



## “Jesus Asks a Question”

Luke 20:41-44 & Psalm 110

May 3, 2020

Will you please join me in Luke Chapter 20, having Psalm 110 also marked and ready in your Bible.

As we prepare to dive into what is here for us in the Word of God, let me remind you that Jesus Christ is King of kings and He is Lord of lords. King of kings and Lord of lords!

That is how He is depicted at His Second Coming in Revelation Chapter 19. This is a majestic picture of Christ coming to this earth in power and glory and in judgment. In Verse 16 of that chapter, we see that something is written on His thigh, almost like a tattoo. That is what it reminds me of. It says, *King of kings and Lord of lords*.

Those truths about Christ were also famously celebrated in a song that we have heard in recent years here at Bethel Grace, Handle’s Messiah, which celebrates the everlasting reign of King Jesus.

I pray that it would not only be written in Scripture, I pray that it would not only be celebrated in song, I pray that the reality that Jesus is King of kings and Lord of lords would fill our hearts and raise up our faith and our hope.

Brothers and sisters, Jesus is the King. He is high and lifted up! He is high above even the most prominent and powerful of the kings and presidents and prime ministers and senators and governors and mayors of the earth today. He is high and lifted up.

Yes, that means that Jesus reigns above the likes of Trump and Bidden and Pelosi and Newsom and Garcetti. Jesus Christ reigns above them all. It even says in Proverbs Chapter 21 and Verse 1 that he, the king, directs of the rulers of this world like a watercourse. Jesus is in charge. I pray that our hearts would receive that, believe it, and that we would take heart in those things.

This morning we have Scriptures set before us that helps us to think of Him as such because that is how He is. The greatest King of Israel’s history understood this. King David was the man who had the most illustrious reign in the history of that nation.

There came a moment for David of profound understanding and worship when he bowed his heart in the understanding that one of his heirs that would come after him was so high and lifted up above him. Get this. Jesus Himself is the One who is going to point us to what David came to understand. I pray that we would be filled with that same understanding by the work of the Spirit of Jesus.

This morning we enter back into our study of the Gospel of Luke. If you have been joining us here at Bethel Grace over the past month, you know that we did a series I think of as flashing forward, so to speak. We went to the resurrection appearances of Jesus Christ as we had our extended celebration of Easter.

Now we move several weeks back, prior to those resurrection appearances of Christ, into the Gospel of Luke Chapter 20. The setting is the days leading up to the crucifixion of Christ. Jesus had been teaching in the Temple courts. Jesus is the incarnate Lord of all. He was on the earth.

It was likely Wednesday of that fearful, fateful, and wonderful week. Jesus spent that entire day teaching in the Temple courts in the Temple area, instructing the large crowds and being confronted by the religious leaders. They had done everything that they could do to try and publicly discredit Jesus, trying to stump Him with difficult questions.

The Pharisees made their efforts. The Sadducees made their efforts. The Scribes, the Herodians, all of them tried their efforts. Some of them were in league with each other. They made their efforts unsuccessfully, all of them going away humiliated, all of them exposed by the wisdom and the clarity and the power of the Lord's responses, so that it says in Luke Chapter 20 and Verse 40 that none of them dared to ask Him another question.

As we finish that scene where there was a Q&A session with the Messiah, we see that it concluded with Jesus bringing a question of His own. Jesus asked a question. It was a question that was designed to help them get a sense of just who it was that they were dealing with, and it is a question that is designed to lead us into deeper understanding of who Christ is, that we might worship and celebrate Him, and savor the union that we have with Him and live for Him.

Let's look at the question that Jesus asked. Verses 41 through 44 of Luke Chapter 20:

**<sup>41</sup>But he said to them, "How can they say that the Christ is David's son? <sup>42</sup>For David himself says in the Book of Psalms, "The LORD said to my LORD, "Sit at my right hand, <sup>43</sup>until I make your enemies your footstool."<sup>44</sup>David thus calls him LORD, so how is he his son?"**

So Jesus asked a question. Here in the Gospel of Luke, Jesus did not answer the question. He just let it ring in the air for their contemplation and ours. But, brothers and sisters, it is a question that He was asking in order to trigger deeper thought within all those who would hear it.

