

The Gospel Of The Kingdom

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[0 : 00] Let's open your Bibles to the Gospel of Matthew, to the 22nd chapter. We're continuing our study in the Gospel of Matthew.

We've come really to the end of this chapter, so we're looking today at Matthew 22, verses 41 through 46, if you'll look there with me. Beginning in verse 41.

Now, while the Pharisees were gathered together, Jesus asked them a question, saying, What do you think about the Christ? Whose son is he? They said to him, The son of David.

He said to them, How is it then that David, in the Spirit, calls him Lord, saying, The Lord said to my Lord, Sit at my right hand until I put your enemies under your feet.

If then David calls him Lord, how is he his son? And no one was able to answer him a word. Nor from that day did anyone dare to ask him any more questions.

[1 : 17] Let's pray together. Oh Lord, we again ask for your Spirit's working through the preaching of the Word, that you might be glorified in it.

Lord, we see even in this the way that men are stumped by the words of Jesus. And Lord, we pray, asking that you would give us spiritual discernment, that we might understand what it is that Jesus is speaking of.

That you might be glorified, that Christ might be glorified. We ask this. Amen. Now, as we've gone through the Gospel of Matthew, and in particular since Jesus has entered recently into Jerusalem, we've seen numerous questions asked of Jesus.

Various groups have come to Jesus asking questions for various reasons. We've seen some who are attempting to stump him, some who want to see him arrested or even put to death. But they're coming to Jesus and they're asking questions.

And so it's interesting as we come to this part, that now we see Jesus asking them a question. He's no longer just asking questions. In fact, it even says at the very beginning of this, now while the Pharisees were gathered together, well, why were they gathered together?

[2 : 25] Well, one of the Pharisees who was a scribe we saw previously had just come to Jesus and asked a question. And all the Pharisees kind of gathered around to see, how's Jesus going to do with this question? So while they're gathered around to ask him a question, Jesus turns the tables and asks them a question.

Verse 42, we see the question, what do you think about the Christ? So they've asked him many questions about the law and various other matters and attempts to try to stump Jesus.

But notice what Jesus asked them. What do you think about the Christ? And I think really the question that Jesus asked them is the question of the utmost importance and one that every one of us must answer.

What do you think about the Christ? And so as we go through the message today, that's one I want you to consider. Jesus is asking them, and really that goes to us, what do you think about the Christ?

What are your thoughts about the Christ? What do you believe about the Christ? And he goes on to specify some, what is it that he's seeking as he asks this question? And he goes on, he asks, whose son is the Christ?

[3 : 34] So what do you think about the Christ broadly, but specifically, whose son is the Christ? And I think all who were there were probably waiting for and expecting the answer that was given.

Probably seemed quite the obvious answer, that the Christ would be the son of David. And that really leads Jesus to a follow-up question about the meaning of Psalm 110, verse 1, which is quoted in verse 44.

The Lord said to my Lord, sit at my right hand until I put your enemies under your feet. David prays this. He writes this in Scripture, and Jesus later even says, inspired by the Holy Spirit, as all Scripture is.

He writes this. And so, Jesus asks a question then. Is there something they've missed? Is there something they haven't yet considered about the Christ? Is he anything more than just the son of David?

And if he is just David's son, why does David call him Lord? Could this one son of David be more than just a son of David?

[4 : 46] So today, I want us to look at, first, the significance of the Messiah being the son of David. Why does it matter that he's the son of David? Why is this expected? Secondly, I want us to see that Jesus is also more than that.

I want us to see that Jesus is the son of David. Then I want us to see that he is also the son of God. So first, that he's the son of David. Secondly, that he's the son of God. And then finally, what that means that Jesus is, in fact, our Lord.

If he's David's son and he's also David's Lord, what does that mean for us about him being our Lord? So first, the significance of the son of David. You guys may well be familiar with this, but just to jog your memory, what's being referred to here is what we would call the Davidic covenant, the covenant that God made with David.

