

Matthew 22-01-02b

We're ready to pick up our study now in Matthew chapter 22. We have come to the final section of the chapter and while the Pharisees were gathered together in Matthew 22-41, Jesus asked them, Jesus inquired of them saying, what do you think about the Christ? Whose son is he? They said to him, the son of David. He said to them, how then does David in the spirit call him Lord saying, the Lord said to my Lord, sit at my right hand till I make your enemies your footstool.

If David then calls him Lord, how is he his son? No one was able to answer him a word nor from that day on did anyone dare question him anymore. Of course, they have only got two more days to question him, but no one dared ask him a question anymore. They're through trying to embarrass him or confound him or confuse him in public.

Well, while the Pharisees are still gathered together, Jesus asks them, what do you think about the Christ? Whose son is he? This was an easy answer for them. Everyone knew that the Christ was the son of David. Once again, referring to my parallels book here, there's a very helpful parallel down at the bottom of the page for John chapter 7 verses 40 through 44.

And in this, it's in italics because this is not on the same occasion, but the material is parallel. So in John chapter 7, Jesus has been teaching and it says, when they heard these words, some of the people said, this is really the prophet. Others said, this is the Christ.

Some said, is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David and comes from Bethlehem, the village where David was? So there was a division among the people over him. Some of them wanted to arrest him, but no one laid their hands on him. So that's John 7, 40 through 44.

But there was a common understanding that the Messiah would be the son of David and would come from David's city, Bethlehem. So Jesus asks this question, whose son is he? And they say the son of David. Now, what the expectation was on the part of the Pharisees is that the son of David would be like David in that when he came, he would be not just king, but general of Israelite armies, that he would come in conquest and victory to overthrow the enemies of Israel, to reestablish the kingdom with its borders, with its security, with its independence, and that the Messiah would sit on the throne of his father, David, reestablishing the monarchy in Israel.

That was the expectation. That's in scripture. You heard in John chapter 7, they're citing scriptural evidence about who the Messiah is and where he comes from.

What's wrong with this? It is not the whole picture. It is not the full portrait of Christ. And because they are expecting a human descendant of David to implement an earthly

kingdom based on earthly principles of power and conquest, what are they missing? Jesus is about to point this out.

This is at the heart of their difficulty because they are only expecting a part of Jesus and not all of him. So Jesus says, what's your understanding of the Christ? Whose son is he? And just to preempt our conclusion here, whose son is the Christ? Is he the son of David? Who else's son is he? He is the son of God, right? This is the part they don't recognize. They haven't sufficiently understood the scriptures or the power of God.

So this is the point of Jesus' question. Whose son is he? They said to him, the son of David. He said to them, how then does David in the spirit, this is spirit capital S, David speaking by the spirit of God, which all Pharisees acknowledge that God's word was inspired.

Remember earlier he said, God spoke. God speaks to you saying, I am the God of Abraham, Isaac, and Jacob. You have here the Trinity once again in view, if you're willing to see it.

Jesus is speaking. He is the son. He talks about God speaking through Moses.

And he now talks about the spirit speaking through David. How then does David in the spirit call the Messiah, Lord saying, the Lord said to my Lord, sit at my right hand till I make your enemies, your footstool. This of course is from Psalm 110.

And you know what this means? If Jesus quotes one verse, we need to look at the whole Psalm. So turn back to Psalm 110 in the new King James. The Lord said to my Lord, sit at my right hand till I make your enemies, your footstool.

Notice in verse one, the helpful distinction. I've always thought this was a wonderful feature of the King James and new King James. Do you see a difference in the two instances of the word Lord in verse one? The Lord, small caps, said to my Lord, capitalized and then lowercase.

Two different typefaces. What does that tell you? The one in small caps represents the Tetragrammaton, Yahweh, God's covenant name to Israel. So in Hebrew, you already know this is going to be Yahweh said to my Adonai.