How is it that they call Him David's Son when David himself called Him his Lord? It is a good question. All this surrounds this title that was so frequently used of the Messiah. They herald them and they celebrated Him even at the Triumphal Entry, calling Him the *Son of David*. This was a widespread title for the Messiah there in the First Century when Christ was in the world.

Especially if you read through the Gospel of Matthew with its particular interest in all things Jewish, you see that they were calling Him the Son of David over and over and over again.

What is interesting in Matthew's Gospel is that we see that one time Jesus even went into Gentile territory, into Tyre and Sidon, where a Canaanite woman came and pleaded with Him because her daughter was so sick and afflicted. She pleaded with Jesus as the *Son of David*. This was a title that was used of Him repeatedly.

Understand this, Jesus never objected to that title. He responded to it. He received it. He was the Son of David. Jesus was of the lineage of David. Even in the very beginning of the Gospel of Luke when Gabriel approached Mary, he said, *The one who is going to be placed in your womb, He is going to reign on the throne of His father, David.*

Yes, Jesus was the Son of David, but Jesus wanted them and He wants us all to deeply contemplate the fact that He is more than the Son of David. He is more than just the offspring of David, and the human heir to David's throne. He is also the Lord of David as well. He is also the Master of David.

Reading through the pages of Scripture and the wonders of who Christ is, they present themselves as the solution to the question that Jesus asked. How is He both Son of David and the Lord of David?

The answer is that Jesus is God and man. He has divine nature and He has human nature merged together in one Person, Christ is God incarnate. There is the sense in which Jesus both preceded David and proceeded from David, physically.

Jesus was there before David as King over all. Yet, He is the offspring of David as well. Jesus is moving us to contemplate these things. He wants us to perceive and understand this dual nature that defines His personhood. Jesus is God and man in one.

I always find it so interesting and so encouraging and so often brings a smile to my face to learn new things about the people that I know. I remember being at one of Betty Baker's dinner parties. You don't tell people a woman's age but when you get into your 90s, you deserve some special honor.

At one of Betty Baker's dinner parties, she was telling us how during World War 2, she was one of the Rosie's Riveters. I am not surprised from such a strong woman, but I thought it was so cool! I remember learning that one among us at Bethel Grace, he was a rocket scientist by way of career, launching rockets with NASA. That is so sweet! I learned about another brother in our midst who restores vintage Porsche vehicles. He has even sped along the highways of Europe in those cars. How about another that studied at the Citadel and was a Navy fighter pilot? Cool things!

Sometimes we hear about some of the things people among us have experienced and we are amazed by it. But the things that we learn about one another, how much more ought it to thrill our hearts the more that we learn about King Jesus, who He is, the exalted nature of His person and position and how this One so high and lifted up came so graciously to us to be the sacrifice for our sin?

This is the kind of thing that Jesus is moving us toward—to contemplate Him, to know Him. Brothers and sisters, it both glorifies God and it blesses us to do theology, to study about who God is. This is a particular area of theology called *Christology*.

First of all, we must know that the deep contemplation of such things honor God. We are living in a day when there is a theological famine in the land even among so-called evangelical churches. Where are those who say there are awesome things revealed in Scripture and they are digging deep to understand who God and Christ are?

If we don't take the study of such things seriously, even people who are well meaning, may unwittingly enter into idolatry. We must dig in and understand that we see and observe and understand and receive how God has revealed Himself to us.

Then we take those things seriously because it honors Him. We don't want to have a false and distorted understanding of God. We want to have a pure one derived strictly from the Bible. Studying Scripture honors Him and it does us good.

The thrill of hope is not only for Christmas time. The thrill of hope could happen, and should happen, in the midst of Covid-19 too. As our hearts are filled with the knowledge of who God is, understand, that this becomes a living knowledge that stirs things within us, so that our hearts are alive with praise and worship for the King of kings and the Lord of lords.