And we see that presented in 2 Samuel 7. I'm going to read to us verses 8 through 17, which is just a selection of a larger passage, but hopefully that will help us to get a sense of what was promised to David.

Thus says the Lord of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. And I have been with you wherever you went and have cut off all your enemies from before you.

[6 : 10] And I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them so that they may dwell in their own place and be disturbed no more.

And violent men shall afflict them no more as formerly. From the time that I appointed judges over my people Israel, and I will give you rest from all your enemies.

Moreover, the Lord declares to you that the Lord will make you a house. 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.

He shall build a house for my name, and I will establish the throne of this kingdom, his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the son of men.

But my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.

[7 : 17] In accordance with all these words, in accordance with all this vision, Nathan spoke to David. So we have here a promise to David. There's multiple parts to the promise, but at the very least we can simplify and say that David has promised a son, and a son who will sit on the throne and reign forever.

He will establish God's people, they will be safe and secure, and that this kingdom will last forever. There will be no end to the kingdom. Now, you may understand that as we look at David's life and what would come after, Jesus specifically, excuse me, God specifically tells David, it will be after you live with your fathers.

But nonetheless, David looks for this, I think, in Solomon. He hopes that his son who takes over the throne will be this. And to some extent, we see partial fulfillment in this, not full fulfillment. He will make a house for my name.

Well, it's Solomon who builds the temple. And so we're seeing partial fulfillment of this, but it's not the full thing yet. There's more to come. He doesn't really build a permanent house for the Lord.

The temple's destroyed. Nor do God's people rest secure or safe from their enemies. In fact, as time goes on and we see the sons of David who rule on the throne, eventually the kingdom's divided and we have just Judah who's left and David's son reigning on the throne until finally the exile happens and there is no son on the throne.

[8 : 39] For hundreds of years, there's been no son of David on the throne. And so this son of David is meant to be a king who reigns forever.

And up to this point of Jesus' question, no king has ever done that. They've all died. And in fact, the line of David has not remained on the throne.

There's been hundreds of years where there's been no king on the throne. In fact, even now, they're under Roman oppression. Their king is the emperor. It's not a Jewish or Davidic king.

But what we see all throughout the Old Testament is that this son was expected. They were eagerly looking forward to the birth of the son. For example, Jeremiah 23, 5-6, Behold, the days are coming, declares the Lord, when I will raise up for David a righteous branch and he shall reign as king and deal wisely and shall execute justice and righteousness in the land.

In his day, Judah will be saved and Israel will dwell securely. And this is the name by which he shall be called. The Lord is our righteousness. So in Jeremiah, we're getting even more glimpse of this.

[9 : 52] This shoot of David, this out of the root of Jesse, this king will come. And even now when Jeremiah is prophesying, Jeremiah is already speaking of the coming exile.

The kingdom's already divided. He even speaks of in his day, Judah will be saved and Israel will dwell securely. But notice as well that Jeremiah says, And this is the name by which he will be called.

The Lord is our righteousness. So we see Jeremiah already pointing to the fact that perhaps the son of David is a little more than just the son of David. He will be called the Lord is our righteousness.

And then Isaiah 11, 1 speaks of the shoot from the stump of Jesse as well. So Isaiah also speaks of eagerly awaiting this son of David that would come. And by the time we get to Jesus' day, we see even the expectation is still there.

It's strong. And that gives us a glimpse that this hasn't died out in the Old Testament. They're still eagerly awaiting this son of David to come who would reign on the throne. The promised Messiah and King.

[10 : 58] So Matthew, I could have gone to a number of passages. What I did was I just went and looked at Matthew. The Gospel of Matthew that we've been working through in our sermons the last couple of years, but we see in Matthew multiple times.

Matthew 9, 27. And as Jesus passed on from there, two blind men followed him crying out, Have mercy on us, son of David. And so we see even as early as Matthew 9, these two blind men are crying out to Jesus, calling him the son of David.

