

“The Lord Said to My Lord”: Seeing Jesus As He Truly Is

Introduction

The Text

⁴¹ But he said to them, “How can they say that the Christ is David’s son? ⁴² For David himself says in the Book of Psalms, “‘The Lord said to my Lord, “Sit at my right hand, ⁴³ until I make your enemies your footstool.”’ ⁴⁴ David thus calls him Lord, so how is he his son?” (Luke 20:41–44)

We Are in Great Danger

- A. We are in great danger these days, it seems to me. I’m sure everyone of us would agree, though perhaps you don’t yet fully understand what I mean.
1. You say: “Of course we are in great danger, Nick. We don’t need you to tell us that. We’re living it, every day. We’re in danger of getting COVID. We’re in danger of losing our job or home or life savings because of a stalled out economy. We’re in danger of wildfire because now every fall California becomes a tinder box and every spark a threat. We’re in danger because of the political powder keg our nation has become. What’s going to happen in November? Is our country just going to rip down the middle? Of course we are in great danger these days, Nick.”
 - a. Ah, very well, I might respond, I certainly don’t disagree with you, but that’s not the danger I’m here referring to. No!
- B. I’m referring to the fact that, when trials and hardships like these just listed come, they often so dominate the landscape of our hearts and minds that we all but lose sight of Jesus altogether.
1. That’s the danger beneath all other dangers. We get so worked up with this stuff that we go blind to the only One who can truly help us with it all!
 - a. We are like Peter, who’s able to walk out on the water when his eyes are fixed upon Jesus, but when once he lets the wind and waves draw away his gaze, straightaway he begins to sink ([Matt 14:22-33](#)).
 - b. We are like Mary Magdalene outside of Jesus’ tomb, so burdened with sorrow that she couldn’t see her Savior even when He was standing right in front of her ([John 20:11-18](#)).
- C. Anybody there lately?
1. Anybody there with the psalmist in [Psa 6:6-7](#): “⁶ I am weary with my moaning; every night I flood my bed with tears; I drench my couch with my weeping. ⁷ My eye wastes away because of grief; it grows weak because of all my foes.” “I am so overwhelmed in my suffering that I cannot see—God or Jesus anymore!

D. Listen, if that's where you are: first thing, you're not alone; second thing, this sermon is my humble attempt to help us.

1. However you come in this morning, I have one simple aim: That we all would leave having seen more of Jesus—His glory, His goodness, His love, His power!
 - a. Because I think that's what this text is about. But let me kind of back us into it now and set us up for the morning . . .

The Tables Have Turned

A. In [Luke 20:41-44](#), the tables have turned a bit. We've seen in week's past how these religious leaders there in Jerusalem have been questioning Jesus—trying to trip Him up, flip the crowds on Him and things.

1. They questioned Him as to the origin of His authority ([Luke 20:1-8](#)).
2. They questioned Him on the issue of taxes to Caesar ([Luke 20:19-26](#)).
3. And last week we saw how they questioned Him with regard to the resurrection and the age to come ([Luke 20:27-40](#)).

- a. And, I don't know if you noticed, but all of this ends with them saying: "^{39b}Teacher, you have spoken well.'⁴⁰ For they no longer dared to ask him any question" ([Luke 20:39b-40](#)). They're done. They tap out.

- i. But Jesus isn't done with them.

B. So in our text, instead of these guys coming to ask questions of Jesus, now we see Jesus here asking questions of them.

1. It's reminiscent of that shift in the book of Job, when God, after hearing all of this stuff finally turns and says: "² Who is this that darkens counsel by words without knowledge?³ Dress for action like a man; I will question you, and you make it known to me" ([Job 38:2-3](#)).

C. So Jesus asks (let's just read it again): "⁴¹ How can they say that the Christ is David's son?⁴² For David himself says in the Book of Psalms, "'The Lord said to my Lord, "Sit at my right hand,⁴³ until I make your enemies your footstool.'" ⁴⁴ David thus calls him Lord, so how is he his son?" ([Luke 20:41-44](#))

D. You might not see it just yet, but the glory of Christ is being put on full display here.

1. These guys had lost sight of who the Messiah was truly going to be. They had a domesticated, downgraded version of things that fit into their own little categories, expectations, and desires. (It's very similar to what we saw them do with their understanding of marriage and the age to come in the text prior.)
 - a. And He just blows their notions right out of the water. And He does it, perhaps surprisingly, by quoting [Psa 110:1](#).