Now it gets kind of confused because the scribes in Israel didn't want to say God's covenant name, as you know. And so when they wrote it in the square Aramaic script and they wanted to remember how to pronounce the word, they said, well, anytime you come to Yahweh, you don't say that you say Adonai instead. So where we have YHWH, we will put the vowel points for Adonai, A-O-A, which when the Germans came to this and were translating it, that becomes Yah-Ho-Wah or Jehovah.

And that's how you get Jehovah, Jehovah's witnesses and the rest of it. We've seen that

before. But when they read this, they would say the Adonai said to my Adonai, which spoils the whole thing.

Yahweh says to my Adonai, and this bears upon the understanding of who the king in Israel was, who David as the king was. If you are the king in Israel, who is higher than you? Does the king call anyone Lord? He's the highest ranking individual in the land. There is nobody to whom he is accountable.

There is nobody he addresses as Lord on the earth. And this is manifestly look up above verse one. This is a Psalm of David.

There is no question. It was attributed then it is attributed now. This is David speaking.

So you can't dodge the issue by saying, well, maybe Asaph or somebody else wrote this. This is David speaking. Jesus affirms that in our passage by saying David speaking by the spirit says, so God in heaven, Yahweh, the covenant deliverer of Israel, the God of Abraham, Isaac, and Jacob said to my Lord, who must he be talking to? If he is David, the King's Lord, this has to be the Messiah.

And if he is the son of David, how can he be greater than David higher in rank authority, status, standing essence than David himself? What does this tell you? People knew that the Messiah would come from Bethlehem. People knew that he would be descended from David. What should they have known by a careful study of Psalm 110, that he was also the son of God.

If he is David, the King's Lord, he has to be something greater than the greatest King on the earth. The King of God's chosen people, someone greater than that has to be uniquely gifted, commissioned and sent by God himself. He is somewhere between Yahweh God and David King.

He is some sort of mediating presence lower than God and higher than David. The conclusion is that he is not only the son of David, not only the son of man, but he is also the son of God. So look at the rest of the Psalm.

We have just seen a review of the great commandment in the law and the second, which is like unto it, love for God with every part of ourselves and love for neighbor. I could expatiate on neighbor. Jesus does so with the Samaritan.

Jesus did not at the point that the man asks, who is my neighbor? He did not say, well, the nation of Israel should really start an international charity project and start shipping grain and other supplies to surrounding nations. You know, there are poor people south of us on the continent of Africa. You know, there are some poor people east of us.

If you travel far enough to India and parts at a distance, if you go back to what was formerly the Persian empire, if you go north, if you go northeast into Asia minor, there

are many starving people and you should be sending goods and supplies and charity and all kinds of aid to those people. Who is my neighbor? It is who I encounter as I travel my road. It is someone near at hand.

It is a situation that I can evaluate in person. It is something with which I can deal on a personal basis and I can follow up on a personal basis. Remember when the Samaritan takes the injured man to the inn, pays money and says, let me know if he needs anything else, I'm going to come back and check on him.

Personal involvement with a neighbor. A neighbor lives next door to you, not across town from you, not in another county or another city or another state or another nation. A neighbor is with whom do we have the opportunity for personal interaction.

A neighbor in this day and age can be a coworker. It can be someone with whom we have converse in an educational context, in a business context, in a social context. Now this can be someone you get to know over social media, but it is personal involvement, personal contact, and this informs our decisions about charity.

We have to be careful that we are not influenced into doing things that don't really qualify under the divine command to love our neighbor, to love one another. One another is not everyone in the world. One another is in the household of faith primarily, or those who are seeking to find and enter the household of faith.

We can speak the truth to one another in love. We don't necessarily go trying to love the world or the things that are in the world. So with that in mind, look at what this psalm says.

And you remember my reference, and I'm not going to beat this horse very hard, but you remember my review of the current emphasis and flag that is being waved and banner that is being marched under that says, enemy love is the signature issue for disciples of Christ, followers of Christ. We will be known by our loving our enemies and doing good to those who hate us and pray for those who spitefully use us. There is that, but the Lord said to my Lord, sit at my right hand until I make your enemies your footstool.

