David's Son Yet David's Lord

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[0:00] This is the First Mustang Pulpit Podcast, a podcast of the weekly preaching and teaching at First Mustang.! Thank you for joining us. We are just a couple of days before the crucifixion of Jesus in the chronology of his life.

This is a very long day. Mark gives us, as some of the other gospel writers do as well, a lot of detail of what happens on this one specific day.
And we will continue on in our study as we look at Jesus leading up to the cross. One of my favorite hymns is written by Thomas Kelly in 1804.
In fact, I was just out of town in another church preaching a couple of nights ago, and someone there asked me after the service what my favorite hymn was. They had heard I was a lover of hymns and was asking what my favorite one was, which is a little bit like asking who your favorite child is, I suppose.
I don't have a favorite child. I don't have a favorite hymn. But I have some that I love dearly.
Thomas Kelly wrote a hymn in 1804, one that's not very well known, not one that finds its way in many hymnals.
[1:18] In fact, in looking up some details of his life, he published more than 760 hymns. There's only one of them that I know.

So, I don't know what that says about him or me, but there is one that has made its way into my heart. The name of it is Stricken, Smitten, and Afflicted.
It tells the story of the crucifixion of the Lord Jesus. Stricken, smitten, and afflicted, see him dying on the tree.
Tis the Christ by man rejected. Yes, my soul, tis he, tis he. Tis the long expected prophet.
David's son, yet David's Lord. By his son, God now has spoken. Tis the true and faithful word.
[2:23] David's son, yet David's Lord. The words of that hymn come from the heart of the text we study today, finding its roots in Psalm 110, where we will turn in just a few moments.

But how can that be? How can someone be David's son, yet David's Lord? David is roughly in the year 1000 BC.
Well, we might understand how the Lord Jesus of Nazareth could be David's son. He could be in the lineage of David.
But if he is born after David, how could it be said that he is his Lord? Or if one is the Lord of David and he is truly God, how could that one then be born of flesh?
David's son, yet David's Lord. We find ourself in Mark chapter 12, where as we've been looking at for a number of weeks now, from chapter 11 and 12, it's just a barrage of questions, of debates, of people trying to trap Jesus.
[3:48] We've had Jesus clear out the temple. They have questioned his authority. They have questioned him on taxes in relation to Caesar.

They have questioned him about the resurrection yet to come. The scribe has come and questioned about what is the great commandment. All of this happening on the same day.
It's just one conflict after the next. One debate after the next. But something changes a bit now.
We're going from people coming to question Jesus, more to him now teaching.
He is going on offense now. The words recorded for us are brief. The meaning is deep.
This is all about the Messiah. This is all about who is truly the one sent from heaven to be our redeemer, to be our savior.
[4:58] Verse 35. And as Jesus taught in the temple, he said, how can the scribes say that the Christ is the son of David?

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David himself in the Holy Spirit declared, the Lord said to my Lord, sit at my right hand until I put your enemies under your feet.
David himself calls him Lord. So how is he his son? This is the heart of the question.
How can this one, Jesus, be David's son, yet David's Lord? This is all about understanding who Messiah really is.
If you want to write down a couple of notes this morning, make note number one. In verse 35, the Messiah is clarified. The Messiah is clarified.
[6:05] Right before verse 35, according to Matthew 22, verse 41, it says, Now while the Pharisees were gathered together, Jesus asked them a question, saying, Who do you think is the Christ?

Whose son is he? And they said to him, The son of David. They were right in that initial response, though their belief did not go far enough.
The truth is that Messiah will come from David, but the Messiah will not be a mere mortal man.
They don't accept Jesus as Messiah.
They don't accept him as the very son of God. That's what all of this in chapter 11 and chapter 12 have been about that we have studied for so long now.
Verse 35, Jesus taught in the temple. And his teaching is all about who he is and the significance of Christ as Messiah.
[7:15] He says, How can the scribes say that the Christ is the son of David? And the answer is, because this is what the Old Testament taught.

That the Messiah would be the son of David. Now, a few terms that mean the same thing, but let me help you understand just a moment some of these different terms so that I hope it would be a little more clear in your own mind.
To say he is the Christ is to say he's the anointed one. So when we speak of Jesus Christ, Jesus is his name, Christ his title.
Christ isn't a part of his name, it's his title. The name, the word Christ means anointed one. The Messiah. Hebrew term would be Hamashiach.
Greek would be Christos. In English, it would be Christ or Messiah or anointed one. And what we know from the scripture is that the Messiah, Christos, the anointed one, was going to be in the lineage of David.
[8:40] You might just make note of 2 Samuel chapter 7. It says, when your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you.