- i. This OT verse is understood to be quoted and alluded to in the NT more than any other OT text. So, needless to say, it's radically significant. There's deep water here!
- E. And this morning, all we're really going to do is break this verse down bit by bit. We'll draw on some of the context there in the original Psalm and glean from some of the ways this verse is used elsewhere in the NT and, in so doing, all along the way . . . we'll catch fresh sightings of the glory of Christ.
 - 1. I've got four sightings I'm going to bring out for us, and for each I'll try to bring out application to our lives as well. So let's go!

Sighting #1: Jesus Is God

David's Son and Lord?!

- A. We're just going to cut straight to it with this first one.
- B. It was long understood by the Jews, and rightly so I might add, that the Messiah, the Christ, would be the son of David, He would come in the line of David and reestablish and sit on the throne of David. And this makes sense because God all over the Scriptures had, indeed, promised such a thing:
 - 1. So, for example, [2 Sam 7:11b-13](#), the prophet Nathan says to David: “¹¹ [T]he Lord declares to you that the Lord will make you a house. ¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever.”
 - a. And, from this point on, the psalmists and the prophets like Isaiah, Jeremiah, Ezekiel, Micah, etc. all build on this and elaborate further through the years.
- C. So these guys are right to expect that the Messiah would be David's Son. But they had no idea that He would also be David's Lord.
 - 1. And that's what Jesus is bringing out here in the first part of this verse He quotes from [Psa 110](#): “⁴¹ How can they say that the Christ is David's son? ^{42a} For David himself says in the Book of Psalms, “The Lord said to my Lord . . .” (Luke 20:41-42a). Hence, Jesus' closing question: “David thus calls him Lord, so how is he his son?” (v. 44).
- D. One commentator notes: “The problem [Jesus poses here] arises from the habit in antiquity of regarding earlier generations as greater and wiser than the present one. David was the ideal king and his descendants by definition were less than he” (TNTC).
 - 1. We're kind of the opposite, right? We tend to think newer is always better, and we look down on the old school. Like if you watch an old movie or something, it may have nostalgic value if it's something you watched as a kid, but otherwise it's like: “Oh the effects were

horrible. The music, was this filmed in the 80s? The hair, yup, definitely the 80s.” We laugh at it and think we’re so beyond it, not realizing people are going to be doing that with us in a few decades.

- a. But it wasn’t this way in ancient, especially patriarchal, societies. The Jews here saw David’s reign and kingdom as a sort of pinnacle point, a high watermark—the glory days, as it were—and they were hoping the Messiah as David’s Son might bring them back there, get them a little closer to what they had under David—throw off Rome, reestablish the throne there in Jerusalem.
- E. But Jesus is here saying that His ministry and kingdom is not going to play out in the shadow of David. No! Truly, David was only a foreshadow of Him!
1. Jesus has not come to merely bring Israel back to the glory days, He’s come to move the plan of God forward towards a kingdom more glorious than they could to this point even imagine.
 - a. Jesus is not merely David’s son, He is David’s Lord!

God in the Flesh

- A. And I say we get from this a sighting of Christ’s glory—in particular, an indication of the fact that He is God in the flesh.
1. Indeed, it comes out in the English text here does it not (which simply derives from the Greek text behind it). There’s an ambiguity to these words: “[The Lord said to my Lord . . .](#)” (v. 42).
 - a. Who’s who there? Well, David is saying: “[The Lord](#) (God, YHWH, it’s clearer in the Hebrew), [said to my Lord](#) (the Messiah, the Christ, Jesus) . . .” “[The Lord said to my Lord.](#)” What is that?
 - i. Well, it’s a not so subtle hint towards the shared deity between the Father and the Son, the Christ.
- B. Jesus will get more explicit as the week goes on . . .
1. You remember, when He’s on trial before the Sanhedrin. [Matt 26:63b-65a](#): “^{63b} And the high priest said to him, ‘I adjure you by the living God, tell us if you are the Christ, the Son of God.’ ⁶⁴ Jesus said to him, [now listen, He’s going to reference Psa 110:1 again . . .] ‘You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power [there it is!] and coming on the clouds of heaven.’ ⁶⁵ Then the high priest tore his robes and said, ‘He has uttered blasphemy.’” Kill Him! He is dangerously encroaching upon the prerogatives of God Himself.
- C. But, you see, they should have anticipated something like this from texts like [Psa 110:1](#). And if not there, at least from texts like [Isa 9:6](#)—that classic text you’ve probably heard read every Christmas—[Isa 9:6-7](#): “⁶ For to us a child is born, to us a son is given; and the government shall be upon his

shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷ Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.”

