butchers who call themselves doctors? You ever felt that way? Or when, Lord, are you going to do something about the downward spiral of our moral culture and society in our world?

Ever feel like that? Or, Lord, how can you allow such flagrant and blatant rejection of the Lord Jesus and the gospel? How can you do that?

[37 : 06] I was reading this last week. Did you know that worldwide, 3.2 billion people watch the World Cup finals?

3.2. You know how many that is? That's nearly half the world's population. And then, of course, the game is typically followed by drunkenness and riots and destruction of property and even killings. And after it is all over on Monday, most of those people return to their meaningless and empty and pagan lives. And so we want to say, Lord Jesus, on that day in churches all around the world and over the airways, radio and TV, all around the world, on that very day, the offer of salvation is extended around the world and yet one half of the people are tuned in to watch a soccer game. You get some sense of it, you can almost become frustrated with the thought of it. When are you going to do what you've come to do, Messiah?

Of course, we know a little bit more, a lot more than John did, of course. We watch our world drowning in this kind of polluted pool of injustice and greed and materialism and corruption and immorality of things beyond our imagination and hatred and murder day in and day out.

[38 : 49] But certainly some of us will be tempted to be perplexed like John the Baptist was and wonder, are you really it?

Is this really the truth? Are you sure about Jesus? So, listen, don't be like the scoffers of Peter that Peter talked about in 2 Peter 3.3.

He said, you know, who say, where is the promise of his coming? Don't be like those scoffers. Peter responds, remember, he said, don't ever forget this one thing, that to the Lord, one day is as a thousand years and a thousand years as one day.

He said, the Lord is not slack concerning his promises. That is, he is not slow to fulfill. It may seem slow or as some people call slackness, but is long suffering, long suffering.

He is patient toward us, not willing that any should perish, but that all should come to repentance. So then the honesty of the question, be awakened by this request of John's.

[40:00] Are you always sure about Jesus? Now, you should be, don't misunderstand me, but are you? Are you?

Or do things ever happen in your life to make you wonder, to make you doubt? They did for John the Baptist. They did for him the honesty of his question.

One other thing this morning quickly, and then we'll finish this next time. Second, and this is so important, the humility of the question.

The humility of the question. John is in prison, as I've said. He's discouraged, clearly. And even perhaps more than that, he's bewildered about something because things are not happening the way he thought they were supposed to happen.

And we've all experienced that. And so he has some major doubts now about Jesus, some major question marks. Now notice, what does he do about it?

[41:12] Well, he takes it to Jesus. Did you notice that? Doesn't that just kind of stand out and shout?

He took it to Jesus. I wonder if we would have had the guts to do that. I wonder if we could have put aside our pride, kind of self-sufficiency.

see. I wonder if we could have done that and then humbly taken that question to Jesus. Think of the question. Are you true?

Are you really the one? Or should we look somewhere else? Would you have asked that question?

When you have doubts about Jesus, some doubts about what the Bible says about him, some doubts about his word, what do you do?

You take your questions to Jesus. You see, our problem, we have a hang-up about the question to begin with. We somehow think that it's not right for us to even ask the question, not even think it, though we can't control the way we think.

[42:38] We have an idea that is somehow heretical or maybe a sure sign of no faith to ask such questions, so we can't even get to the point of where we ask the question or to whom we ask it.

If you think about something, I wonder how things would have turned out in the Garden of Eden. If Adam and Eve had taken their question to God, you know, they had a question, didn't they?

That is, maybe what they had was a question mark about God. Remember the story? Because of the lies of the serpent, of Satan, Adam and Eve suddenly had a question mark about God, about the trustworthiness of God, about the fairness of God.

Satan planted that question mark in their hearts. He said, you know that tree over there, that tree of knowledge of good and evil, it's got wonderful fruit and it's beautiful. And God said, you can't eat it, but why?

You know, God's not being right, not being fair. He's holding something back from you. And so suddenly they have a question mark in their hearts and Satan planted it there.

[43:47] Now, what if Adam and Eve had taken their question to God? What if they'd gone to God and said, what, you know, God, can we trust you? Can we trust you?

Are you being fair with us, God? Can we be sure about you? What if instead of disobeying God and eating of that forbidden fruit, what if instead Adam and Eve had said to the serpent, you know, serpent, you make an interesting point about this, something we hadn't thought about.

It sure makes a person think. And so Satan, I'll tell you what we'll do. We'll go ask God about it and then we'll get back with you. Hmm. I'll tell you what a difference it would have made in all of creation for all of time if Adam and Eve in honesty and humility had taken their question mark to God.

But instead, they sinned. They disobeyed. John took his question to the source.

The source of his doubts. The object of his doubts. And Jesus did not rebuke him. And you and I must do the same.

[45:10] We must take our doubts to Jesus. Take our questions to Jesus.

Jesus assured John, instead of rebuking him, that he will assure you if you take your question to him.

Amen.