He doesn't say sit at my right hand until you love your enemies into the throne room, you love them into the kingdom, etc. They're going to be made a resting place for his feet. This doesn't seem very loving at the outset.

One thing you can see though, is that these enemies at this point, at this stage in God's plan, sit at my right hand until I make your enemies your footstool. Notice they're in a place of submission, but they are not in a place of extinction or punishment. They are subdued, but they are not destroyed.

They are under control and they are serving a purpose for the king in his kingdom, but they have not been eliminated. They have been made furniture. Verse two, the Lord,

talking to Messiah Jesus here, the son of David, the son of God, the Lord, notice small caps, Yahweh shall send the rod of your strength out of Zion.

The rod of your strength, not the rose petals of your love. The Lord shall send the rod of your strength out of Zion, rule in the midst of your enemies. Enemies are tolerated at this point, but they are subdued.

Rule over your enemies with a rod of strength. What does this say in terms of the well-being and welfare of the enemies? This is opportunity, is it not? They get to see the king. The king controls them.

He does not punish them. He does not abuse them, and he does not destroy them. He controls them.

He rules them. This is an opportunity, as we know, for 1,000 years for people to observe, come to understand, get to know God's Christ, God's Messiah, God's anointed one. And they have every opportunity to change their minds like that scribe that we just saw in the preceding context in Matthew.

Actually, it was in Mark. But this scribe, after hearing the words that we're studying in Matthew, says, you know, you're right. That is the greatest commandment.

The Lord is one, and to love him is the greatest commandment, and to love the neighbor is the second greatest. Jesus sees that he is wise. He's latched onto that wisdom, and he says, you're not far from the kingdom, which it probably makes him a marked man in the ranks of the Pharisees.

This Jesus likes you. I wonder how many of his social media accounts got canceled after he said that. The Lord shall send, verse 2, Psalm 110, the rod of your strength out of Zion.

Notice, this is not Jesus swinging the stick of his own accord. God, the Lord Yahweh, will send the rod of your strength, Lord Christ Jesus, out of Zion. This is in accordance with God's will, God's plan, God's purpose.

To argue with the rod of strength ruling the enemies is to argue with God himself. Verse 3, your people shall be volunteers in the day of your power. Notice, your people will be on board.

They are going to consent. They are going to want to be a part of this rule, of this subjugation of enemies and implementation of blessing and prosperity. Your people will be for this.

That's why they pass under the rod and are in the kingdom in the millennium because they get it. I think that scribe is going to be there. When he comes to the door and the

Lord is sitting down at the banquet table, Jesus is going to say, I remember you.

You figured out the message of the law and the prophets and you assented to it. You agreed with it when I spoke it on that day, two days before my crucifixion, come on in. He's a volunteer in the day of your power in the beauties of holiness from the womb of the morning, beautiful poetic, the womb of the morning.

This is the inception of the millennial kingdom. And this is the birth of the kingdom. This is the birth of the millennial age, the golden age of Israel as a nation is going to be born with this sunrise, uh, which the Messiah is compared to.

Uh, remember the song of Zachariah until the day spring rises in our hearts. It's a, it's a sunrise metaphor, uh, in Malachi, the sun rising S U N the beauties of holiness from the womb of the morning. This is righteousness.

Holiness is righteousness and justice combined. The holiness of God is the expression of both two sides of God's holiness are righteousness and justice. You have the do of your youth.

He's talking about the wonderful welcome that the implementation of Jesus strong rule in the millennial kingdom is going to introduce. It's a beautiful thing. People are going to welcome it and celebrate it.

Finally, after all creation has been groaning under the burden of the sinfulness of man, here is perfect government, a perfect King, a perfect ruler, son of man and son of God. He completely understands our situation, having lived through it, but he completely understands God's righteousness and justice, his love, his grace, and all of those things are going to be combined in government. Can you even imagine it? As the word government just automatically lowers the light level in the room now, but it is going to be a beautiful thing in that day.