You shall come from your body and I will establish his kingdom. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.
So there's one coming after David who will be Messiah. Jesus meets this criteria.
According to Luke 18.38, he's a direct descendant of King David. According to Luke 1.27, Joseph, his earthly father, is of the house of David.
According to Luke 1.32, the angel told Mary her child would be given the throne of his father, David.
According to Luke 2.4, it was clearly stated that his family was of the house and lineage of David.
[9:42] In Mark's gospel, he's already made this exceedingly clear. Chapter 1, verse 1, the beginning of the good news about Jesus the Messiah. The very first verse of Mark makes clear that all that is about to be penned is about and pointing to Jesus who is the Messiah, the anointed one.

Mark 8.29, Jesus asked Peter who he thinks Jesus is and Peter says, you are the Christ. You are the anointed one, the Messiah.
So the Messiah is clarified. He is the son of David. The Messiah will be a man and the Messiah is the king who will rule and reign forever from the house and the lineage of David.
In verse 36, a second thing Jesus points out, not only the Messiah was clarified, but in verse 36, he speaks of how the Messiah was prophesied.
The Messiah was prophesied. Verse 36, David himself, in the Holy Spirit declared, the Lord said to my Lord, sit at my right hand until I put your enemies under your feet.
[11:17] I want to point out here that Jesus in this moment affirms the Holy Spirit as the one who inspired Scripture.

Make sure you see that. Jesus is going to quote from Psalm 110. But Jesus affirms that when David wrote, he wrote in the Holy Spirit.

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The Scripture is the product of the hand of God. The Holy Spirit being the true author of the Bible, using men to write and to record His Word, but the ultimate author of Scripture, according to Jesus Himself, is the Holy Spirit.
That's worth noting. 2 Peter 1.21 says, prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.
This is the testimony of Scripture. This is the testimony of Christ Himself. And Jesus, as David wrote, in the Spirit, the Lord said to my Lord, sit at my right hand until I put your enemies under your feet.
[12:47] Now, in your Bible in front of you right now, that probably is either in italics or it's probably centered or indented. It shows you that this is a quote from the Old Testament.

Specifically, it's quoting from Psalm 110, what we would call a messianic psalm, a scripture in the Old Testament speaking of the Messiah who is to come.
It's actually the most quoted psalm from the Old Testament in the New Testament. More than 30 times, either directly or indirectly, Psalm 110 is referenced in your New Testament.
Interestingly enough, Paul does it. Peter does it. The writer of Hebrews does it. It's all throughout your New Testament.
And everybody would agree that Psalm 110 is about the Messiah. Even the scribes, if you've been with us the last number of weeks, you see that the scribes don't agree much of anything with Jesus, but in this, they would agree that Psalm 110 is writing of the Messiah who is to come.
[14:07] Keep Mark 12 marked in your Bible, but turn with me to Psalm 110 because I want to show it to you because Jesus quotes from it. And I just want you to see why Jesus is referring back to this and why this matters so much.

Psalm 110. Verse 1 of Psalm 110 is where Jesus was quoting.
The Lord says to my Lord, sit at my right hand until I make your enemies your footstool. Now, the first thing to see in our English text is this can be a little confusing.
The Lord says to my Lord. So most likely in the English copy of the Bible you're holding in your lap right now, your first instance of Lord is probably in all caps.
In English, they put that in all caps to help you to know that that is the term for Yahweh. This is the covenantal name of God. The Lord says to my Lord.
[15:18] Yahweh says to your second word translated as Lord in English is the word Adonai. It's a general term. In Psalm 110, it refers to the coming Messiah.

So Psalm 110 verse 1, Yahweh says to Adonai, the Lord says to my Lord.
Now, the reason this is so important that we spend time on this is because this is the very argument Jesus is making for himself. And we would do a real disservice to Mark 12 to not fully engage with and understand the very argument Jesus makes of who he is himself.
So stay with me here. Yahweh says to Adonai, the Lord says to my Lord, David has a Lord, Yahweh, the one true God, but he says to my Lord, sit at my right hand until I make your enemies your footstool.
Yahweh says to David's king, a Messiah is going to come and that Messiah is going to have full authority.
[16:55] He's also, interestingly enough, in verse 1, going to have enemies. The king to come will be opposed.

Jesus, the fulfillment of Psalm 110, speaks these words penned by David a thousand years before the life of Christ, showing that Jesus is the fulfillment of Psalm 110 right in the presence of his enemies.
Sit at my right hand. We speak in theology about the crucifixion of Jesus, rightly so.
We speak about his resurrection, and we should. We speak of his second coming. If you are doing our read to the Bible as a church, we are in the last three verses today of the Gospel of Matthew. We're looking and reading about the second coming. It's good for us to read about that. It's good for us to understand that. But in thinking of the resurrection of Jesus, the crucifixion, the ascension of Jesus, the second coming of Jesus, one thing that is very rarely spoken of is what we would call the session of Jesus, the fact of Christ accomplishing his work and being seated.
[18:45] Sit at my right hand. This is a statement of the reality that the Messiah who is going to come is going to come from David, will rule and reign over all things in the presence of his enemies, but will have the last word.

