

# David's Lord

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[ 0 : 00 ] With me please to the 20th chapter of Luke's Gospel, continuing our studies in this Gospel. I would like to consider with you this morning what we find in verse 41 and down to verse 44.

Luke chapter 20 and verse 41 to verse 44. And Jesus said unto them, How say they that Christ is David's son?

And David himself said in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

David therefore calleth him Lord. How is he then his son? What do you think of Jesus?

Who is Jesus? And what is Jesus to you? Are these questions too simple? Are these questions not all important?

[ 1 : 27 ] In this 20th chapter of Luke, Jesus had himself been asked, certain questions, and to some extent trick questions, from various sources.

In verse 1 for instance, we find the priest and the scribe, and the elders confronting him with the question of his authority. He had cleared out the temple, and the money changers, and they questioned his authority to do this.

And in verse 21, we find the Pharisees trying to trick him about the lawfulness of paying taxes to the government of occupation.

In verse 28, it's the turn of the Sadducees to ask Jesus the question about the resurrection. They didn't believe in the resurrection, and they wanted to get him tied up in knots about it.

And that was behind their question, that we find from verse 28. And as we know, we've looked at these in the last number of weeks, as we know, Jesus answers these questions effectively.

[ 2 : 39 ] But as we turn to verse 41, we find it is his turn to ask a question. And in fact, we have to take this as a statement, because we haven't any record, or inkling of any reply that might have been given to his question.

We know, of course, from verse 40 here, that they weren't concerned to ask him any questions, but he takes the opportunity himself to ask this question, and we have to take it, that Jesus here is making a very important statement, a very important statement about himself.

Now, I suppose, but as we look at these verses, again, these may be verses that we might pass over, because they don't seem so important. And yet, they contain a central truth.

And indeed, this constitutes one of the most significant testimonies in Scripture. It actually represents one of the most significant testimonies in Scripture about the person of Jesus Christ.

And it takes us back to our opening question, who is Jesus Christ? What is he? And what is he to me, to you?

[ 4 : 03 ] But in this question here, Jesus takes us back to the Old Testament character of David. And there was a revered man. We all know the story of David, the shepherd boy who became king.

And we know, perhaps, about the star of David, which is part of the, which is part of the, the flag of the modern state of Israel. David is still revered amongst Jews.

David, we might say, was Israel's greatest king. He was a warrior. He was a military conqueror.

From him, it would maintain, the Messiah would be a descendant.

And the expectation among the people of Jesus' day was that the Messiah would be a greater military warrior, a greater political or national king than David had been.

even that David. He would overthrow any oppressors of Israel. And he would establish Israel as a great world power. This was the sort of thing that people believed as they were looking for the Messiah.

[ 5 : 20 ] That wasn't what the scriptures thought about the Messiah. But it is what the people came to believe. They focused on, on this, this warrior-like image that would be the Messiah.

But Jesus has a problem with this. And he wants to make clear that this isn't quite how the scripture sees it. That even in the Psalms of David themselves, there is a different perspective on the presence of the promised Savior.

And so we come to Jesus' question, how can they say that the Christ is David's son? That's all we thought. That the Christ, the expected Savior or Messiah would be a descendant of David.

That is all we thought. And Jesus wants to correct this idea. But as we look at this this morning, I want us to notice in the first place that he is not denying that he is David's son.

You see, the first thing we have to recognize about Jesus and who he is is this, that he was truly human. He was flesh of our flesh and yet without sin.

[ 6 : 39 ] We have to recognize about Jesus that he took human nature at Bethlehem or at least in the conception in the virgin's womb he took human nature.

and the idea of Jesus as the son of David emphasizes, partly emphasizes this aspect of this person. And I think that Paul puts it very clearly when he writes to the Romans.

He speaks of the gospel of God concerning his son, Jesus Christ, our Lord, who was born of the seed of David, he says, according to the flesh.

Now it's true that Jesus' connection with David according to the flesh was through Joseph. In the, right at the beginning of the Matthew's gospel we read that Jesus is the son of David and in giving the genealogy there Matthew identifies that this connection is through Joseph.

And it's true that Joseph was not the natural father of the Lord, Jesus Christ. he was conceived in the woman of the Virgin Mary by the Holy Spirit. Nevertheless, he was within the family of Joseph as it were.