The Lord has sworn and will not relent. You are a priest forever. According to the order of Melchizedek to throw out this Psalm where Jesus's enemies are made his footstool and are subjugated and ruled with a rod of strength.

Look at what you're losing. Are you really going to patchwork and pick apart the squares in this quilt and say, I like this one and not that one? Do you want to lose the Melchizedekian priesthood that is so elaborated and celebrated in the book of Hebrews? It is based on this passage. The Lord has sworn.

Notice the small caps. This is Yahweh. This is God, the father in heaven, who has sworn an oath.

You, a priest forever, according to the order of Melchizedek. And you can't help but think of those wonderful pictures of Joshua in our study in Zechariah, where he foreshadows

the removal of sin by bearing it in his own body on his own body. It is taken away and his priesthood is represented.

His priesthood, it makes it possible for God to dwell with man, for God to dwell in man and among men. Do you not know that you are the temple? Jesus is the high priest at that temple. Look at verse five.

The Lord is at your right hand. He shall execute kings in the day of his wrath. Now you'd say, wait a minute.

I thought Jesus was at the right hand of the father. Here's where the type of face helps you. Look at verse five.

What kind of Lord is that? Which Lord is sitting at the right hand? That's not small caps. This is not Yahweh. This is the Adonai Lord.

Jesus, the Christ, the Messiah, the son of David, is at your Yahweh's right hand. The direction of speech has turned and this is how the vocabulary helps you. Pay attention when you read scripture.

We have a wonderful help that is ignored by 99.5% of Christians when they read their Bible. And a lot of the modern translations don't even do this anymore. And it's a shame.

It's the Lord Yahweh in verse four, who has sworn and will not relent. You are a priest talking to the Messiah. Now in verse five, the Messiah Lord is at your right hand.

Oh God, you can put in parentheses. He, the Messiah, seated at your right hand, shall execute kings in the day of his wrath. Lord Adonai Christ Jesus is going to have wrath and he is going to execute kings.

He, Lord Adonai Jesus Messiah, shall judge among the nations. He shall fill the places with dead bodies. This is not the gentle Jesus.

This is not enemy love. Yet it's the same Jesus, enabled, empowered, commissioned, anointed by Yahweh God himself. He shall fill the place with dead bodies.

He shall execute the heads of many countries. Notice leadership comes with accountability. People want positions of leadership for which they may or may not be qualified.

Be careful. If you get your wish, leaders are held accountable. He will execute the heads of many countries.

He's going to judge among the nations. He'll fill them with dead bodies. He is going to execute kings in the day of his wrath.

All of this is in verses five and six. Look at verse seven. He shall drink of the brook by the wayside.

Therefore he shall lift up the head. Does God need meat and drink? Remember Psalm 139? Your sacrifices are not food and drink for me. I don't need to drink the blood of goats.

I don't need to eat the steaks that come from these oxen you're sacrificing. God doesn't need to drink. So who is the he that is going to drink of the brook by the wayside? This is the Lord Jesus Christ, son of David.

He is in his humanity. So that is the recognition that he is both God and man. This is affirmed in the first verse and it is affirmed in the last verse.

Only God has the power to judge nations and execute kings. Only God has the power of life and death in judgment. He shall drink of the brook by the wayside.

Therefore he shall lift up the head. There's a lot more we can say about Psalm 110, but notice how important this is to understand everything in the Psalm because if these Pharisees, Jesus is questioning, recognized as they should have done that the Messiah was not only going to be the son of David, but also the son of God with this level of authority and power for ruling and for judgment and for priesthood. Remember in John 7, some thought he was the prophet and there was this confusion.

Well, maybe he's just a prophet. Maybe he's the Messiah, but he's going to be the son of David. He's going to be an earthly king.

