

**INTRODUCTION**

- In previous weeks we have been considering the aggressive attack of religious leaders of Jerusalem against the Lord Jesus in their attempt to discredit Him. His popularity has increased, and there are multitudes of people who have seen and heard about his royal entry into Jerusalem, and are now daily attending to His public teaching ministry in the temple as the feast of Passover approaches.
- The attacks of the leaders have failed at every step. They have attacked Him in questioning His authority as well as trying to trip Him up on questions of political and theological significance.
- In our passage this morning, in the flow of Luke's presentation, He begins discrediting these leaders. He does so first by showing a serious flaw in their thinking about the Messiah, a theological problem, and then (in a future study) turns to the errors which are demonstrated in their way of living.
- The pursued becomes the pursuer. The one on trial now puts others on trial. Once again the wisdom, dignity, and majesty of Jesus of Nazareth will be demonstrated, and the mouth of His enemies will be shut.

**EXPOSITION****I. THE QUESTION POSED – v.41**

- In Matthew (Matthew 22:41-42) at this point, we are given the additional information that, Jesus asks the Pharisees **What do you think about the Christ? Whose Son is He?** It is a question about the person called "the Christ." The Greek word christos means "anointed one." The Hebrew equivalent is "messiah". This was an official title which had all kinds of meaning packed into it. In the Hebrew Scriptures we read that when someone was appointed to a position like that of prophet, priest, or king, there was sometimes a ceremony that would accompany it. It was called anointing, which included the pouring of fragrant oil on the person. This was a symbolic representation of the calling to that office.
- Coming out of the promises of the Hebrew Scriptures there was one who was anticipated as being the full embodiment of being one who was anointed by God to be the ultimate King of Israel, who would forever establish a kingdom without end, with everlasting peace and rest. There was a particular person who was to be born to fulfill this roll.
- In response to this question (in Matthew), the Pharisees answered **The Son of David**. They understood that, according to 2 Samuel 7, God had promised King David a "house", not in the sense of a physical structure, but an everlasting kingdom. God promised that this kingdom was to be built and maintained by a son of his. It was initially anticipated that Solomon was to be the fulfillment of that promise, but because of his sin and unfaithfulness, the kingdom was divided, and after that never had the glory of the former years. From that time on many of the Jewish people awaited and prayed for the greater son of David to be born and be recognized as this great king, and establish a great kingdom on the earth. There were also other passages, especially the Psalms and portions of Isaiah, that filled out the details of who that would be and what the kingdom would be like. One of the major pursuits of the students of the Scriptures of that day was to be ready to identify this man when he came into the world.
- Back to Luke's account, we are told that He then asked them **How can they say that the Christ is the Son of David?** In reference to "they", He is referring to the Scribes who were the real students of Scripture, and to whom the Pharisees looked for their academic support. It is important to see that Jesus is not denying the truth that the Scriptures taught that Christ was to be the Son of David, but is pulling them into a theological dilemma.
- From the Gospels we learn that Jesus stakes claim to the title of being the Christ. In response to Jesus question "Who do you say that I am" Peter says "You are the Christ", Jesus affirms this (Matthew 16:16). We also know that Jesus receives without correction the designation of Himself as the Son of David by those such as the blind beggars (Matthew 9:27) and the Canaanite woman asking for Him to deliver her daughter from demons (Matthew 15:22).
- In understanding the question in full, what He is really asking is "Why do they say that the Christ is merely the Son of David?" He is going to demonstrate to say that the Christ is just a man is a serious mistake, and one they should take into account in their expectations.

**II. THE QUESTION PROOF-TEXTED – vv.42-43**

- The Lord then quotes a portion of Psalm 110. This Psalm is identified as a Psalm of David, and Jesus Himself affirms that David is its author by saying, **Now David himself said in the Book of Psalms**. In both Matthew and Mark, there are additional phrases that tell us even more about Jesus' view of the Psalms. In Matthew 22:43 He says **How then does David in the Spirit call Him 'Lord'...** In Mark it says with slightly different wording but the same thing **For David himself said by the Holy Spirit**. From this we see that Jesus did not consider the Psalms merely the writing of a man like David, but that He was moved and guided by the Holy Spirit of God. This is the Christian believes that the Scriptures are more than the writings of the experiences of men and women with God, but also the God-inspired revelation of God to man.
- The specific Psalm Jesus is referring to is Psalm 110. This is known as a royal Psalm, because of its clear references to rule, battle, judgement, nations, and kings. It is also identified, as can be seen by Jesus' quotation of it, as a Messianic Psalm, referring ultimately to the Christ who was to come.

