

## More Than They Expected

Matthew 22:41-46

### Introduction

Today's sermon is the last in a mini-series in Matthew stretching across chapters 21-22 (we'll be in chapter 23 next week in a section we are calling *The Beginning of the End*). **Chapter 21 began** with Jesus entering Jerusalem (the capital city) on the back of a colt. His entrance was full of kingly symbols and prophetic overtones. He was welcomed by the crowds as the great "son of David" (21:9).

- But very quickly we saw him at odds with the various political and religious leaders who ran the show in Jerusalem.
  - E.g., He went into the temple and flipped tables, condemning the unrighteous and oppressive system of greed that was flourishing in the place meant to picture the very presence of God.
  - Immediately, the scribes and Pharisees, the priests and Sadducees are "indignant" (21:15):
    - Indignant at his popularity, power, and claims to authority.
    - Jealous of Jesus? Parents who want Jesus to fix their kids behavior but not have authority over his life (e.g., money, major in college, location of living).
- They began to question him, trying to trip him up with **theological, political, and ethical** "hot-button" issues (3 immediately preceding hostile questions). They wanted to diminish his power and authority (so they didn't have to submit). The root of the issue goes back to 21:23: "By what authority are you doing these things, and who gave you this authority?"
  - The goal of the question? Not wanting the right answer but wanting to prove he didn't know the answer. 'Cause if he didn't know then he can't be the authority. They wanted permission to do what they wanted, not a desire to learn (e.g., teacher who you want to prove is wrong).

Jesus has all authority, therefore we should surrender completely to him.

- To use the language of this series, he is the **true, rightful, and good** King of all creation (including you!).

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them a question, <sup>42</sup> saying, "What do you think about the Christ? Whose son is he?" They said to him, "The son of David." <sup>43</sup> He said to them, "How is it then that David, in the Spirit, calls him Lord, saying, <sup>44</sup> "'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"'? <sup>45</sup> If then David calls him Lord, how is he his son?" <sup>46</sup> And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.<sup>1</sup>

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<sup>1</sup> <sup>41</sup> Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς <sup>42</sup> λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαυὶδ. <sup>43</sup> λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων, <sup>44</sup> Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου; <sup>45</sup> εἰ οὖν Δαυὶδ

## 1. Jesus is the Messiah, the Son of David (vv. 41-42)

<sup>41</sup> Now while the Pharisees were gathered together, Jesus asked them a question, <sup>42</sup> saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.”

**My How the Turns Have Tabled:** He has just been asked three questions. He’s been on the hot seat. Each question was loaded with some “trap.” They were the hardest questions of the day.

- He has successfully avoided all the trick questions and now it’s his turn to ask the questions (cross-examination).
  - God can handle our questions and doubts, he welcomes us coming to him. However, sincere questions and genuine wrestling are very different from the kind of rebellious attitude the Pharisees had.
  - Those kinds of questions will eventually end (e.g., rebellion comes to an end, Psalm 2). E.g., just wait until your dad comes home -or- teacher calling your parent.
- He shuts them down with a single question. Interestingly, he doesn’t resort to a particularly hard or controversial question; his is straightforward. He asks the ancestry (the lineage) of the Messiah. “Whose son is the Messiah?”

**The Messiah:** “Christ” is Greek for Messiah. So, Christ is a translation from Hebrew into Greek and we’ve just transliterated (e.g., *apostelos*, *baptizo*, *deacons*, etc.) into English. Christ isn’t his last name, it is a title. “Jesus the Christ” or “the Messiah.”

- “Christ” occurs 531x in NT (“Christianity”); Messiah occurs 45x in OT.
- Comes from the word to mean “anointed” (both in Greek and Hebrew). In the OT, when a king or priest was installed in a special position they were “anointed” to signify their unique position.

**Son of David:** Most Jews who thought the OT prophesied a messianic figure (chosen one; think Matrix Kung Fu panda) would also use the shorthand “son of David” to describe the Messiah (Who is the Messiah? The automatic response would be “the son of David”). David was the quintessential Israelite King, he was the paradigm of kingship from Israel’s glory days. And part of his reign included a particular promise (or covenant) from God: “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 his kingdom forever. I will be to him a father, and he shall be to me a son” (2 Sam 7:11-14).

- Even the genealogy of Jesus in Matthew is written in such a way to show that Jesus is the “son of David” (e.g., 1:1). David is the turning point and the highlighted (lit?) character in the genealogy. The name “David” is mentioned five times in the opening

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καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; <sup>46</sup> καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

genealogy (vv. 1-17), more than any other name (including Jacob, Jesus, Christ, Mary, etc.). Cf. Chronicles slow-mo focus on David (vs. Kings).