And Jesus says, if he is David's Lord, who does he have to be? And if he is the son of God, wouldn't you expect that his presence would be marked by the power of God expressed in miracles, in teaching as no man ever taught, in elucidating the word of God as no man ever did, in confounding and silencing Sadducees and Pharisees time after time after time. They might be willing to go so far as to admit when they saw a Messiah coming that he was a son of David. And you'll notice that nowhere in any of the Gospels or in Acts, does anyone ever question Jesus' Davidic lineage.

They say a lot of bad things about him, but nobody could question he was very clearly descended from David on both his mother's and his father's side. Nobody ever questions, but there were hundreds, thousands of descendants of David all over the place. Any one of whom could potentially say, I'm the Messiah, look at me, I'm descended from David.

What distinguishes the Messiah from all other descendants of David? It is not enough to be son of David, he must also be what? Son of God. High priest after the order of Melchizedek, capable of offering a unique sacrifice that hasn't been offered at any time under the law of Moses. The order of Melchizedek is spiritual.

It is higher than Abraham. Abraham submits to the priesthood of Melchizedek and everyone in the loins of Abraham recognizes even all of the sons of Levi, even Aaron himself, symbolically recognize that Melchizedek's priesthood is greater. If Abraham bows and shares the bread and wine and brings sacrifice to Melchizedek, everyone descended.

This is that whole idea, David's son can't be greater than David unless he's something more than David's son. The Levites cannot be greater than Melchizedek because their grandfather, great-grandfather, brought sacrifices and worshiped in front of Melchizedek and Melchizedek was his priest. Abraham needed Melchizedek's priesthood on that occasion.

So this is a beautiful question that Jesus asks and invoking Psalm 110, does so many things all at once. No one was able to answer him a word. Why? Well, if we say he must also be something more than man, that validates all of these something more than man signs that have been attaching to Jesus for the last three and a half years.

We can't have that. So it's kind of like by what authority did John baptize? Well, if we say by men, the people hold him to be a prophet. If we say from God, he'll say, why didn't you listen to him? And they answered him not a word.

The answer convicts. And here's the application for us. When the word of God speaks and it confronts us and we've got a different view, we have a different priority.

We have a different idea of how things are or ought to be. When we are convicted and confronted with scripture, do we have the humility, the teachability to take it to heart like that scribe in the gospel of Mark who hears Jesus answer and changes his mind? I would love to know the further adventures of scribe number two after this encounter with Jesus, like Nicodemus, like Joseph of Arimathea and others who when confronted with Jesus words and works found the testimony to be convincing, persuasive, and were humble enough to change their mind. We have expectations.

We have viewpoints. We have patterns and habits. Are we teachable? Are we humble enough to hear and to heed what scripture has to say to us? How does each letter in Revelation chapter two and three end? He that has an ear to hear, let him hear what the Spirit says to the churches.

Do you have an ear? Are we willing to be transformed by the renewing of our minds? This only happens as we reflect on scripture, as we think about what it means, as we compare scripture with scripture, and we prayerfully go to God and pray as David did, create in me a clean heart, O God. Renew a right spirit within me so that I can love you with all my heart, all my soul, all my strength, and all my mind. And reflect that love, agape love, not philos love.

It is agape love, which is an active, expressive, visible love. Well, this sets us up now for a wonderful further exposition, because while these people are still assembled, Jesus is going to unleash his final sermon of conviction about sin and righteousness and judgment. What does it mean to sit on Moses' seat? That's where we're headed next time, but we'll close here in a word of prayer.

Father, thank you for the wonderful revelation of your character, your purposes, your plans, the ineffable and infinite love and grace, righteousness and justice that we see reflected in the Lord Jesus Christ. We pray that as we look at him, we can be more like him in terms of our dedication to every word that has come from your mouth, to all of the principles and promises and doctrines that are found in your word, that we can grow in grace and knowledge and be truly representative of the Lord Jesus as his body on this earth, shining as a light in an ever-darkening time, and be ready when you send him to collect us and bring us before your throne. We pray it all in Jesus' name.

Amen.