[ 7 : 53 ] That is his claim to being born of the seed of David according to the flesh. That is according to the social and legal way of looking at things. But Jesus as the son of David is identified thereby as the Messiah considered from the sight of his humanity.

Now the humanity of Jesus is extremely important. It was extremely important that the Savior should identify wholly with us.

That he should experience the problems or the sorts of problems that we have that you and I have in our lives. That he should be tempted as we are.

We read in the letter of the Hebrews he was tempted in all points as we are yet without sin. But he experienced the temptation at any sort of point that we might experience temptation.

He identified with us in that way in his humanity. It was important that he should be confronted with sin as we are in all its manifestations and that he should cope with it that he should deal with it perfectly in his humanity.

[ 9 : 17 ] He had to deal with it in his humanity. He had to live a perfect life in his humanity as a real human being. But when we speak or when we read of Jesus being the son of David Matthew says the beginning of his gospel and is a description of him we recognise not only the humanity but also the kingliness of Jesus as one who is regal.

Perhaps we might say this is a difference if there is any between the description of Jesus as the son of David and the son of man. I don't know. Both speak of his humanity.

His identifying with sinful human nature of sinful fallen humanity though he had no sin. But this description of the son of David forces us to see in David things that point forward to Jesus his power his royalty the indwelling of God.

only in Jesus these things were without measure. This description of Jesus as the son of David in the New Testament forces us to recognise Jesus as our king as the king over our earthly lives not just our souls but over our earthly lives.

So who is Jesus? He is the son of David according to the flesh David's whole reign pointed forward to the reign of Jesus.

[ 10 : 58 ] He is king and in his perfect humanity similar to the world in his perfect humanity he identified with us he was tempted like us he sympathised with us in our weaknesses but he still done now in his glorified humanity he still sympathised he is a wonderful person fully human fully and perfectly human Jesus is not denying that he is the son of David but of course this is not all that can be said of him this was all well it wasn't even as much as that that was being said by those of his days they were saying that he was simply a descendant of David but Jesus teaches more so clearly here in these verses he is affirming his divine sonship

Jesus isn't denying he is the son of David but his burden at this point is to emphasise that when you have said that Jesus is David's son when you have affirmed what he is according to the flesh you haven't said all nearly all that is to be said about Jesus because he is not only perfect humanity in his glorious person he is also through divinity and Jesus proceeds to prove this from the scripture the Messiah the promised saviour the son of David is also David's Lord and this is what we find in Psalm 110 which Jesus is quoting here and we hear David singing the Lord Jehovah the Lord said to my Lord said to my Lord Jesus sit at my right hand till I make your enemies your foot stone David therefore calls him Jesus Lord how is he then his son that is how is he then only his son only human a human descendant now you see in this chapter already in Luke chapter 20 in this chapter already in a veiled way Jesus has made a claim to divinity in the parable of the wicked vine dresser Jesus is the beloved son he is the beloved son at the heart of God's work for the salvation of sinners Jesus is in terms of verse 17 of this chapter the chief cornerstone a stone rejected by men rejected by men that is through the cross but raised to the chief place by resurrection this saviour is divine who is

Jesus he is truly human but he is divine David himself called the messiah his lord and in the same 110th psalm the messiah is described as a priest forever after the order of Melchizedek now you remember Melchizedek was this mysterious priest or king who met Abraham when Abraham was returning from defeating the kings who had taken long we read about this in Genesis chapter 14 we also read about it in the 7th chapter of Hebrews what is the characteristic of Melchizedek as seen from the New Testament angle well Hebrews tells us that Jesus had arisen in the likeness of Melchizedek in what respect well because he came not according to the law of fleshly commandments but according to the power of an endless life Melchizedek

Hebrews says appeared as they were from no fair he had no lineage he was without father and mother there was no life span mentioned for Melchizedek having neither beginning of days nor end of life but he was made life unto the son of God and so all of Psalm 110 is seen as pointing to Jesus Christ the Messiah and in particular and in an uncontradicted way to his divinity his nature as a divine son of God so Jesus is David's Lord he is divine if he was to do what had to be done to save sinners he had to be a perfect mediator between God and men he had to be perfectly human identifying with fallen humanity but without sin he had to be the son of David a royal king but he also and above all had to be divine to have the very nature of God so