In asking questions like this, Jesus is prompting us. He is prodding us to go deep into the study of who He is. There are some things that you need to explore and know about Him, hence Jesus asked the question in the Temple courts of Jerusalem.

What I would like to do for the time that is ahead of us is look at the Psalm that Jesus quoted when He asked that question. He pointed us back to Psalm 110. In so doing, He is pointing us to a luminous portion of the Bible; a psalm filled with elevated language that helps us to know our Lord.

We began in the Temple courts. Now we are going back to King David's private quarters where he was having a time of worship before the Lord. He was taking those things to his stylus and to his scroll, and he was writing.

We would understand that at that point in the life of David, he had been approached by the prophet Nathan who informed him that he would not be building the house of worship. Solomon would be doing that. Nathan informed David in 2 Samuel Chapter 7 that from his posterity, out of his blood line, would come a King who would rule from the throne of God forever and ever. This eternal figure who would reign above all.

As we look into Psalm 110 my understanding of this psalm is that it is entirely future oriented from David's perspective. So many portions of prophecy, they had dual layers so that there was meaning for the day that the author lived, and there was a layer of meaning as it pointed to things to come.

I would understand that in this portion of Scripture, David's heart was being filled with knowledge of the One who would proceed from him, who both preceded and would proceed from him. His heart was being filled with wonder as his heart bowed to the King that would come. It is awesome, awesome psalm.

Let's take a look at what is here in Psalm 110. Let's begin by just reading the first verse. This is what Jesus quoted. Psalm 110 and Verse 1:

**<sup>1</sup>The LORD says to my Lord:  
“Sit at my right hand,  
Until I make your enemies your footstool.”**

Let me start by pointing out the language that is used here. Take a good close look. This is something that we pointed out, and we are probably going to have to do it many times into the future as we look at the kind of language that is used here in the Old Testament, especially that word *Lord*.

Look at the first line. The word *Lord* is there twice, yet, behold, they are different. Anybody notice that? The first use of the word *LORD* is in all caps. The second use of the word *Lord* includes three lower case letters. So there is *LORD* and there is *Lord*.

This is the indication for us that two different Hebrew titles or words are being used. First, you have the *LORD* with all caps. This is the holy, divine name given to us with the four consonants YHWH. There were no vowels in the Hebrew language.

So in English it is most often rendered Yahweh. It has also been historically rendered as Yehowah. The essence and the meaning of this word is I AM. It speaks of His self-existence. He is the eternal self-existent One. That is what *LORD* with all caps indicates.

In addition to that, we have *Lord*, which is the Hebrew word Adonai. It means master, ruler, authoritative one. This is a title used of God in the Old Testament and in the New Testament, speaking of His sovereign rule and reign; that He is in charge; that He is presiding over all things according to His perfect, wise plan.

So we have these two words for God. Both of them are used here. I don't know if David had a developed knowledge of the Trinity, but he had a glimpse that there is plurality within the one God because you have the *LORD* speaking to the *Lord*. I would understand it like this: You have the Father talking to the Son about the reign that He is given.

This psalm starts off in Verse 1 with the *LORD* (Yahweh) speaking to the *Lord* (Adonai) and declaring to Him this footstool prophecy. I would understand this as God the Father speaking forth to the Messiah, the Christ, God the Son. Declaring to Him

**<sup>1</sup>The LORD says to my Lord:  
“Sit at my right hand,**

**Until I make your enemies your footstool.”**

Here we have a record of God the Father issuing forth this divine decree to God the Son. By that decree, the Messiah is seated with position and power at the right hand of the Eternal Father. Then the Father issues forth the footstool prophecy: I will make your enemies your footstool. We must understand this footstool language that is here in the text of Scripture.