They're proclaiming him to be the Messiah, but we see their expectation is not that there would be something else coming, that he'd just be some prophet. The expectation, the hope was the son of David is going to come to us.

He's going to be born. Matthew 12, 22-23. Then a demon-oppressed man who was blind and mute was brought to him, and he healed him so that the man spoke and saw, and all the people were amazed and said, Can this be the son of David?

And so you see the question, what are they wondering? Is this the one we've been waiting for? Is this the son of David that we've been expecting? And then in Matthew 15, 22.

[12 : 09] And Jesus went away from there and withdrew to the district of Tyre and Sidon. And behold, a Canaanite woman from the region came out and was crying, Have mercy on me, O Lord, son of David!

My daughter is severely oppressed by a demon. Then in Matthew 20, 30-31, Behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, Lord, have mercy on us, son of David!

The crowd rebuked them, telling them to be silent, but they cried out all the more, Lord, have mercy on us, son of David! That's just before Jesus enters into Jerusalem.

You may remember as he's passing through. And then we see the most recent time in Matthew 21, verses 9-10, And the crowds that went before him, this is the triumphal entry of Jesus into Jerusalem, and the crowds that went before him and that followed him were shouting, Hosanna to the son of David!

Blessed is he who comes in the name of the Lord, Hosanna in the highest! As we preached that, I talked about what Hosanna meant, the Lord saves. And here they're proclaiming him to be, the Lord saves, look, he sent the son of David to us, the son of David is entering into Jerusalem.

[13 : 20] So all along the way we see the significance of this. This son of David was to be the king of Israel who would reign forever. Now we might already say, and maybe this seems really obvious to us because we're looking from the other side of this, but if you were in Israel that time, if you'd received this promise, you might already be wondering, how's he going to live forever?

How's he going to reign forever on the throne? What's different about his son? But he's descended from David, he's a man, we understand that. He's going to be born, there's, we can even say DNA involved, right, where he's coming from David.

David. He's going to be David's son, but he's going to reign forever. What's going on here? But either way, the eager hope and expectation is deliverance. We would say even salvation will come through the son of David, the Messiah, the Christ that we're waiting for will be from the line of David. And so, you understand the significance of this when Jesus asks, tell me about the Christ, whose son is he? The obvious answer to them was he's the son of David. That's who the Messiah is going to be. He's going to be the son of David.

That he's going to be our king who will reign forever on the throne. And secondly, I want us to see that Jesus is that son of David. He fulfills that. He is a king.

[14 : 39] Luke 1, 31 through 33. We're in this season celebrating Christmas. And I debate every year, do I preach a Christmas sermon or do I continue on with what we're doing?

So today, bear with me, I'm combining both as we celebrate the son of David. We see in Luke 1, 31 through 33 that Jesus is that king. And we have to understand that when that's said, what's spoken of is that Davidic king.

And the angel said to her, do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son and you shall call his name Jesus, which means Savior.

He will be great and will be called the son of the most high. And the Lord God will give to him the throne of his father David and he will reign over the house of Jacob forever and of his kingdom there will be no end.

And so we see specifically what's said to Mary about the birth of Jesus and who it is we're celebrating. Jesus isn't asking a vague question about this theoretical Messiah.

[15 : 42] He's asking the Pharisees to say, who am I? What do you know of me? And so we see the word from the angel who this son or who Jesus is, this Messiah is.

He's, it says, three things in particular that point to his kingship. First, it talks about his throne. The Lord God will give him the throne of his father David. And so, we understand in light of all that we just saw, to be given the throne of his father David, what is it saying?

Well, obviously he's the son of David who receives that throne, that dominion. It says, he will reign over the house of Jacob forever. So again, reign is something we would think of with king. And then we read that his kingdom will have no end.