- READ Psalm. Jesus only quotes what for us is the first verse to make His point. It says **The LORD said to my Lord**. As can be seen in most of your Bibles, there is a difference between the two usages of the word "Lord" here. The first will often be in all capital letters. This indicates that in the Hebrew, the word is the specific term used to refer to God's covenant name. It is the word YHWH, sometimes translated Jehovah (though we don't know for sure the pronunciation because of lack of vowels). The essence of the word probably means self-existing one, one who has life in and of Himself. It is this true and living God who created all things in the beginning, made promises to Noah, Abraham, Moses, and then David.
- In the verse, we are told that this faithful God said something. What is interesting is that the regular Hebrew word for "speak" or "talk" is not used here, but a word which has special meaning. The word is in the Hebrew ne-eem, and indicates a prophetic declaration or utterance. This has special significance as a prophetic promise.
- The verse goes on to tell us this God declared something to "my Lord." The "my" in this verse refers to David, who is the writer of this Psalm. I hope this doesn't seem tedious, but it is crucial to understanding Jesus' point to the Pharisees. As we saw in the previous passage last week, Jesus argument hinges on a single word (all the more the need to recognize the inspiration of every word of the Bible).
- Jesus is pointing out that David in the Psalm states that the covenant God promised something to his (that is David's) Lord. Now follow the argument. David has been promised a son who will one day be the fulfilled promise of God to establish an everlasting Kingdom. In this Psalm, moved by the Spirit of God in the very words he writes, David says that this offspring, his future son, is "my Lord." This is language that would not be ordinarily used. The father who was a monarch was always considered the greater lord, and his son the lesser. But here David calls his son "my Lord."
- Jesus' whole argument hinges on this. He is using this as a proof text that the Messiah, the Christ, is MORE than a Son of David (though he is that). He is the Lord of David. Since the Messiah would not be born until 100's of years later as a man (and yet had already been told this), then he must already exist and be more than a mere man.
- Notice next in the verse what He says to the Messiah. He first tells him **Sit at My right hand**. Since this is God speaking, it is a invitation/declaration for the Messiah to share authority and power with God. A king might have an assistance that was the "man of his right hand", who would attend and carry out orders, but this was more. This one would "sit" at God's right hand. This was to share His glory, rule, and reign. This was an exalted position and shared glory.
- The passage goes on to say that this is to be done **Till I make Your enemies Your footstool**. Here is a reference to something future. It is something that God will do for the Messiah. It is a reference to His enemies. God is telling him to sit at his right hand until his enemies are made his footstool. The enemies are now pictured as being out in the land, running in resistance against the king. But the time is coming when God will ensure that they are brought before the Messiah, and the are put under His feet. This is the symbol for conquering them and bringing them into submission. While they appear to be getting away with their rebellion, the time is coming when this will stop.
- What this will look like is seen in vv.5-7. God will do it through the Messiah Himself. It is He who will execute judgment on the nations. The outcome will be the drinking of the brook, an imagery of peace and rest. His head will be lifted up, pointing to His exaltation and success of His reign as king over all the earth.

### III. THE QUESTION PRESSED – v.44

- The Lord Jesus doesn't draw out all the implications of what He means, but leaves them to work it out. He does however press the question again "**Therefore David calls Him 'Lord'; how is He then his Son?**" The correct answer is "because He is not just the Son of David, but the very Son of God"
- Jesus is not as explicit here, but as the controversies that surround Him increase, and as these men will take Him into custody, it will become more clear. If we look at [Luke 22:69-71](#). [Romans 1:3-4](#) shows us that the early church clearly understood this as well. And in a marvelous piece of imagery found in [Revelation 22:16](#), we see Jesus stating that He is both **the root and offspring of David**.

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### APPLICATION

I would like to apply what we find in these verses in at least three ways, using things we learn from three other places in the NT where this verse is used.

#### 1.) Jesus is more than an angel – [Hebrews 1:13](#)

- There may be some, trying to uphold some appearance of wanting to believe Scripture, who yet deny the deity (the godhood or divinity) of Christ. The verse from [Psalm 110](#), and the way Jesus uses it, denies the possibility the Jesus was just a man. So some will answer (i.e. Jehovah's witnesses) that Jesus, before His incarnation, was an angelical being. Yet the whole thrust of the [Hebrews 1:5-14](#) is how the Son spoken of here is NOT merely an angelic being.
- If we are honest with the Scriptures, we cannot come away saying that Jesus is anything other than the unique and eternal Son of God, who came in human flesh. Neither can we say that Jesus was merely a good man or good teacher. If we claim to know anything from the text of Scripture, we can't come to that conclusion. We may not believe it, we may reject it, but it cannot be done with any claim to derive that from the Bible.

**2.) Jesus is NOW at God's right hand sitting on His throne - Acts 2:34-35**

- When Peter preaches on the day of Pentecost, he refers to this text and connects it to the resurrection and ascension of Jesus into heaven. He now sits on the throne of His father David (v.30) and His Father God (v.34). The great encouragement with this is that He is not seated in activity, but is now presently ruling with His authority over all heaven and earth. He is sovereign, and all that happens happens under his watchful and powerful eye. Our Redeemer is on high, and in the midst of lives full of the reality of our fallen world, we do not have an inactive Savior, but one who now is seated at God's right hand exercising good, wise, and faithful rule.

**3.) Jesus will surely have victory over all His enemies - 1Corinthians 15:25-26**

- In this passage Paul is in the midst of discussing the truth of Jesus' actual resurrection from the dead, and how this is but the first example of what will happen to all who are His people at His return. His enemies will be but into complete subjection to Him, and the enemy highlighted in this passage is death itself. We now live in the time where, while God is sovereign over death, yet in a sense it still traverses the earth, and everywhere it does so it brings about sorrow and anguish. To this we look with hope and anticipation, that not only will our sinful natures be removed but our whole humanity will be perfected and made like Christ's gloriously resurrected body.
- This overthrowing of His enemies doesn't just refer to these things, but to those who remain in rebellion against Him. Perhaps as we read through Psalm 110 you that that the imagery used there was harsh, too "war-like." If we wrestle with it there, it isn't resolved with what we find in the NT. We find similar language in Revelation 19:11-16.
- Jesus shall reign, He will overthrow His enemies. I urge you to recognize who He is, and come under His gracious, loving, and compassionate rule. His Kingdom is great, and in His ways you will find rest for your soul now, and peace in His everlasting Kingdom at His return.