[16:19] David here in this Psalm perfectly foresees the exaltation of Jesus perfectly recognises that he will not be just a descendant of David but that he is the exalted Lord of heaven and earth that is Jesus the exalted savior the exalted Lord over this world that is the belief of Christians not only that Jesus is Lord not only that he is exalted but that he is a Lord to be possessed because you see how David puts it the Lord has said to my Lord there is the possessive pronoun my

Lord mine and when we speak about Jesus as Lord we mustn't think simply of him as being the Lord we have to think of him in terms of his lordship over us over me over my life now you see there are people who are quite happy to accept that Jesus was a historical figure that Jesus was a human figure they are quite happy to they are quite happy to acknowledge that he is the one to whom David pointed forward from his name but when you have said that you haven't said half of what is to be said he is Lord he is Lord the divine and eternal and beloved son of

God God the very God now exalted by the resurrection by the ascension now exalted and can you say this morning can you say my Lord he is my Lord greater than David is here an infinitely greater than David the divine human unique and exclusive saviour Jesus Christ has come and he has died and he has risen and ascended and he is exalted at the right hand of God at this very moment he is alive and to him has been given all authority in heaven and upon earth and all his enemies are made his foot soon he is none other than David Lord it is your Lord in every aspect and in every detail of your life is he your

Lord does he have lordship over you every single day and every single moment I mean are you are you are you possessor are you a personal possessor of Jesus and subject of him as your life holy yielded to him who is Jesus he is human he is divine divine human person two natures in one person forever and he is sat at the right hand of God exalted worthy of praise worthy of worship worthy of submission completely and utterly before closing

I'd like you to notice with me these words which are from Psalm 110 and which are quoted here and also we read in the first chapter of Hebrews in verse 41 and 42 how say they that Christ is David's son David himself said in the book of Psalms the Lord said to my Lord sit on my right hand till I

make thine enemies thy footstool it's that until until Jesus is exalted he has the place of power he overcame death he overcame the grave for you if you're a Christian this morning but that place at the right hand as it is expressed there in the psalm that place there that exalted place is until until all his enemies are defeated until all the principalities and powers are finally overcome until every one of the elect is gathered and then and then he will come again every eye shall see him then all will have to acknowledge what the

[ 22 : 22 ] Christian knows and what the Christian believes and what the Christian hopes that Jesus is the divine human Lord who will reign through all the ages of eternity the Lord of glory my dear friends what a wonderful revelation we have here of the person of Jesus what a wonderful person he is who is he who is he to you he is Lord is he the Lord of your life do you recognize him not simply a great and wonderful human being perfect humanity even but as the one who possesses the very nature of God that is Jesus and we can think and believe no less of him and let me say this if Jesus is not yet your personal saviour and Lord your need personally is to come and make your peace with him and no one else can do it for you you must personally come and submit to him as

Lord and saviour in your own heart now or in your own home healed receive the saviour receive him who is the divine human son of God and who came to suffer and to die for sinners like you and to cleanse and cleanse and when you have submitted to him follow him this is what he has given his word for so that people can follow him simply ask the Holy Spirit to use the word to change your life and to put you on that narrow road road that leads to eternal life with Jesus with Jesus Jesus David's Lord David's Lord Jesus perfect humanity

Jesus perfectly divine Jesus who is coming again who is seated at the right hand of God who has all authority and power and who is coming again oh let us be on the Lord's side let us come and let us not hesitate to acknowledge him and to receive him as Lord and as Savior and let us by all and every means commend Jesus to men and women and children all around us that they too might come to know him as Lord of the life as the only one who has paid the penalty for sin as the one who is coming again as the one by whom we and every man will be judged may the

Lord bless the response upon his word let us pray heavenly father bless thy word to us help us to recognize the glory of the person of Jesus David's Lord help us oh lord to know in our own lives the control of his lordship and the blessing that comes from his presence graciously bless us oh lord we pray thee as we leave this service now grant oh lord thy blessing upon the service this evening oh lord we need thee we need thee every hour and every moment and we pray that we might know thy presence and that we may know thy power and thy grace day by day so bless us and all our loved ones forgiving all our sins in Jesus name Amen Amen