

(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.
4. Notes on Psalm 110.
 - 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. מִזְמוֹר לְדָוִד 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) אֲדֹנָי donay #136 fr. אֲדֹנָי adown #113: *lord, master*.
 - e. Made utterance, declared as a divine revelation. נִאֻּם n'e'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).