Kings have kingdoms. We talked all along about Matthew being the gospel of the kingdom. Here we're reading from Luke, but Matthew is the gospel of the kingdom. And we've been pointing all along not just to the heavenly kingdom and the kingdom parables that we saw, but that Christ is the king of that kingdom.

And so as we progress in Matthew, we see, we've come to a point in which Jesus is asking about that. Who's the Christ? He's the son of David. He's the king. And so we see this angel proclaiming those three things.

[16 : 54] And notice as well, though we're getting a little bit ahead of ourselves, the angel also says he will be great and be called the son of the most high. So is he just the son of David? Is he just a man born like any other man to be the son of David?

No, this son of David is going to be called the son of the most high. He is also the son of God. But as I said, that's getting a little bit into our third point. Even the idea of Jesus' birth being in Bethlehem points to this reality that Jesus is the son of David.

So in Matthew 5, 2 through 5, we read, But you, O Bethlehem, Ephra, who are too little to be among the clans of Judah, from you shall come forth for me, one who is to be the ruler in Israel, whose coming forth is from of old, from ancient days.

And he shall stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God, and they shall dwell secure. Does that language ring a bell? They shall dwell secure.

It's from 2 Samuel 7. For now he shall be great to the ends of the earth, and he shall be their peace. So here's one who's going to be the king, who's going to reign secure.

[18:04] And the significance of it is he's coming from Bethlehem, which is called the town of David. Symbolic of him being that son of David. And so we read in Luke 2, verse 4, Joseph also went up from Galilee, from the town of Nazareth to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David.

And so we see there Joseph going there to Bethlehem, which is the city of David because of his lineage. We know as well that in the genealogies in the Gospels that Mary also, her line is from David.

And then the angels would proclaim to the shepherds in Luke 2, verse 11, the angels said to them, Fear not, for behold, I bring you good news of great joy that will be for all the people.

For unto you is born this day in the city of David a Savior who is Christ the Lord. And so we see the angels already proclaiming somewhat of a combination of everything that Jesus is getting at and what David spoke of in Psalm 110.

For unto you is born this day in the city of David a Savior who is Christ the Lord. So we have born in the city of David, David's son, a Savior, Jesus, that name, that he would be our Savior, but also who is Christ the Lord.

[19:22] And so the Lord said to, My Lord. And so here we have Jesus who unites all these things. He is that promised Son of David. And as I've already hinted and we've already seen to some extent, we understand as well that Jesus is more than just the Son of David.

He is the Lord and by implication what this means is that he is the Son of God, that he is divinity, he is God incarnate. And so Jesus poses a question in verse 43.

Why would David call his son his Lord? This is strange. This is contrary to everything we might imagine. But we see as well in verse 43 that Jesus says that David said this in the Spirit.

It's by divine inspiration. David didn't get it wrong. He didn't just misspeak. Jesus even makes it clear to them, understand that inspired by God, the Father, through his Spirit, he spoke and said that this Son of his would be also his Lord.

Why would he say that? And of course what Jesus is getting at is that he's not just the Son of David. He's the Son of God as well. The passage goes on to say in Luke 1, the one we read earlier, the passage goes on to say the child to be born will be called holy, the Son of God.

[20:46] And so this child who is also the Son of David is the Son of God and holy unlike anything else. And it stretches our mind and you can imagine if it stretches our mind on the other side of it, how much more so the Jews in Jerusalem expecting this day to think that this Son would be not only man but God.

Fully God and fully man. The God-man. God incarnate. And so later God the Father affirms that very truth in Jesus' baptism back in Matthew 3, 16-17.

And when Jesus was baptized immediately he went up from the water and behold the heavens were opened to him and he saw the Spirit of God descending like a dove and coming to rest on him. And behold a voice from heaven said, this is my beloved Son with whom I am well pleased.

And so God declares from heaven Jesus to be his Son. Later Paul will say in Romans 1, 3-4 concerning his Son, God's Son who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.

