

Luke 20:41-47 – Jesus – More than Meets the Eye

- 1) Today's lesson centers around the title "Son of David"
- 2) Aside from today's context, Jesus is referred to as the Son of David 11 times on 5 specific occasions, all of which are mentioned in Matthew but only one of which is mentioned in Mark and Luke:
 - a) Twice - Casting out demons (Matthew 12:23, 15:23)
 - b) Twice - Restoring sight (Matthew 9:27, Mark 10:47-48; Luke 18:38-39; and Matthew 20:30-31)
 - c) Jesus' entry into Jerusalem on "Palm Sunday" (Matt. 21:9, 15)
- 3) What is the significance of the title "Son of David"?
 - a) "Son of David" is another way of saying, "Heir to the throne of Israel"
 - b) It is closely connected with the title "Messiah" (which means, "The Anointed One", and refers specifically to one anointed to be King)
 - c) Jeremiah 33:20-21 expressed the promise that was the foundation of Israel's hope – that "as long as there is day and night, summer and winter, I (God) will not fail to provide for David a Son to rule His people"
 - d) This explains why the title appears more often in Matthew's Gospel – Matthew's purpose is to demonstrate how Jesus fulfills the prophecies regarding the King (Messiah) who is to come
- 4) This explains why in the Gospels we read of the people wanting to make Jesus King by force (as in John 6:15, and in the Palm Sunday narratives)
- 5) But what connection is there between Jesus being the promised King and Jesus the healer?
 - a) "Son of David" is a title of authority, as the centurion understood in Luke 7:8, which helps explain the question the leaders posed to Jesus in Luke 20:2 – "By what authority do you do these things? Who gave you this authority?"
 - b) Because there would be a lot of people pretending to be the Messiah (Matthew 7:15), God told the prophets that there would be signs associated with the true Messiah – miracles that would prove that he is the One (see John 10:25-38; 14:10-11)
 - c) To prove to John the Baptist's messengers that He indeed is the Messiah, Jesus pointed to the miracles He was at that time doing – "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them." (Luke 7:22, also John 7:31)
- 6) But there was one aspect of "the Son of David" that the 'experts' failed to appreciate – and that is the point of today's lesson
 - a) Jesus quotes the opening verse of Psalm 110, where King David, looking ahead to the eternal reign of the Messiah, refers to the coming King not as 'my son' but as "my Lord"
 - b) In that culture especially, a son might call his father "my Lord" but it would be unheard-of for a **father** to call his **son** "my Lord"
 - c) Therefore, this coming Messiah must be more than just a "son" (descendant) of David
 - d) "The LORD" of course refers to God Himself – it is in fact the name of God – Yahweh – which is why, in the Book of Psalms, the first "LORD" is all capital letters
 - e) Thus, David refers to the Messiah as having an honor closer to God than to himself
 - f) The Book of Hebrews goes more into detail on this in Hebrews 1-5, showing Jesus as being greater than Aaron, Moses, and even the angels
- 7) Having proven Himself wiser than the 'experts' by answering all their challenges, Jesus goes one step further here and proclaims Himself not only Son of David but Son of God – and even more – as being in every way the equal of God, being One with Him – as Jesus Himself declared in John 10:30 and as John affirms in John 1:1-18 and 1 John 5:20
- 8) What does this mean for us?
 - a) We, like the people who heard Jesus speak, tend not to appreciate the fullness of who Jesus is
 - b) We think of Him as Savior, Healer, perhaps even Friend
 - c) He is all this – and more (Colossians 1:15, Hebrews 1:3):
 - i) He is "The image of the invisible God"
 - ii) He is "The radiance of the glory of God"
 - iii) He is "The exact imprint of his nature"
 - iv) He "upholds the universe by the word of his power."