


2022.4.10



A publication of , the adult discipleship ministry of Triangle Community Church

**Talk** together about the glory of God's kingdom. –Psalm 145:11  
Love the Lord your God and **walk** in all his ways. –Joshua 22:5

## Questions for Reflection and Discussion

- Nowadays we're no longer sure what words even mean (beginning with Bill Clinton's evasion regarding whether he "is" involved with Monica Lewinsky: "**It depends on what the meaning of the word 'is' is.**"), but in Jesus' day people admitted that words have specific meanings. So, notice how in Matthew 22:41-16 Jesus proved his deity in this discussion with the scoffing Pharisees:

1 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, "Then how does David in the Spirit call Him 'Lord,' saying, 'Yahweh said to my Lord, "Sit at My right hand, until I put Your enemies beneath Your feet"'? Therefore, if David calls Him 'Lord,' how is He his son?"

[God the Father] [David]

And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

[the coming Messiah, David's descendant]

- 2 Is the Word of God flexible, "a living document" open to our own interpretations? Why or why not?
- 3 **How seriously** do **you** take the Word of God? Give an example which illustrates/supports your answer.
- 4 Pastor Doug noted that we often "put Jesus in a box". (See point # 1. in the **Sermon Summary**.) What are some "boxes" that you've put Jesus in in the past?
- 5 How has today's sermon expanded your understanding of Jesus beyond the limits of that box?
- 6 We often think of Jesus' suffering and death, but less about his ascension to heaven and exaltation. How do each of the following verses challenge, confirm, or expand your view of "David's Son"?

Colossians 1:15-20

Philippians 2:5-11

Ephesians 4:8

2 Timothy 1:8-10

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- 7 Psalm 110 prophesies that Christ's people "will volunteer freely in the day of His power". Are you part of "his people, his youth" (v. 3)? How do you know?
- 8 **Are** you helping to fulfill Jesus' prophesy? (See point # 3. in the **Sermon Summary**.) If so, **how**?

- 1 **Not** your standard, soft-ball starter question! This insight was the foundation to Pastor Doug's message, so it's important to make sure they understood the logic. The color-coding of "Yahweh", "my" and "Lord" is designed to help folks fix clearly in their minds Jesus' tight logic. Here's a summary: Yahweh is speaking to someone referred to as "David's Lord". Jews clearly understood that Psalm 110 was about the coming Messiah, and they knew that he was going to be David's descendant. In a patriarchal society such as the Israel, **no** patriarch would refer to his great-great-(etc.)-grandson as "my Lord"! But David does. "Yahweh said to my (David's) Lord..." Every Jew—including Jesus and his adversaries, the Pharisees—took the Scriptures as, as we would say, "Gospel truth". And this created a problem: clearly David's great-great-(...)-grandson would be **greater** than David, for Yahweh called him David's Lord! Jesus' enemies knew that Jesus was "the son (ie, descendant) of David"—but based on Psalm 110 they also had to admit that he was divine—or else to stop asking him questions. Which is what they did.
- 2 Now that your group members understand the logic and implications of Psalm 110:1, follow-up with this question. The answer clearly is that the Word of God **must not** be massaged to fit our interpretations. Jesus didn't do that, and even Jesus' enemies were unwilling to do that. We must accept its plain meaning.
- 3 Lead your group in taking the Word of God seriously. The Bible is our **functional** head, **not a figurehead!** You likely will need to "prime the pump", so be prepared with your own answer to this question.
- 4 Ditto. You likely will need to "prime the pump", so be prepared with your own answer to this question. (But wait for others to think and answer. Check your watch—20 seconds feels like an eternity!)
- 5 You **may** need to "prime the pump" on this one too, so be prepared with your own answer. (But wait for others to think and answer. Check your watch—20 seconds feels like an eternity!)
- 6
  - **Colossians 1:15-20** Massive truths in this passage, including: Jesus is the perfect, visible, manifestation of God (who we cannot see). "Firstborn" does **not** mean "created"; it means "most highly honored". Jesus created everything. Jesus is "before" (ie, prior to) every created thing (since he's the Creator!); he literally "holds all creation together"—if he ceased to do this, we'd all come undone. He's the head (ie, controller) of the church; he's the most highly honored among those who will be resurrected; all the fullness of divinity is in Jesus in bodily form; he reconciled hostile creation back to God.
  - **Philippians 2:5-11** Since eternity past, Jesus has been God. He humbled himself and died. As a result of Jesus' voluntary humiliation, God has given him the highest name in all the universe. Everyone will admit that Jesus is God—even those who do so under compulsion, on their way to hell.
  - **Ephesians 4:8** Jesus conquered Satan, is the ascended Lord, and gives spiritual gifts to believers.
  - **2 Timothy 1:8-10** v. 10 is shocking: Jesus "abolished death"! He gives us eternal life!
- 7 This question is asking group members to evaluate and declare whether or not they are born again.
- 8 Note: Contributions don't need to be extraordinary—none of us are the Apostle Paul. But all of God's people are gifted to serve and required to serve. It could be something as "mundane" as chair set-up or helping in the nursery. None of these contributions are trivial or unimportant. You **may** need to "prime the pump" on this one too, so be prepared with your own answer.

