(9) Jesus and David (Mt. 22:41-46; Mk. 12:35-37; Lk. 20:41-44)

1. Jesus ends the string of challenging questions with a question of His own that the Pharisees will not answer (Mk. 12:34; Mt. 22:46).

2. In Matthew’s account, Jesus asks a two part question, with the Pharisees first answer leaving them unable to provide the second answer (Mt. 22:42,45-46). In the accounts of Mark and Luke, the encounter is described as a single unanswerable “how” question (Mk. 12:35; Lk. 20:41).

3. Jesus exegeted Ex. 3:6 to silence the Sadducees [JFW@J7], and now exegetes Psalm 110:1 to silence the Pharisees. Beyond silencing the critical voice, such defenses of the truth ought to spark a humble acceptance of the Word.

   a. Psalm 110 is the most quoted Psalm in the NT. Only 7 verses long, but more NT quotations and allusions—all from verse 1 or verse 4.
   b. The Messianic context of Psalm 110 is accepted by Jesus and the Pharisees (Mt. 22:42; Mk. 12:35; Lk. 20:41).
   c. A Psalm of David. לְדָו ִ֗ד מ ִ֫זְמ ֹ֥ור (l ‘dawid mizmowr (57 Psalm titles). Davidic authorship was accepted by Jesus and the Pharisees.
   d. Two words for Lord. YHWH made utterance to my Adonay.
      1) יהוה YHWH #3068: Yahweh, Jehovah, the LORD. 6519 occurrences (+ 305 occurrences of #3069)
      2) אֲד וֹנָי ‘adown #136: lord, master.
   e. Made utterance, declared as a divine revelation. נְאֻם ne‘um #5002 (Ps. 110:1 cf. Heb. 1:13).
   f. Sit at my right hand signifies an honoring to equal status (1st Kgs. 2:19) and the session of Jesus Christ at the right hand of God will become a vital concept for the Dispensation of the Church (Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2).

5. How can David's son also be his Lord?
   a. Pre-incarnation glory as the Son of God (Jn. 8:58; 17:5).
   b. Post-resurrection glory as the Son of Man (Php. 2:9,10; Eph. 1:20-23; Rev. 5:2,5,7,9).