- Matthew's genealogy is less an ancestry or biological "family tree" and more a "royal succession" (e.g., Solomon included) showing that Jesus is the promised Davidic King. God promised to send the Savior of Israel through the house and line of David, a king that would not just reign well and long but perfectly and forever.
- Matthew is being clear that Jesus is the son of David, the Christ, the promised Messiah.
- When we say, "Jesus is the Christ" we are saying that he is the anointed one, the promised one, the one chosen by God to fulfill every one of God's promises and purposes. He is the perfect prophet, priest, and king of God's people.

**But What Kind of Messiah Will He Be?:** The people of Israel, in the first century, had *various expectations* of what God was going to do.

- The Israelites were under foreign occupation by the Roman Empire. They had grown up hearing the covenants God made to Abraham and David, promises of a prosperous nation, a righteous king, the Israelites being God's ambassadors on earth.

**However, they looked around and things didn't seem to be going that way.**

- The religious establishment was splintered. The political establishment was corrupt. The social order was confused. People were sick and hurt. There were rebellions and wars in the land.
- **There was an abundance of messianic expectation** but what kind of savior would he be? Surely he would be a king, a prophet, a priest. He would be a righteous warrior, a prophet of the law of God, a priest to restore the purity of Israel's religion. He would vanquish the enemies of Israel and unite the nation under his rule.
- They *expected* God to work a certain way (the way they imagined he *should* work). If we're not careful, we try to fit Jesus into our expectations rather than letting him shatter our paradigms for a better way. We want Jesus to fix our problem but do it our way (if he does it our way then we can expect the same results).
- Jesus does things differently (but better!).

**Trick Question:** Even when we come across test questions that seem simple on the surface, we find that they're often not as simple as we first thought. For instance, the answer to the question, "How long did the Hundred Years War last?" seems obvious, but the answer is 116 years. When a test asks, "Which country manufactures Panama hats?" the correct answer is Ecuador. In which month do Russians celebrate the October Revolution? November. Miss school?

- The identity of the messiah is only a trick question because of the people's misunderstandings of God's promises.
- Most people still hadn't put all the pieces of the OT mosaic (i.e. tapestry, ugly threads, beautiful picture) together to see the larger picture (though it is all there). They missed that the messiah would suffer to save (rather than merely conquer with military power). They missed that God himself would become flesh (e.g., God became king).

- They were unwilling to submit to Jesus' authority because they were unwilling to acknowledge his true identity.
  - His true identity is more than just a human ruler, more than what they want or wish him to be.
    - How many people claim to be worshipping Jesus, but the Jesus they worship is a figment of their imagination?
  - Jesus is the Christ, but the Christ is not just a human king (even the best of human kings) but God himself become king.

## 2. Jesus is the Messiah, the One Greater than David (vv. 44-45)

<sup>43</sup> He said to them, “How is it then that David, in the Spirit, calls him Lord, saying, <sup>44</sup> “The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet””? <sup>45</sup> If then David calls him Lord, how is he his son?”

**Psalm 110:** All through the Gospel “Son of David” is used to describe Jesus (1:1, 9:27, 12:23; 15:22; 20:30-31; 21:9, 15). He *is* the Son of David but he is not *only* in the human lineage of David. He is to David as a giant oak tree is to a tiny seed. Calling him the Son of David is not wrong, it is just incomplete.

- Jesus quotes Psalm 110 (the most quoted Psalm in NT Acts 2, Heb 1) to show the Messiah (him!) is not just David’s son but David’s Lord!

A Psalm of David. <sup>110:1</sup>The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”

- *Every word of Scripture matters.* Superscriptions in the Psalms often point to important meanings (ancient, authoritative, accepted at the time [numbered in MT], affirmed by Jesus).
- All Scripture is authored by God, through human beings. There is a dual authorship (so we can meaningfully speak of the Psalm as God’s Word and as written by David).

David is speaking to the LORD (YHWH) who is speaking to David’s Lord (some other Lord), sitting at the right hand of YHWH (Jesus’ position at the right hand of the Father).

- David writes “YHWH says to my Lord: ‘Sit at my right hand’”. There are two kings, a Father and a Son.<sup>2</sup>
- David calls him Lord, son of someone far superior

**Enthronement Psalm:** This is an enthronement psalm (a song written for a king who is established at the beginning of his rule). These types of songs are written to and about the king being enthroned. What is unique here is that the Psalm is not written *to* the quintessential Israelite King but *from* him to another **greater King**.

- There is a Son of David that is greater than David, that sits at the right hand of YHWH. Jesus is not only the Son of David, he is the Son of God.
  - He is a descendent of David but not *merely* a human descendant. He is fully human but *a/so* fully God.

<sup>2</sup> Anarthrous first is titular (YHWH) vs. articular (which is expression of authority).

- Everything that the rule and reign of King David pointed to was fulfilled and superseded by the coming of Jesus.