We have been playing a lot of basketball recently. We have picked up our game a little bit since we have been home so much more than usual. So the four Saltzmann guys have been in the backyard shooting hoops, playing some two on two. We also do drills, one of the called Lightening and one of them called Three-Two-One. These drills are competitive in nature. One of us four is going to win one of those games. I am out there with my boys and every now and then the old man is able to squeeze in a victory. What I have done when I've won is to stop everything. I get the basketball and put it on the ground. Then I put my foot on top of the basketball and flex my biceps, just because I am savoring that moment of victory. The basketball becomes the footstool.

In ancient times when kings and conquerors would defeat an enemy force, they would find the highest ranking official of the opposing army, whether it was the general or the king of that land who was present for the battle. The victorious ruler or warrior at the top of the army that defeated the others, they would require that highest general to come and lay prostrate on the ground before them.

As a sign of their outright and total victory, the conquering general would put his foot on the back of his neck in a display of power and authority. That is the imagery that is here. Often these same kings would hang portraits on in their halls depicting such scenes.

This verse was not so much talking about that little piece of furniture in your living room, where you kick up your feet next to the sofa. This is an image of dominion that is given to King Jesus.

**<sup>1</sup>The LORD says to my Lord:  
“Sit at my right hand,  
Until I make your enemies your footstool.”**

As we continue in this psalm and as it helps us to know our God and Our King better, something amazed me as I was thinking about what is here. This psalm speaks to the Lord about the LORD in Verses 2 through 4. Then in Verses 5 through 7, it speaks about the LORD to the Lord.

Let me provide a visual aide to these glorious things in Psalm 110. First, it speaks to the Lord (Christ) about the LORD (Father). Are you seeing what we learned about the use of caps and the use of lower case? Second, it speaks to the LORD (Father) about the Lord (Christ).

If I can provide a little bit more detail about what is going on here, it speaks to the Lord (Adonai), the Christ about the LORD (Yahweh) the Father. Then it speaks to the Father (Yahweh) about the Christ (Adonai). As we look it we are just swept in to these scenes of glory.

Let's dig in and see what comes as this Psalm as:

**1. It speaks to the Lord (Adonai, our Christ) about LORD (Yahweh, our Father) (110:2-4)**

Verses 2 through 4:

**<sup>2</sup>The LORD sends forth from Zion  
your mighty scepter.  
Rule in the midst of your enemies!**  
**<sup>3</sup>Your people will offer themselves freely  
on the day of your power,  
in holy garments;  
from the womb of the morning,  
the dew of your youth will be yours.**  
**<sup>4</sup>The LORD has sworn  
and will not change his mind,  
“You are a priest forever  
after the order of Melchizedek.”**

What we see in the verses that we just read is the zeal in the heart of God the Father for the reign of God the Son. It is by the will of the Father that we see that the Father is advancing the scepter of the Messiah.

There in Verse 2 it is almost as though the Father places this powerful scepter in the hands of the Son and there He puts His hand over it, and together they are causing this symbol of His rule to advance throughout the land.

We see the Father advancing the scepter of the Messiah. We see the Father assembling the people of the Messiah. It is certain!

**<sup>3</sup>Your people will offer themselves freely  
on the day of your power,  
in holy garments;**

There will be a church. There will be a chosen people. This is the bride of Christ, chosen before the foundation of the world. Brothers and sisters, the atoning work of Christ did not just make salvation possible for the people of God. It made our salvation certain.

God in His perfect fore knowledge, His perfect knowledge over all things, He chose His bride. He chose His church. This is the work of divine election. It makes certain that there will be a people of God who will worship the King.

We see that the Father is making certain that He will advance the scepter of the Messiah. The Father will assemble the people of the Messiah. And the Father avows the priesthood of the Messiah. Verse 4:

**<sup>4</sup>The LORD has sworn  
and will not change his mind,  
“You are a priest forever  
after the order of Melchizedek.”**

This biblical figure, Melchizedek is such a mysterious man who appears on the pages of Scripture back in Genesis Chapter 14. It was after a battle and he appeared to Abraham and a few others. He came and brought the bread and the wine.

We are told that he is the king of Salem, which would be Jerusalem. We are told that he is a king of righteousness. That is what his name means. Melchizedek means king of righteousness, but not only is he king, he is also priest.