1. Here is clearly the Davidic, the anticipated Messiah. And without stuttering Isaiah says: “He is also “Mighty God”?!”
- D. The Christ will not be merely David’s son, He will be David’s Lord, because He will be the LORD (YHWH) in the flesh.
1. “In the beginning was the Word, and the Word was with God, and the Word was God. . . . ^{14a} And the Word became flesh and dwelt among us, and we have seen his glory . . .” (John 1:1, 14a). It’s Jesus!

Is Your Jesus This Big?

- A. And now I just want to ask: Is your Jesus this big?
1. I mean, listen, I know many of us who have been in church for a while would say, “Of course, Nick. We know the doctrine of the trinity. God is one in three, Father, Son, Holy Spirit. Jesus is God.”
 - a. Alright, so you might have orthodox Christian doctrine, but is Jesus truly your God, is He your Lord? Or have you domesticated Him? Have you enlisted Him into your service, like these Jews had? Does He have to fit your categories, follow your plan?
 - i. Or are you just low, it’s all on the table: “Here I am. You’re my King!”
- B. We tend to think such a thing is a threat to our plans and agenda. We have certain tasks we want the Messiah to accomplish and He’s not fitting the bill.
1. But Jesus is always doing something better, bigger, greater. Never less than what we think. But still we grumble and we try to push Him towards our plans and desires.
 - a. Like Mary and Martha, when Lazarus had died, you remember. They’re so frustrated with Jesus. “If You had been here, You could have stopped this. We wanted You to serve us. This isn’t how it should’ve gone.”
 - i. But Jesus is like: “Listen, I’m doing more. I’m going to raise your brother from the dead, and that’s just a mere picture of the great redemption I’m going to work for you all at the cross.”
- C. He’s always doing more! And we need to see Him. And let Him be God. Let Him off the chain. Let Him have His way with you. Lay it all down and trust Him.

Sighting #2: Jesus Is Gentle and Lowly

Which Is It?!

- A. Now I love this. Because to us it seems like the polar opposite. Which is it? Is Jesus high and lofty, or is He gentle and lowly? Well, of course . . . He's both.
- B. I'm deriving this observation from the simple fact that, while Jesus is David's Lord, no doubt (as we've just argued for) . . . He is still David's Son.
 - 1. The point Jesus is making in our text is not to say that the Christ is not David's son, only that the Christ is not merely David's son. He is Lord, but He is still Son. Luke has made this fact plain all over His gospel (cf. [1:27, 32, 69](#); [2:4](#); [18:38ff.](#)).
- C. And this ought to blow us away. God becomes man. God draws near to dwell with and love on sinners.
 - 1. It would be like a billionaire forsaking His riches and mansions to come live on the streets with the homeless and destitute—only add to it the idea that the homeless and destitute had spent their lives stealing from him, and slandering him, and jeering at him as he passed by. Yet still he comes . . . in love, to be with them!
 - a. Take that image and multiply by infinity and then you have something close to what God is doing when He steps towards fallen humanity in Jesus—where He becomes not just David's Lord but David's Son.
 - i. “⁶ [T]hough [Christ Jesus] was in the form of God, [He] did not count equality with God a thing to be grasped,⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men.⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross” (Phil 2:5–8).
- D. The point that the Messiah is David's Son is not to say that Jesus is somehow less than David (that was the mistake of these Jews here), but it is to say that Jesus, though eternal and lofty and God, is also humble and caring, compassionate and kind. Gentle and lowly.