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He will triumph. The Lord says to my Lord, Yahweh, Adonai, sit at my right hand until I make your enemies your footstool.
Those who oppose Christ will be defeated. Go back to Mark 12. Jesus says in verse 35, the Messiah is clarified.
In verse 36, the Messiah was prophesied and now see a third thing. The Messiah has arrived.
This is the whole point. The Messiah that was prophesied has now arrived. Verse 37, David himself calls him Lord, so how is he his son?
[20:10] To be David's Lord is to say that he is God. To be David's son is to say that he comes after him. How can he be a man yet more than a man?

You understand the argument Jesus is making with him? How can Messiah be God and be born? How can that happen? How can Jesus be a descendant of David and yet the one who rules all things? How can he be from David yet still be David's king?
How can he be David's son yet David's Lord? Jesus is saying the prophesied Messiah has arrived right in front of you.
Before Abraham was, what did Jesus say? I am eternal. the son of God eternally God one God in three persons Christ the creator of all things eternally God.
[21:35] Yet when you read Mark 12 he had a birthday 33 years ago. no one else ever existed like this.

We see the authority of Jesus in this conversation. He is clearly announcing his own authority as David's God and David's son.
He will rule on the throne of David. He is the eternal son of God and yet he is two days away from going to the cross as our perfect substitute.
This is the one who is here in front of his enemies and they despise his person his preaching and his power. They reject him.
They want to destroy him yet the one they will soon crucify will one day be their judge. that's what he's saying.
[22:48] I am David's son. I fulfill the prophecy of Messiah but I am David's Lord. I'm the king of kings the lord of all lords.

I stand before you today he says in my own authority not authority you have given to me nor authority I have requested an authority of my own.
I am David's lord I'm the son of God and I am David's son the son of man.
As the son of man he will go to the cross as our perfect substitute on the cross as the son of God he will judge the living and the dead.
This is a staggering exchange Jesus gives to them. The rejected one is the favored one.
[24:06] The one they will soon put to death is the one who lives forever. The whole point of what the scribes and the Pharisees and the Sadducees and the Herodians and the chief priests and the elders all these groups who have been lined up coming after Jesus one after the other after the other after the other the whole point was to stop him.

Their whole end game is to kill him and Jesus says just let me clarify who you're talking to. I am David's Lord because even before David lived I am and I'm David's son the perfect fulfillment of Psalm 110 I'm the son of man and I am the son of God you can put me on a cross and nail my hands and feet and put a spear in my side and you can kill me and in three days just as I promised I will rise again and one day when you die and you stand before
God it will be my face you see you can despise me if you want but you will see me again I am in front of you now as a ransom for sinners you will stand before me when you die as the judge of the living and the dead what does all this mean for us it means that the Old Testament pointed towards Jesus that he is the fulfillment of the Old Testament prophecies of the coming Messiah that's the point Jesus is making it means that Jesus is perfectly qualified to be our Messiah Christ is a legal descendant of
David through Joseph's line that's Matthew 1 he is a physical descendant of David through Mary Luke 3 summarized in Romans 1 3 the one descended from David according to the flesh this is the son of David the son of man this is the God man but turn the page one time to the right to chapter 14 the events we read about here will take place in 48 hours Christ will be arrested in the garden of Gethsemane he will go in front of a number of different trials and in chapter 14 verse 60 it says the high priest stood up in the midst and asked

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Jesus have you no answer to make what is that these men testify against you but he remained silent and made no answer and again the high priest asked him are you the Christ the son of the blessed and Jesus said I am here's the question who is the Messiah of Psalm 110 the answer it is Jesus from his own lips I am and you will see the son of man that's himself the son of David seated where did that come from Psalm 110 seated at the right hand of power and coming with the clouds of heaven in other words I am the Messiah the son of David the son of man but do not think this is the last time you will see me

[28:42] I will come again in glory because I am the one who rules and reigns forever and forever and forever this is an amazing amazing exchange now back to chapter 12 as we close I purposely left off one sentence I didn't forget it was there I purposely left it off verse 37 David himself calls him Lord so how is he his son look at the end of verse 37 and the great throng heard him gladly it's a strange statement they heard him gladly yesterday Jesus drove out the money changers he drove out those who were selling animals for sacrifice he shut the whole temple complex down as many of as a quarter of a million people would have been there at any one time 250,000 people perhaps just come to a standstill he is calling out their leaders all these different groups and categories lined up to take their shot to knock him down and one by one they are soundly defeated and the great throng heard him gladly but that's so strange because in just a couple of days the crowd is yelling crucify