Here we have the Father vowing to the Son. You are a priest forever after the order of Melchizedek. You will always be King and Priest to the people that I give to You. It is a glorious picture that is laid out before us here.

A king is one who rules over the people for God. The priest is the one who approaches God for the people. What is so amazing is that throughout the Old Testament we see that there were all these priests who made sacrifice after sacrifice after sacrifice, shedding the blood of lambs to cover over the sins of God’s people, that they might approach Him in worship.

However, what we find when we see Jesus coming into the world is that, while He was under the sacrificial system of Israel at that time, there is no record of Jesus ever Himself performing a sacrifice by slaughtering a lamb.

Instead, this Priest was different in that He came into the world as the Lamb. He came into the world to offer Himself up. He came into the world that He might live a righteous and perfect life in our place. He is the King of Righteousness, after all. He came that He might live perfectly for us and that He Himself would be the unblemished sacrifice that our sins might be washed away.

We enter into this sacrifice by God’s grace through faith in Jesus Christ. This is the one and only way to enter into the people of God. This is the wondrous salvation that Jesus has promised to bring us into His Kingdom. We invite any person listening to this broadcast. If you have not put your trust in Christ, look to Him today.

Understand that you, like the rest of us, are fallen in sin. We are all talking about this disease of Covid-19, but there is a disease of the human soul called sin. It is an internal corruption that leads to all the different external physical manifestations of it—being deceitful, doing harsh things and speaking harsh words, lying, cheating—things that we have all done that have offended the holiness of God.

Jesus came sacrificing Himself to wash our sin away, that we might be a part of His Everlasting Reign. Look to Jesus in faith. If there is anything that we can do to encourage you in this life

that Jesus gives, please email me at [jeffs@bethelgrace.org](mailto:jeffs@bethelgrace.org). I would love to talk to you about that.

We continue in this psalm. First we saw how it speaks to the Lord Christ about the LORD the Father. Now it switches on us. Now:

## **2. It speaks to the LORD (the Father) about Lord (the Son) (110:5-7)**

Verses 5 through 7, speaking to Yahweh, speaking to the Father:

**<sup>5</sup>The Lord is at your right hand;  
he will shatter kings on the day of his wrath.  
<sup>6</sup>He will execute judgment among the nations,  
filling them with corpses;  
he will shatter chiefs  
over the wide earth.  
<sup>7</sup>He will drink from the brook by the way;  
therefore he will lift up his head.**

Back in Verse 3, once again, the people of God were depicted as they were clothed in their holy garments. They were willing and eager to be a part of all that the Messiah would do. The people there were gathered with Him, with hearts that were fervent to serve in any way that the Lord would have them serve.

However, here in Verses 5 through 7, we see that the battle belongs to the Lord. When it comes to vanquishing the sin that fills this earth, Christ is going to be the One who executes judgment. We see it all throughout this text.

He will shatter kings. He will execute judgment. He will shatter chiefs. Then at the end, He will drink from the brook by the way; therefore he will lift up his head. Jesus is going to accomplish judgment. It is hard language to read and take in when we read of the fact that there will be dead bodies on the earth when Jesus Christ comes back.

Yet, what we have here accords perfectly with what we read in Revelation Chapter 19 about the Second Coming of Jesus Christ. He will carry out capital punishment upon the unrepentant sinners of this earth. That capital punishment will issue forth in spiritual judgment and in spiritual death which is the separation from God in Hell.

These are things that are written for us and emphasized, not on the periphery of the pages of Scripture, but they are at the very center of it. When I read things like this, there is a trembling that occurs in my heart. There are portions of Scripture that describe Christ our Lord our Savior in His gentleness. Gentle Jesus, meek and mild. That is a reality.

In Matthew 11:28 and 29, Jesus describes Himself:

**<sup>28</sup>Come to me, all who labor and are heavy laden, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn from me, for I am gentle and lowly in heart**

So there is the mercy and the gentleness and the graciousness of Jesus Christ our Lord. Those are truths about Him for the contrite of heart to rest in.