Our Savior's Heart

- A. I get these two descriptors from Jesus' own mouth when He's talking about the nature of His heart—who He is in His very essence.
 - 1. You may know the text. My sense is many of us need to hear it even this morning—[Matt 11:28-29](#): “²⁸ Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls.”
- B. Dane Ortlund has just come out with an entire book inspired by these verses, fitly titled: [Gentle and Lowly](#). And I wanted to read to you something from this. (I may have read you part of this quote a few weeks back, I honestly can't remember, but, even if that's the case, it's worth reading again.)

1. Listen to this: “We project onto Jesus our skewed instincts about how the world works. Human nature dictates that the wealthier a person, the more they tend to look down on the poor. The more beautiful a person, the more they are put off by the ugly. And without realizing what we are doing, we quietly assume that one so high and exalted has corresponding difficulty drawing near to the despicable and unclean. Sure, Jesus comes close to us, we agree—but he holds his nose. This risen Christ, after all, is the one whom ‘God has highly exalted,’ at whose name every knee will one day bow in submission (Phil 2:9-11). This is the one whose eyes are ‘like a flame of fire’ and whose voice is ‘like the roar of many waters’ and who has ‘a sharp two-edged sword’ coming out of his mouth and whose face is ‘like the sun shining in full strength’ (Rev 1:14-16); in other words, this is one so unspeakably brilliant that his resplendence cannot adequately be captured with words, so ineffably magnificent that all language dies away before his splendor.

This is the one whose deepest heart is, more than anything else, gentle and lowly.

. . . [T]his high and holy Christ does not cringe at reaching out and touching dirty sinners and numbed sufferers. Such embrace is precisely what he loves to do. He cannot bear to hold back. We naturally think of Jesus touching us the way a little boy reaches out to touch a slug for the first time—face screwed up, cautiously extending an arm, giving a yelp of disgust upon contact, and instantly withdrawing. We picture the risen Christ approaching us with ‘a severe and sour disposition’ . . .

This is why we need a Bible. Our natural intuition can only give us a God like us. The God revealed in the Scripture deconstructs our intuitive predilections and startles us with one whose infinitude of perfections is matched by his infinitude of gentleness. Indeed, his perfections include his perfect gentleness.

It is who he is. It is his very heart. Jesus himself said so” (Pp. 23-24). And then he quotes the text in [Matt 11](#) I just read. “I am gentle and lowly in heart.”

- a. I love that image of a boy touching a slug. That’s stuck with me. Now, I don’t know what kind of boy he’s thinking of here, certainly not my Levi, he’d go looking for the slugs . . . but we get idea.
- C. Do you feel poor, ugly, dirty, gross, sinful . . . unlovable? Listen, you’re just the kind of person Jesus can’t wait to embrace. Let Him love you. As Ortlund says, let him “startle” you with His kindness. “What are You doing here, God, hanging out with someone like me?!” But He’s here. He’s here.
 - D. Jesus is David’s Lord, but He is still David’s Son. He is God, high and lifted up, but He is also gentle and lowly.

Sighting #3: Jesus Is Triumphant in Mercy

Our Sitting Priest

- A. I want to consider for a moment that last part of [v. 42](#) there: “The Lord said to my Lord, “Sit at my right hand . . .”
1. Remember, this is David talking about the Messiah, the coming King, Jesus. And this idea of sitting at God’s right hand is a regal picture, a picture of authority and power being granted to the Son by the Father, really. It’s a picture of triumph.

- a. And what I want to point out here is what Christ had to go through to get to that right hand.
- B. In [Psa 110](#) that Jesus is quoting from, there's a hint at what it's going to take. Because David goes from talking about the Christ as Lord and King . . . and He carries on to talk about Him as priest.
 - 1. [Psa 110:4](#): "The Lord has sworn and will not change his mind, 'You are a priest forever after the order of Melchizedek.'"
- C. And we know that the author of Hebrews is going to take up this idea and fill it out for us. He talks about Jesus as a priest-king like Melchizedek. And He talks about how the two offices fit together in the person of Jesus.
 - 1. He shows that the Son will only come to sit down like a King over His people after He has first, like a Priest, offered Himself up as a sacrifice for the sins of His people.
 - a. So in [Heb 10:11-14](#), the author is clearly alluding to [Psa 110](#) when he writes: "¹¹ And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. ¹² But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, ¹³ waiting from that time until his enemies should be made a footstool for his feet. ¹⁴ For by a single offering he has perfected for all time those who are being sanctified."
 - i. Jesus offers up Himself for my sin . . . and then He sits down! There's nothing left to pay. All my guilt is atoned for. As He says while letting out His last breath on the cross: "It is finished" ([John 19:30](#)). The work is done. So after He rises up from the dead, He ascends to the Father's right hand, and He sits down.
 - (1) As God on day 7 of creation looked at all He made and said, "It's good" and he rested, so Jesus with regard to redemption, after making propitiation for our sin, says, "It's good, it's done," and He kicks up His feet like a king!