“Jesus is the true and better Adam who passed the test in the garden, His garden – a much tougher garden, and whose obedience is imputed to us. Jesus is the true and better Abraham who answered the call of God to leave all the comfortable and familiar and go into the void not knowing where He went. Jesus is the true and better Isaac who was not just offered up by His Father on the mount, but was truly sacrificed for us all. While God said to Abraham, 'Now I know you love Me because you did not withhold your son, your only son, whom you love from Me.' Now we at the foot of the cross can say to God, 'Now we know You love me because You did not withhold Your Son, Your only Son whom You love, from me.' Jesus is the true and better Moses who stands in the gap between the people and the Lord and who mediates a new covenant. Jesus is the true and better David whose victory becomes His people's victory though they never lifted a stone to accomplish it themselves. He's the real Passover Lamb. He's the true temple, the true prophet, the true priest, the true king, the true sacrifice, the true lamb, the true light, the true bread” (Tim Keller).

**Missed the Sign:** These “experts” in Scripture missed the very truths it explained. They had read and recited this Psalm countless times, yet missed its plain meaning.

- Why? Because they didn't want to see what it says.
- We run the risk of missing it too (in big and small ways).
  - We can refuse to see Jesus is God, and refuse to submit to him.
  - But we can also ignore aspects of his character and plan that don't fit into our agenda.
- They misunderstood the identity of Jesus as the Messiah, they misunderstood the Messiah as God become flesh, and they misunderstood the path of God's salvation.

### 3. Jesus is the Messiah, Lord of All (Including You!) (vv. 46)

<sup>46</sup> And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

**Checkmate:** No one dared ask him any more questions. He had gone above and beyond to prove himself. And his latest explanation was undeniable. How effective was this argument? How convincing is this line of logic? No one could refute it.

- The Messiah has spoken. More than a teacher, more than a prophet, more than a king.
- The Scriptures confirm it, the Father confirms it, the miracles confirm it, the teaching confirms it.
- Jesus is the Messiah, the Son of God, the one come to save us from our sins. He is the creator, sustainer, and redeemer of all things.
  - As such he is the rightful Lord of all people, all of creation (e.g., wind and waves, etc.)

**Lord of All:** If Jesus is Lord of all, then that includes you (and includes all of you). **He is the rightful ruler of your every thought, hobby, desire, love, minute, penny, relationship, and decision.**

- At the core of this Gospel. **Who is Jesus?** This is the most pressing question for all people at all times. Jesus is our Messiah, our Lord, our King. When we say “Jesus Christ” or call ourselves “Christians” we are affirming his identity and submitting to his rule. How can we call ourselves “*Christ-ians*” if we don’t submit to Christ (look like Christ, act like Christ, pursue the ways of Christ).
- If we know who Jesus is, what does that mean? This is a *discipleship question*. This is who he is, this is how he saved you, and this is how you follow him. He is the author of a new creation and the promised king who is gathering a people to bless the nations.
- He is the only one able to save and the only worthy of submitting our lives to. **If he is the King of the world then he should be the king of my life.** Many people want kingdom power but they don’t want to submit to the king. It doesn’t work that way. If Jesus is King then he must be *King of my life*. This means that my allegiances, expectations, values, and priorities change. *And* it means that my purpose and mission changes.
  - Because he is the King, we are called to be his ambassadors: telling of his kingdom rule and reign and working to see his agenda brought to bear on our broken world (not who we want him to be or how we want him to behave, but who he actually is and what he actually calls us to do).

If we follow Jesus then we have to follow the real Jesus, not some invention of Jesus we made up. We learn to love what he loves and hate what he hates. We learn to live how he’s called us to live. We hold onto what he calls us to hold onto and let go of what he calls us to let go of.

- If we’re just following who we want him to be because he makes us feel good, or gets us out of a jam, then we’re really just following ourselves.
- Here’s the truth, you don’t get the power, peace, and promises of Jesus without believing he is who he actually says he is.
- When you follow “made-up Jesus” you miss out on the joy and rest he offers and there’s no way that you’ll persevere through the hard things of life and the hard places Jesus calls you if you’re not actually connected to the *real* Jesus.
  - “Discipleship is (1) costly (so consider it carefully); (2) urgent (so make it soon); (3) worth it (so you’ll never regret it)” (Dever).
  - Not the amount of faith but the object, so make sure it is sufficient (real Jesus).
  - Youth Pastor Situation: “There is a great gulf between the Christianity that wrestles with whether to worship at the cost of imprisonment and death, and the Christianity that wrestles with whether the kids should play soccer on Sunday morning” (Piper). Why? Because for some, Jesus is a therapist and the church is a self-help seminar rather than Jesus being King and the church his bride.

Jesus will surprise you, confound you, humble you, and encourage you. Jesus, the real Jesus, is not here to tell you what you want to hear, but tell you what you need to hear. Sometimes, his words will sting (like medicine on a cut, to heal you), sometimes his path will seem uncertain, but on the other side is eternal life, knowing him, redemption, purpose, and joy. In Jesus you will find all you need and all you desire, don’t settle for less.