

Mk series pt 50

THUMB –

Jesus settles our theological debates

Mark 12:35–37 (NASB95)

³⁵And Jesus began to say, as He taught in the temple, “How is it that the scribes say that the Christ is the son of David?

³⁶“David himself said in the Holy Spirit, ‘The Lord said to my Lord, “Sit at My right hand, Until I put Your enemies beneath Your feet.” ’

³⁷“David himself calls Him ‘Lord’; so in what sense is He his son?” And the large crowd enjoyed listening to Him.

- 4 Central topics to cover
 - His own identity
 - His use of Psalm 110:1 – the most commonly quoted OT verse in the NT
 - His view of messianic interpretation of the OT
 - Eschatology
 - His view of scripture
 - Inspired
 - David as author

Mark 12:35–37 (NASB95)

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- The scene
 - 35b “as He taught in the temple”
 - Normal
 - although he had no endorsement from the establishment
 - Vs 37b “And the large crowd enjoyed listening to Him.”
 - How did Jesus get away with teaching openly to crowds in the temple when the powerful leaders wanted to take Him down?
 - Crowds ruled – more than Peter would have struck out.
 - When Jesus is taken it will be by conspiracy, at night, EVEN THOUGH they are armed
- Let’s not miss the main point
 - Because we let scripture guide our focus, not our focus guiding scripture
 - Who is the Christ? Specifically in relation to Him being David’s “son” and David’s “Lord” at the same time.
 - So, let’s start here.

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- Why does Jesus bring this up?
 - A theme in Jesus’ ministry and in Mark
 - You don’t get the Messiah – your false expectations are deeply engrained and insufficient
 - So much so that the truth is offensive.

- The danger of tradition turning biblical teaching into offensive and strange ideas
 - We must be biblical
 - And have our eyes open!
 - Tradition on one side
 - Culture on the other
 - Scripture as the solution
 - This helps us see why the question is so oddly worded.
 - Some commentaries imply that Jesus challenging the idea that the Messiah/Christ is the son of David
 - No
 - Jesus just accepted the title “Son of David” from the blind man
 - Who followed Him (and likely kept saying it) for the first time!
 - The ironic entry – clearly a claim to be that son of David
 - **Mark 11:9–10 (NASB95)**
*⁹Those who went in front and those who followed were shouting: “Hosanna! Blessed is He who comes in the name of the Lord;
¹⁰Blessed is the coming kingdom of our father David; Hosanna in the highest!”*
 - Jesus orchestrated this deliberately.
 - Later he expressly affirms it (I am/it is as you say)
 - Then what is Jesus doing?
 - He is challenging the idea that it’s ALL He is.
 - He won’t allow a limited Christology
 - 10 introduced Jesus as son of David
 - 11 affirmed it with implications of Jesus’ deity and sacrificial mission
 - 12 has Jesus saying the SofD is more than they think
 - Jesus is fixing the distorted Christology of Jewish expectations
 - Even now it needs to be fixed.
 - Rabbis can become the “official interpreters”
- What did the scribes say about Christ as “son of David”?
 - He was the son of David but not God with us.
- What is Jesus implying when He points out that Christ is David’s Lord?
 - There Christology was too low
 - Not just in what Christ would do
 - But in who Christ IS
 - Minimally
 - The Messiah is greater than David.
 - A big deal.
 - In that culture you NEVER call your descendent your lord!
 - There’s more to Messiah than descent from David.
 - He’s more than a coming king. More than His human genealogy.
 - In the context of the revelation of Christ in the Bible
 - Jesus is Divine... God.
 - That’s how the original audience would have seen it.
 - Why do I say that?
 - The epistles show the deity of Christ being taught immediately
 - This has been suggested multiple times in Mark
 - Mark 1:1 (NASB95) ¹The beginning of the gospel of Jesus Christ, the Son of God.
 - Mk 1:2-3 quotes Isaiah 40:3 about the coming of YHWH to refer to the coming of Jesus.

- Jesus to the demoniac “tell them what the Lord has done for you” and he tells them what “Jesus” did for him.
- Jesus walking on the water is an allusion to YHWH who treads on the water and previously was unreachable until Christ came.
- Much more!
 - In that context – I think this is a deity reference.
- What else does that Psalm say that may inform us?

Quick Examination of Psalm 110

● Psalm 110 (NASB95)

A Psalm of David.

¹The Lord says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.”

- The Lord (YHVH) says to my Lord (Adonai)
 - In the Greek LXX – kurios and kurios
 - Perhaps emphasizing an element of connection to the Greek speaker.
 - BUT, people rightly understand that the Psalm wasn’t written in Greek, it was Hebrew. So, does the Hebrew have this same connotation and does it support or limit our interpretation?
 - In Hebrew is says YHVH and Adonai
 - But, in reading the text they did not read the divine name out loud. They would have read the text in a way that is parallel to the Greek. It would have been “Adonai says to my Adonai”
 - What follows next are two verses about the kingdom of David’s Lord who is the coming Messiah

²The Lord will stretch forth Your (the Messiah’s) strong scepter from Zion, saying, “Rule in the midst of Your enemies.”

³Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew.

- Scepter = ruling authority – a symbol of royal/kingly power
 - “the scepter shall not depart from Judah until Shiloh comes”
- Ruling in the midst of His enemies says they may try to stop Him but they can’t.
- People volunteering freely
 - The nature of Jesus’ kingdom
 - Us laying our lives down for His kingdom
 - A good reminder
- A brief description of the Messiah or his people?
 - **³Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew.**
 - In holy array – they are all saints/holy
 - From the womb of the dawn your youth are to You as the dew
 - Tough – I think...
 - A visual image of a mass gathering of holy volunteers to serve the coming king. Imagine looking at a huge field full of grass that is glistening with dew in light of the morning sun.
 - But the glistening dew is the mass gathering of the servants of the Messiah.

⁴The Lord has sworn and will not change His mind, “You are a priest forever According to the order of Melchizedek.”

- Massive and beautiful prophecy of Jesus!

- Video - <https://youtu.be/qP-m85M8HWk>

⁵The Lord is at Your right hand; He will shatter kings in the day of His wrath.

⁶He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country.

- Jesus takes over.
 - Like Daniel's vision
 - Statues of the world's kingdoms being smashed and replaced by the "rock" that represents Jesus and His kingdom
 - Second coming
 - Involves a real and violent takeover

⁷He will drink from the brook by the wayside; Therefore He will lift up His head.

- Drinking MAY refer to a ritual where the new king would drink from the Gihon spring as part of His confirmation – so, He will be king.
- "life up His head" – victory
- Finally, how does our analysis of Ps 110 impact Jesus' use of it?
 - They all knew the WHOLE Psalm was Messianic.
 - So nobody can really argue against it.
- Back to Mk 12:35-37
- **³⁵And Jesus began to say, as He taught in the temple, "How is it that the scribes say that the Christ is the son of David? ³⁶"David himself said in the Holy Spirit, 'The Lord said to my Lord, "Sit at My right hand, Until I put Your enemies beneath Your feet.'" ' ³⁷"David himself calls Him 'Lord'; so in what sense is He his son?" And the large crowd enjoyed listening to Him.**

- What is Jesus' eschatology?
 - Vs 36 "sit at my right hand, until I put Your enemies beneath Your feet."
 - A delayed second coming and final earthly kingdom
 - We've already seen in this Mark series that Jesus labors to show them the difference between the first and second coming
 - First salvation sacrifice then ruling King.
 - Jesus to the high priest
 - Mark 14:62 (NASB95) ⁶²And Jesus said, "I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven."
 - And then in Mk 16 Jesus goes to sit down at the Father's right hand.
 - Mark 16:19 (NASB95) ¹⁹So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God.
 - Romans 8:34b (NASB95) Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.
 - Also Eph 1:20; Col 3:1; Heb 1:3, 1:13, 8:1, 10:12, 12:12; 1 Pet 3:22;
 - And finally in Rev 5:1 where He is about to have His enemies beneath His feet.
- What is Jesus' bibliology?
 - David as author, "David himself calls Him 'Lord'"
 - Majority of scholars say no
 - I think yes.
 - Does the authority of Jesus matter in your scholarship?
 - But don't scholars have to ignore religious views in their scholarship?
 - Why?
 - To be unbiased?

- It's not unbiased to pretend Jesus isn't Lord in your scholarship. It's unbelieving assumptions influencing your conclusions.
 - That leads to all kinds of issues.
 - Holy Spirit as how
 - ***Vs 36 "For David himself said by the Holy Spirit"***
 - R.C. Sproul used to say he believed the Bible because he believed in Jesus
 - If you trust in Jesus, you should believe in the doctrine of inspiration.
 - He taught it.
 - Some come to faith through apologetics
 - The res of Christ.
 - If so, you now have good reason to trust in the inspiration of Scripture.
 - I think there's a lot MORE
 - Prophecy, unity (JinOT series)
 - It means you must take it very seriously
 - Jesus often used not just WHAT was written but the WAY it was worded to make His points
 - Inspiration is not just "inspiring"
 - It is a divinely inspired text that can be studied for revelation and insight
 - Other questions/side issues.
 - Why not be more clear?
 - Persecution -
 - Think of how they responded when the high priest was later able to label Him as a blasphemer.
 - **Mark 14:61–64 (NASB95)**
 - ⁶¹But He kept silent and did not answer. Again the high priest was questioning Him, and saying to Him, "**Are You the Christ, the Son of the Blessed One?**"
 - ⁶²And Jesus said, "**I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven.**"
 - ⁶³Tearing his clothes, the high priest said, "What further need do we have of witnesses?"
 - ⁶⁴"**You have heard the blasphemy; how does it seem to you?**" And **they all condemned Him to be deserving of death.**
 - clever clever
 - What IS clear or perhaps what is ruled out clearly by this teaching?
 - Jesus is not merely the son of David.
- Announcements
- Prayer