This Will Change Your Life

- A. Listen, if you get this, what this means for you, it's going to change your life.
 - 1. I speak from experience. I still remember, when my old pastor in San Luis Obispo (who some of you got to see preach a few backs back) was talking about this text in Hebrews and this idea of Jesus sitting down.
- B. For the first however many years of my Christian life I was plagued with guilt and a dread that if I make the wrong move I could lose all the good stuff that I was beginning to experience through knowing God and Jesus and the gospel. I was deathly afraid that some sin on my part could just unravel it all and put me back out in the shed. Like I have a good day and God loves me, but if I

struggle with or stumble into sin, His arms are crossed and heart is hard. The door is closed. That's what I thought.

1. And all of this is combatted by the image of Jesus here our High Priest sitting down.
 - a. Does He know we're not yet perfect, we're still in process? Of course, that's why it said there in [Heb 10:14](#) we're still "being sanctified."
 - b. But none of this takes away the objective, eternal reality that for those of us who have turned from our sin and placed our faith in Jesus, we are positionally, before the court of heaven, counted as righteous. Hence [v. 14](#) in full reads: "¹⁴ For by a single offering he has perfected for all time those who are being sanctified."
 - i. Not yet perfect . . . but, in Christ, perfect forever!
 - (1) It's like Peter when he's saying, "Jesus wash all of me!" But Jesus says, "No, no, no! You've already been washed, you're already clean, but I do need to scrub those toes just a bit. You're clean, justified, perfect . . . but you're still being sanctified."

C. Oh, I want you to see it. Look up to heaven and see Jesus sitting down. With His life, death, and resurrection, the verdict over your life has already been pronounced. "Not guilty!" He Is Triumphant in Mercy.

Sighting #4: Jesus Is Sovereign over All

Enemies As a Footstool

- A. I'm just drawing this out of that last bit that Jesus quotes from [Psa 110:1](#). "⁴² For David himself says in the Book of Psalms, "The Lord said to my Lord, "Sit at my right hand,⁴³ until I make your enemies your footstool" ([Luke 20:42b-43](#)).
- B. This idea of Jesus' enemies being His footstool, it's a picture of dominance, of sovereignty—that not only shall He get victory over His enemies but they shall prove to have only served Him and His redeeming purposes in the end.
 1. He's going to kick up His feet on the back of His enemies. Evil will not triumph, it will be made subordinate and subservient to our King.
- C. We've seen this all throughout the Scriptures, so of course we should expect that this is what would happen in some ultimate and final sense at the end of the age.
 1. You remember Pharaoh of Egypt how he hardened his heart against YHWH and yet still found himself only serving to enhance the glory and reputation of YHWH in the end.
 2. Or Nebuchadnezzar, King of Babylon, though He raged against God's people and thrust the Jews out into exile, God calls him "my servant" ([Jer 25:9; 27:6; 43:10](#)). He's just a footstool.
 3. Or with Jesus and His triumph at the cross. The early church in [Acts 4:27-28](#) says: "²⁷ [T]ruly in this city [Jerusalem] there were gathered together against your holy servant Jesus, whom

you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,²⁸ to do whatever your hand and your plan had predestined to take place.” They were gathered against Him, but they ended up only serving Him and God’s plan of redemption in the end.

- D. And it’s going to be that way at the end of the age . . . it’s going to be that way for us—for those of us who are trusting in Christ.
 - 1. That’s what this text about a footstool means. He’s going to get the final victory. He’s going to take all the stuff in your life that right now you can’t see how anything good is going to come of it, and He is going to make it all servants both of His glory and your eternal blessing.
 - a. That’s how He works. Every enemy, a footstool. Jesus is sovereign over all.
- E. I hope you see Him!