## Sermon Summary (Key Text: Psalm 110)

Today, commonly called “Palm Sunday”, Christians around the world gather together to think about what it means that Jesus is our King (John 12:12–16). The New Testament quotes Psalm 110 more than any other passage from the Old Testament—more than twenty times! Jesus used Psalm 110 to explain who he was. Peter preached on Psalm 110 and let 3,000 to faith. The Book of Hebrews quotes it to explain redemptive history. Psalm 110 tells about someone who combines traits that normally you wouldn’t see joined in a single individual: a king who is both human and divine, both strong and weak.

**1. A divine and human king** (v. 1-2). The Jewish religious leaders peppered Jesus with difficult political and theological questions. In every case, Jesus answered the questions perfectly, surprisingly, carefully. Finally Jesus asked them a question: “What do you think about the Christ, whose son is He?” “The son of David”, they replied. Then Jesus quoted Psalm 110 and asked them how David could call his son “Lord” (Matthew 22:42–46). They had no answer. So stunned were they, that after this, no one dared to ask him any more questions. Notice what just happened: “**The LORD** [Yahweh] says to **my** [ie, David’s] **Lord** [Adonai]: ‘Sit at My right hand until I make Your enemies a footstool for Your feet.’” So—**who** is that second lord? Clearly King David would not call one of his sons or grandsons “Lord”! And who could this person be to whom Yahweh says, “Sit at my right hand”—not, “Sit at my feet”—“until I make your enemies a footstool for your feet.” In ancient times, to sit at the right hand of the king was essentially to sit level with the king, and that meant to share in the throne—kind of a co-regency thing. Furthermore, Yahweh extends the royal scepter, and this human king reigns (v. 2). They’re sharing the same rule! This messianic prophecy is inexplicable unless the Messiah is more than a human being. While it is clear that David’s lord, the Messiah, isn’t Yahweh, he is portrayed as having equal ruling authority. That’s who the Messiah must be. Jesus, the son of David, claimed to be David’s **Lord**, the human-divine Messiah King! Jesus said to his first century hearers—and to us today—“Don’t put me in a box. Don’t say that I’m just a wonderful, loving human teacher—I’m so much more than that. I did not come to fit into your agenda; you need to surrender to me!” We Americans don’t like to hear that; we want to do our own thing. And we want to have a god who is a non-demanding “spiritual force”, who exists to make us happy. Most Americans don’t want a God like the real Jesus. A God who has come to rule over his people. That image of God is way too threatening. They don’t want a god like that.