At the same time, we need to understand that there is unspeakable wickedness that covers the planet earth. It is everywhere. There are people under the dominion of Satan, whether they are conscious of it or not. And even under the influence and the power of Satan, they willingly and happily commit sin of their own accord.

There are abuses carried out by human beings all across this earth; among those in the upper ranks of the powers that be, and in various households. There is sin and sin offends the holiness of God. God is a judge and He will judge sin. Here we see this depiction of a judgement that is to come upon this earth when Jesus Christ comes back.

Brothers and sisters, as we look at pictures like this, our hearts should tremble in fear and our hearts should go to the cross of Jesus Christ. We look on this text and we see what the sinners of this earth have coming by the hand of God's justice.

But when we see this imagery of death, we are also taken to the cross of Jesus Christ, where in this great working of mercy and grace, the King of all died for those who had been in rebellion against Him. When our hearts are humbled under the fact that we too are sinners in need of grace and forgiveness and we look to Jesus, we are forgiven.

There are pictures of death in this text. Take it seriously. There are pictures of life in this text. Take them seriously. Jesus comes and He brings His life to those who look to Him in faith. Look to Jesus in faith.

So we have this depiction of what I would understand to be the return of Christ. He is going to come and there is going to be a cleansing of the earth of all sin. Then He is going to create what I would understand as a perfect thousand-year reign on this earth. From there into time and eternity, He is going to make a new heaven and a new earth, where there will be sin no more.

Here we see these pictures of what Jesus will carry out. We look forward to that day with hearts that are filled with awe and fear. In that day, the battle belongs to the Lord. What about in this day when we have concerns about leaders that may very well be corrupt and carry out policies of corruption?

The battle belongs to the Lord. We must understand that. Here is something that Daniel the prophet took to heart that we need to take to heart as well. There under the Babylonian captivity, Daniel went into a time of prayer, where he was given understanding before the Lord.

He said in Daniel 2:20-23:

**<sup>20</sup>...“Blessed be the name of God  
forever and ever,  
to whom belong wisdom and might.  
<sup>21</sup>He changes times and seasons;  
he removes kings and sets up  
kings;  
he gives wisdom to the wise  
and knowledge to those who have  
understanding;  
<sup>22</sup>he reveals deep and hidden things;  
he knows what is in the darkness,  
and the light dwells within him  
<sup>23</sup>To you, O God of my fathers,  
I give thanks and praise**

Daniel came to understand the sovereignty of God and His providential working behind all things.

We need to have our hearts elevated by the perspective that is given to us in the pages of Scripture; that God’s divine plan supersedes all human plans; that God intervenes in all of history; that God’s hand is upon world events and human lives; that God causes all things to work for the glory of His Name and the good of His people; that God is reigning according to His master plan and He is working all things according to its appointed end. God is on the throne. God is lifted up on high. God is present, working all things by His hand of providence. In these things, the people of God take heart.

Jesus was looking in Jerusalem and He saw something that was lacking in the Christology of the people that were there. Yes, He is the Son of David, but He is the Lord of David. Looking forward in to the day that we are living in now, if Christ were to look upon the church scattered across the globe, if He were to look upon the church of the United States of America, if He were to look upon the church called Bethel Grace, what would He see among the Christology of His people?

Would He see people that say, *I like Christ as He is portrayed here in this text but that kind of bothers me, so I’m just going to focus on this text over here.* Or is He going to find people who say, *Give me the totality of Scripture. Show me how God has revealed Himself. Let my heart take it in, and let my heart believe and be lifted up in worship, and let my life proceed forth in fruitfulness as I live according to the power of the King?*

Brothers and sisters, our lives and our times are in His hands. Let us be filled with His Spirit that we might be fruitful as Christians and citizens of these United States, doing good in Jesus Name in every setting that we find ourselves in, speaking truth and love and doing everything in humility, because our God is a God of power and a God grace.

May the Lord bless these things in our hearing and help us to take His truth into our hearts. Let’s close in a word of prayer.