I see sometimes how David, I mean, excuse me, how Paul and other writers in the New Testament buy the spiritual inspiration kind of combine some of these things. I see in Romans 1, David really, excuse me, I said it again, Paul really pulling together what we see in our passage here in Matthew 22.

[22:14] He says, concerning God's Son who was descended from David according to the flesh. Humanly speaking, he's descended from David.

He's the Son of David. But we understand even more so that he was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead. His resurrection from the dead did not make him the Son of God, did it?

He declared in power that he's the Son of God. So that declaration has not yet happened as Jesus interacts with the Pharisees. But we're only days away from that. It's about to happen. And so Jesus is preparing them and saying, this Son of David is also the Son of God.

He's your Lord. Don't be surprised when the resurrection proclaims that to be the case in power. And then Paul even goes on to say, Jesus Christ, our Lord, which again is that wording that David used in Psalm 110.

The Lord said to my Lord. We see as well that as the divine king, he will rule over all his enemies until they're all placed under his feet.

[23 : 25] We see that in verse 44, which is quoting again Psalm 110. The Lord said to my Lord, sit at my right hand until I put your enemies under your feet. We might ask then if we know David is speaking of his son who will be the Messiah, the king, does Jesus fulfill this?

Is that true of Jesus that he's sitting on the throne until his enemies are made his footstool? And we might even ask, how does that connect with the promise in 2 Samuel 7?

What did it say in 2 Samuel 7 about the enemies of God's people? There will be peace. They're going to dwell secure in the land. There will be no threatenings from the enemy. And so how is that ever going to happen unless the enemies are thoroughly defeated?

Well, here's what Philippians 2 says. Verses 9-10. So that in the name of Jesus every knee should bow in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Has that happened? Not yet, has it? But what we're told is that there's coming a day when every knee will bow. And you have to understand that's not essentially a bowing in faith in Christ.

[24 : 43] That is a bowing to His authority. And so this means that even those who denied Christ or are in hell one day will bow their knee to our Savior.

It includes the spiritual beings. Everything that's existed will bow the knee to Christ. And so that day's coming. And so as we think of this son of David who's going to rule forever, over all nations and all His enemies will be made His footstool to see Christ reigning on the throne and every knee bowing, it's the fulfillment of that.

Ephesians 2, 19 through 23 says, according to the working of His great might that He worked in Christ when He raised Him from the dead. And where is He now?

It says, speaking of the Father, and seated Him, Christ, at His right hand in the heavenly places. Far above all rule and authority and power and dominion and above every name that is named, and in case we're unclear, does that include everybody, not only in this age but also in the age to come, and He put all things under His feet and gave Him His head over all things to the church, which is His body, the fullness of Him who feels all in all.

And so what are we told about? Where is Christ now? He's seated at the right hand of the Father. What is He seated on? The throne. And He has been given by the Father.

[26 : 13] It says, He's been placed above all rule and authority and power and dominion. It's pretty inclusive of all power and authority and dominion.

And above every name that is named. Any name that might be given to anybody, any position that might be given, Christ has been seated above that. He's reigning on the throne of the Father on high.

And it says, He put all things under His feet and gave Him His head over all things to the church. So He's waiting until all His enemies are made His footstool and even now, God the Father has put all things under His dominion and authority. Not every knee has bowed yet.

Not every enemy has been defeated. But the defeat is definite. God has already given Him that authority. And then Revelation 5, 13, And I heard every creature in heaven and on earth and under the earth and in the sea and all that is in them saying, To Him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever.

And so, we're given here in Revelation a glimpse of what will happen. And it's every creature in heaven and on earth. And again, unless we're we're not real sure, what do we mean by heaven and the earth?

[27 : 27] Well, He goes on saying under the earth and in the sea and all that is in them. And it doesn't even say every man. Our family, we love Narnia and the talking animals.

It says every creature will say this. So, just consider there for every creature, every created thing will declare with power and authority to Him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever.