**2. A strong but weak king...who also is a priest** (v. 4)! Kings were figures of strength who brought judgment on people, but priests were exactly the opposite. The priesthood was an office of sympathy and service, of sacrifices and prayers. It’s like combining the occupations of social worker and law-enforcement into one person! If you think of Jesus more as a priest than as a king, or more as a king than as a priest, you have a distorted view of him. He’s both. Jesus combines majesty with meekness, justice with grace, absolute sovereignty with perfect submission and obedience, transcendent self-sufficiency with perfect reliance upon his Father. Jesus is a lion and a lamb. He enters the temple, makes a whip, and throws out the moneychangers. He is bold and undaunted. But then you see him take a little dead girl by the hand and say, “Honey, it’s time to get up” (Mark 5:41). In Jesus, we have absolute power and undaunted boldness married to melt-in-your-mouth sweetness. He’s a king and a priest! Jesus was a king on his way to a cross rather than to a throne; he’s both a king and a priest who has come to offer a sacrifice for our sin. Moses had this experience, wanting to see God’s glory (Exodus 34:6–7). God says that he is compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin—but who will by no means leave the guilty unpunished.” He’s a forgiving God who can’t simply forgive—because he also is a just God.


**3. A life-transforming king.** When we see Jesus for who he really is, it changes us! We become kings and priests (v. 3). Psalm 110 is about a priest-king whose subjects will freely volunteer to fight and minister beside him. There is no draft, no conscription—we joyfully choose to join him! In the Old Testament, when God raised up a deliverer, there were bodies strewn all over the place—like what we see in v. 5-7. But where Psalm 110 talks about filling up the world with dead bodies, in the New Testament, when Jesus Christ is sitting at the right hand of God (v. 1 & 5), he’s filling the world with **his** body—the church (Ephesians 1:22)! And when Jesus saves us, we are turned into kings and priests (Revelation 5:9-10)! In the Old Testament period, godly kings called upon people to turn from their sin and believe in God. Priests connect people to God. Today in heaven, Jesus—our Priest/King—intercedes for us (Hebrews 7:25). God calls to intercede for others. We point people to Jesus who is the source of true joy. Church, when we really understand this, we seek to represent Jesus as both priests and kings on his behalf and for the sake of humanity.



## Digging Deeper in Your Daily Quiet Time

***Although many countries have had—or still do have—kings, American never has. So, what exactly is a king like? And—more importantly—what is a divine king like? Read each of the following passages and describe our true king...***

- Psalm 9:7-8 \_\_\_\_\_
- Psalm 29:10 \_\_\_\_\_
- Psalm 45:6 \_\_\_\_\_
- Psalm 47:2, 6-8 \_\_\_\_\_
- Psalm 93:1 \_\_\_\_\_
- Psalm 95:3 \_\_\_\_\_
- Psalm 96:10 \_\_\_\_\_
- Psalm 99:1 \_\_\_\_\_
- Psalm 103:19 \_\_\_\_\_
- Psalm 145:11-13 \_\_\_\_\_
- Isaiah 6:5 \_\_\_\_\_
- Isaiah 37:16 \_\_\_\_\_
- Isaiah 44:6 \_\_\_\_\_
- 1 Timothy 1:17 \_\_\_\_\_
- Revelation 15:3 \_\_\_\_\_



**Jesus combines strength and tenderness in one person. Psalm 110 tells us that Jesus is a King who rules over us kindly for our good, and over his enemies for their destruction. Jesus is kind toward us because he also is our pastor, leading us to God. Here is an exercise you can use to illustrate his great power, used for our good.**

**After dinner, challenge your child to an arm-wrestling match. Don't fake a struggle. Use your full strength to not only hold your position, but to win—but do it slowly and kindly. No gloating! After the match, hold them in your arms, give them a big hug, and tell them how much you love them and how much you want what's best for them. Then explain:**

- **Jesus is our King and he's so much stronger than we are. He gives us commands in the Bible to obey.**
- **Jesus loves us, wants what's best for us, and connects us to God the Father. God understands when our hearts are hurting and sad, and it matters to Him.**