

Intro:

We are talking about the son of David.

When man sinned, part of his sin was an overthrow of God and an attempt to usurp God's throne. Men have never succeeded in their attempts at rule, but have always desired it. Some men reach for the brass ring themselves, others follow them. All look for one man to rule them but most look in the wrong places.

When men choose a king, their choices are invariably based on external factors – the man looks good to them in some way. In the days of hand to hand combat, the strongest, the most fierce, the great champions were kings. We choose leaders differently today, but the criteria we evaluate are still mostly external. Sometimes character issues come into play, but we can't really look into a man's heart so men rarely choose well. Invariably we become disenchanted with our rulers – they disappoint us in many ways.

One thousand years before Christ, God chose a man to lead his people Israel. This was David. David is called in the Bible 'a man after mine own heart' (1 Sa 13.14, Ac 13.22). This David found favor in the sight of the Lord and God made a covenant with him, a promise of a son to rule forever. This son would build God's temple. Both David and his son Solomon embraced this covenant, but Solomon was not that son (though he did build a temple).

The people of Israel also embraced the covenant God made with David. We looked last time through two psalms and numerous other passages where the people of Israel displayed their faith in God's promise to David. They were looking for the Son of David, and the prophets enhanced the expectation with their preaching. The Son of David would be one who would have the power of God on him and would deliver his people Israel from their enemies forever.

That's where we were left: human anticipation of a perfect king, human disappointment with every king, Divine prediction of an eternal king, and the godly expectation of the coming king.

In Israel, we have some additional emotions in the mix.

- The returned exiles remained under subjugation for some time.
- They briefly became an independent state under priest kings (who fell to squabbling among one another).
- The Romans came in to settle the squabble and imposed imperial law on the nation.

Israel hoped even more for the coming of the son of David.

Into this atmosphere, the Messiah, the Christ, the Anointed One arrived.

We have a text for our message today, but I want to work my way up to it rather than announce it at the beginning of the message.

I. The expectation of Israel (Ezek 34.23-30)

- A. David would come and manifest great power
- B. David would produce great peace
- C. David would alter the dangerous state of nature and man
- D. David would rule Israel

II. The entrance of Jesus into Israel

- A. Hidden, little known beginning: water into wine
- B. Cleansing of the temple
- C. Healing the sick in Jerusalem, then the nobleman's son (in Cana while son sick in Capernaum)
- D. Many healings
 - 1. Healing of the demoniac on a Sabbath
 - 2. Peter's mother-in-law
 - 3. Leper healed
 - 4. Paralytic healed after being let through the roof
 - 5. Heals the man lame for thirty seven years (Jn 5, by pool in Jerusalem)
 - 6. Heals man with a withered hand on a Sabbath
 - 7. Centurion's servant
 - 8. Widow of Nain's son
 - 9. A stilling of the sea (after being asleep in the boat)
 - 10. Gadarene demoniacs
 - 11. Jairus daughter / woman with issue of blood

All of these events and many more occurred in the first year and a half of his ministry... what do you think was going through the minds of the people?

E. The rising murmur... 'son of David'

1. Six months before raising Jairus' daughter, the crowd after healing a demoniac (Mt 12.22-24, *cf.* Mark 3.20*ff.*, Lk 11.14*ff.*)
2. After healing Jairus' daughter, on way to Nazareth: two blind men (Mt 9.27-31)
3. About six months later, Syro-Phoenician woman (Mt 15.22)
4. Near end of ministry, on way to Jerusalem, passing through Jericho, Blind Bartimaeus and friend (Mt 20.29-30, *cf.* Mk 10.32*ff.*, Lk 18.31*ff.*)
5. Triumphal Entry (Mt 21.8-9)

There is a growing sensation around Jesus, and many people are looking to him to be that King all men are looking for... the Son of David, the son of the covenant, the fulfillment of the promise of God.

III. The son of David speaks (Mt 22.41-46)

A. The context

1. Jesus cleanses the temple the second time (Mt 21.12*ff.*)
2. Jesus curses the Fig Tree [symbolic of Israel] (Mt 21.18-22)
3. Chief priests and elders question Jesus authority (Mt 21.23)
 - a. Jesus asks about the baptism of John (Mt 21.24-27)
 - b. Jesus tells the parable of two sons (Mt 21.28-32)
 - 1) Publicans = the son who said no, but then repented
 - 2) Jews = the son who said yes, but then didn't obey
 - c. Jesus tells the parable of the wicked tenants (Mt 21.33-44)
 - d. Pharisees perceive that he is speaking against them (Mt 21.45-46)
 - e. Jesus gives the parable of the wedding banquet (Mt 22.1-14)
4. The Jews offer challenging questions (Mt 22.15*ff.*)
 - a. The question about taxes (15-22)
 - b. Sadducees question about the resurrection (23-33)
 - c. The question about the greatest commandment (34-40)

B. Jesus great question: our text, Mt 22.41-46

1. Whose son is he? (42)

a. Remember the term ‘Christ’?

- 1) What is it in Hebrew? Messiah
- 2) What does it mean? Anointed one
- 3) What does it refer to? The Davidic Covenant

b. They answer, properly, ‘the son of David’

- 1) This is the one Israel has been anticipating, looking for
- 2) David the great ruler, the healer, the one who sets things right between nations
 - a) Remember the expectations expressed in Ezekiel and elsewhere
 - b) Remember the longing and expectation of the whole race for a Ruler who will rule perfectly

What have the people been whispering? Is this the son of David?

What is wrong with their judgement? They are looking at the externals... Jesus is about to pull the veil off the internals...

2. The profound unveiling of the true nature of David’s son (43-45)

a. Notice: he is going to quote what David said *in the Spirit, i.e.*, under inspiration (41)

b. The Lord (YHWH) said to MY Lord... whose Lord? David’s Lord (44)

- 1) The quotation is Ps 110.1
- 2) Ps 110 was almost universally considered to be Messianic by the Jews
- 3) Jesus poses a question the Rabbi’s had never thought of... how could the Messiah, David’s son, be David’s Lord?
- 4) You don’t call your son your Lord, no matter how much the son thinks he deserves it!

3. The silence of unbelief (46)

- a. The Jews were ready for an earthly Messiah – a human king
- b. Most of them were not ready for all God meant by His Messiah: a divine King, a God-man, a suffering substitutionary sacrifice

Conclusion:

Proposition: If you want to have any part of David’s son at all, you must accept everything that he reveals himself to be.

When David says, “The LORD says to my Lord: ‘Sit at My right hand Until I make Your enemies a footstool for Your feet’” here are some things he means...

- His Lord exists at the moment David is writing
- His Lord is the promised Messiah, the anointed One
- His Lord is his promised *Son*, who will rule forever

Do you believe this?

Do you believe that there are three eternal persons in the Godhead who commune with one another and who planned redemption for all mankind?

Do you believe that Jesus is David’s son *and David’s Lord*?

Are you prepared to accept the work of David’s son on your behalf?

That is the meaning of the Davidic covenant and his great promise to David.