And so, there's coming a day when all will worship Him. Christ is the fulfillment of that. And so, the King who rules the world is not just the King of Israel. He's not just the Son of David.

He's the King of Kings and the Lord of Lords. He's the very Son of God. And so, therefore, David calls Him Lord. David has to worship Him. David has to bow the knee to his own Son because He's greater than David.

And so, Jesus is pointing them to a misunderstanding. They're looking to someone who's going to be their Messiah, but they're still having in their mind that it's going to be a man who's going to win some great victory over Rome and reign on the throne in an earthly sense.

[28 : 40] And Jesus is preparing them for the day that He's saying, I'm coming to die. It's not going to be an earthly kingdom. And why? Because an earthly kingdom is inadequate.

There are dead people who aren't bound to an earthly king. There are creatures that can't speak and sing His praise yet. But there's coming a day when every knee will bow and every tongue confess of all creatures that He is blessed and above all.

And so, as we consider this, what I see Jesus pointing to and what I want to connect it to for us is that as we celebrate Christmas this week, I want us to consider who Jesus is and why He came.

It's just as easy for us to be like the Pharisees and diminish the worth of Christ. Don't think of Him just as a man. Even the greatest man who ever lived, the king in the line of David who's going to take over the rule for us, He's more than even that, as great as that may be.

He's the Son of God. And we understand that God the Father has worked all history to bring about the birth of His Son and the birth of the Son of David.

[29 : 59] Our Lord, Jesus the Christ. This is what God has done in history. He's worked it that He might bring about this time. So as we celebrate Christmas, we're really celebrating really what history is all about.

This is what was eagerly awaited. This is what we long for. And we have yet to fully realize the blessings that we're to receive because of the birth of Christ. We're still waiting for the day when that kingdom that has already been acknowledged is fully realized and consummated.

So we're awaiting that day. But that's what we're celebrating this week with Christmas. We understand as well that Jesus came ultimately to die. And specifically to die for the sins of His people that He might defeat the enemy.

And so when it says all His enemies will be made His footstool, God's Word also tells us that one of those enemies or the last enemy to be defeated is death. And Jesus has defeated Him already. And we're awaiting the day that death no longer has any power at all.

There will be no more death, nor tears, nor pain, or suffering. And so we're eagerly awaiting that day. But already we see that Jesus in His resurrection has defeated that enemy.

[31 : 12] And yet we're waiting for it to be made His footstool and that we no longer would suffer that. But we as Christians can look forward to the day knowing that even when we die we're still alive in Him.

So let me go back to where we began. Who is Jesus to you? What do you understand of Jesus? What do you think of Jesus? What do you consider Him to be? Have you trusted in Him as the promised Son of David and the promised Son of God?

Have you submitted your life to Him as Lord? So just consider for a second for David to say He's my Lord is to bow the knee to His Son. And so have you declared Jesus to be your Lord?

Have you bowed to Him? Let me ask you in the words of Jesus what do you think about the Christ? What are your thoughts of the Christ? What do you think about Him?

Is He your Lord? My prayer is that this week you will worship the Christ who was born the Son of David and the Son of God Jesus Christ our Lord.

[32 : 23] Let's pray. Dear Heavenly Father, we thank you for our Savior Christ. Lord, we know that especially in this life we're going to struggle to understand fully what it means for Jesus to be our Savior for Him to be our Christ and Lord, we pray that your Spirit would work in us to help us this week to consider these things that we would not be content to minimize the birth of Christ to think of it as something less than it is even to become distracted with all the material things that can consume us at Christmas even the joy of being together with family Lord, that we would center all our joys upon this reality that Christ was born the Son of David your Son to be our Savior to die for our sins Lord, may we rejoice in that reality today and we pray for any of this friends who don't know you who have never put their faith in Christ maybe who don't know who this Christ is Lord, we pray that this message will have been clear that your Spirit would use it to bring them to faith in Christ that they this day would bow the knee to Christ as their Lord and Savior we ask this in his name

Amen