Crucify! Pilate will say you have a custom that on this day we release a prisoner how about I arrest Jesus book him so to speak and then I release him to you and they say you can keep Jesus put him to death give us Barabbas how did these people hear him so gladly how is it that Jesus teaching so clearly with such authority and yet in just a couple of days he will be crucified while even his closest friends run and hide and one of his absolute best friends will deny that he even knew him well let me remind you that a lot of people hear gladly the things of

God this is nothing new thousands and thousands and thousands of people today will gather in churches and they're not believers but they gladly go the music inspires them the preaching captivates them the conversations of the people encourage them the kindness of the people in the church ministers to them they gladly go it's sure there are some who are drugged to church and there are some who are made to go to church but there are untold numbers of people who today will gladly go to church they don't know Christ they're not believers they haven't repented they don't truly trust and love the

Lord Jesus Christ but for a thousand other reasons they will gladly go and do you remember a man named Herod Herod who had John the Baptist arrested Mark 6 we studied this months ago verse 19 Herodias nursed a grudge against John and wanted to kill him but she was unable to because Herod feared John and protected him knowing him to be a righteous and holy man when Herod heard John he was greatly puzzled yet he liked to listen to him that's interesting and notable because this same man Herod is the one who would consent to having John the Baptist beheaded head severed from from his body but he liked to listen to him he was intrigued interested curious he loved the words of this man just didn't believe them you will read of

Herod again Jesus after he is arrested in the garden of Gethsemane will go on trial before Annas Caiaphas the Sanhedrin Pilate and Pilate will send him to Herod Herod wanted to see Jesus he was afraid of him but intrigued by him he would like to meet him just like he liked to hear John talk just like the great throng heard him gladly but very few of them believed which should sound to us an alarm of warning that just because someone gladly is around the worship of

[35:48] Christ does not mean the love of Christ is in them perhaps even today you have comforted yourself by saying I like to go to church I must be heaven bound because I gladly go maybe you have great respect for your Sunday school teacher maybe you love the thought of being around hundreds of people who are kind and gracious maybe singing songs about the love of Christ and the power of God stirs you and does something inside with your emotions maybe even hearing the word of God explained does something because you like to learn and make sense of things maybe the conversations that happen in the hallway after the church service is something you look forward to because these are friends of yours you only see them once a week there are people here who have prayed for you people here who have brought you meals people here who have visited you in the hospital people here who have helped you financially when you had a struggle people here who helped you to find a job people here who have cared for your children people here who volunteer to teach your grandchildren and to be kind to them and you look at the church listen

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I'm gladly a part of that because there's something here that interests me that intrigues me but understand being near the worship of Christ does not mean the love of Christ is in you there's never been anyone closer than this group in Mark 12 Jesus is right in front of them when you think about what Jesus has said to them he clarified who the Messiah was he took them the Old Testament to explain to them the prophecy of the Messiah and then shows them how he himself right in front of them is the King of Kings and Lord of Lords and they gladly heard him and by
Friday morning most that are there will demand his death and when they die they will understand this was David's son yet David's Lord the son of man the ransom for believers yet the son of God the judge of the living and the dead I implore you today to make sure that you know Jesus Christ not just of him not just about him but that you know him that you have trusted in his work in his name in his atonement on the cross as the only covering for your sin there is no other name given under heaven whereby men must be saved salvation is found in
Christ and in Christ alone the son of God the son of man David's son yet David's Lord yes the one who died for you but the one that each of us will give an account to make sure this day that you have trusted in his name submitted yourself to his lordship and by grace through faith belong to him David's son yet David's Lord son of man but the very son of God Lord we stand in all this morning at your word in all of the heart of the gospel in all of the truth that we have read and I pray have understood
I pray that even this day any who may not know you as their Lord and Savior this day would call upon the name of the Lord Jesus and be saved that even this day sinners would understand that while they may gladly come to church that is an altogether different question than have they entered into the kingdom may they confess their sin believing that your son the Lord Jesus died and was raised back to life and may they call upon his name and be saved it's in his name that we pray amen let me encourage you a couple of things men of any age interest meeting today four o'clock in the fellowship center for the institute we invite you to come and be a part of that and learn more about that we have evening service at five we love to have you come back be a part of our evening time as we sing together and study
[42:46] God's word together invite you to be a part of that if our church can help you if there's a we don't ask for or want money from you in the giving box today just that connection card our members will be faithful to give generously and we'll trust the Lord to meet our needs that way I love you dear church family congratulations graduates class of 2024 God bless you where are here japan about one two two two two two let say can see what can they there are there can or can they not they can they can if they can but they can get our family but they can them they can them they can them fathers they can well

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