

The Messiah: David's Son or David's Lord?

Mark 12:35-37

ABC 4/14/24

Who is Jesus? That is the most important question for all of us to answer is, *What do you think about Jesus? Who do you say He is?* Our faith in Jesus must be grounded in a true & correct knowledge of who He is. We must think correctly about Him. This is the most significant question ever asked: **Who do you say that Jesus is?** (Mt 16:15). The answer you give determines your eternal destiny. The Jews viewed the Messiah as nothing more than a man. They expected him to be an earthly ruler of great power & influence. He'd conquer their enemies & fulfill the promises given to Abraham, repeated to his children, & expanded in the promises given to David of a coming king & kingdom. The Messiah would be a son of, a descendant of David, &, like David, defeat Israel's enemies & usher in a glorious kingdom. The Jewish people viewed the Messiah as the savior of the nation, but not of their souls. They didn't, & still don't, believe the Messiah would be God in human flesh.

We've been looking in Mark at a series of encounters Jesus faced in the temple in the days before His crucifixion. Jesus has impressed His opponents with His authority, wisdom, & answers & no one dared ask Him any more questions (34). Following the positive encounter with the scribe we looked at last week (28–34), we now come to the 1st of 2 episodes that present the scribes in a much less favorable light. The scribes were the experts in the OT. They were revered & looked up to. One could recognize a scribe because he wore a long white linen robe hemmed by a long white fringe. Their impressive white clothes made them stand out wherever they went, especially among the common people who customarily wore bright colors.¹ People would stand when a scribe passed by. They were greeted respectfully as *Rabbi*, *Master*, or *Father*. When the wealthy gave feasts, scribes were considered necessary ornaments to gild the meal. They were given a place of honor, reclining to the right or left of the host. They were honored above the aged, even above their own parents. When they came to the synagogue, they sat in the place of honor: facing the congregation

¹ William L. Lane, *The Gospel According to Mark*, pp 439–449

with their backs against the chest holding the Torah, so all could see them.² They were the scriptural authority in Israel. Jesus admits they have the right answers, but incomplete ones. They taught that Elijah must come 1st, & Jesus agrees (9:11), but they couldn't recognize Elijah when he came. A scribe knows the 2 greatest commands are superior to all burnt offerings & sacrifices, but he remains outside the kingdom of heaven (28–34). Now we learn the Jewish leaders teach that the Messiah is the Son of David (35). The issue about the Son of David harks back to Bartimaeus's hailing Jesus as the Son of David (10:47-48) & to the cries of adulation when Jesus entered the city (11:10). It also points forward to the crucial question raised at Jesus' trial by the high priest, **Are you the Christ, the Son of the Blessed One?** (14:61).³

Our text today challenges the Scribes' ideas about the Messiah (35–37) while the next is a rebuke of their character & motives (38–40). Mark seems to be balancing the previous episode to show that, though there were exceptions, the scribes were mostly resistant to God's purpose & kingdom. Having silenced the religious leaders trying to trap him (34), Jesus takes the offensive with a question of His own. He turns the tables on them with a question about the Messiah as the **son of David**. The question shows the Messiah is much more than the traditional Jewish expectations about Him.⁴ Jesus' riddle confounds His opponents. Yet no response from the Jewish leaders is recorded. They have no answer for His wisdom & must look for other ways to get rid of Him (11:18; 14:1–2). **35-37**

1. Setting Once again, Jesus is in the temple area & He's teaching, something He did daily in the temple (14:49). In the 3 previous episodes, Jesus has even been addressed as **Teacher** (14, 19, 32). Though Mark records less teaching content than Matthew or Luke, he often identifies Jesus as a Teacher & often refers to His authoritative teaching.⁵ By asking them a question, most likely prompted by Jesus' statement to the scribe in vs 34, **You are not far from the kingdom of God**. It was an invitation to him & the rest of the religious leaders to embrace Jesus as Messiah, Son of God, & Savior. Jesus' question was an evangelistic appeal to those who might have been open to

² Joachim Jeremias, *Jerusalem in the Time of Jesus*, trans. F. H. & C. H. Cave, p 244

³ David E. Garland, *Mark*, p 478

⁴ Mark L. Strauss, *Mark*, p 548

⁵ Teacher: 4:38; 5:35; 9:17, 38; 10:17, 20, 35; 11:17–18; 12:14, 19, 32; 13:1; 14:14. Teaching: 1:21–22, 27; 2:13; 4:1–2; 6:2, 6, 34; 8:31; 10:1; 12:35, 38; 14:49.

the gospel. His question wasn't like the ones asked of Him by the men from the Sanhedrin. Theirs came from evil motives & were intended to trap & destroy; Jesus' question was an offering of salvation.

2. First Question According to Matthew's account, Jesus began by asking the religious leaders, **What do you think about the Christ, whose son is He?** (22:42). The Messiah is the son of David, which in their mind meant another David. What David was, that's what the son of David will be. Maybe better, maybe more powerful, maybe wiser, but still just a human king. Certainly not a Savior. They didn't think they needed that. They certainly didn't conceive of the Jewish Messiah being a Savior for Gentiles. They didn't envision any of that. But they answer correctly, **The son of David** (22:42). It was an easy question. It's like asking what the movie *Snakes on a Plane* is about. It's about *snakes ... on a plane*. The Messiah is **the Son of David**; everyone knew that. As Mark picks up the conversation, Jesus asks a warm-up question, **How is it that the scribes say that the Christ is the son of David?** (35). This was an easy question & was meant to get them thinking about the OT Scriptures. The OT has many places that taught the Messiah had to be a physical descendant of David.⁶ For example, in 2 Sam 7:11b–13 speaking to David,

The LORD also declares to you that the LORD will make a house for you. When your days are complete & you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, & I will establish his kingdom. He shall build a house for My name, & I will establish the throne of his kingdom forever.

Through Nathan the prophet, God promised David that from his offspring God would raise up a king who would reign on his throne forever in justice & righteousness. Ps 89 tells us,

I have made a covenant with My chosen; I have sworn to David My servant, I will establish your seed forever & build up your throne to all generations.... Once I have sworn by My holiness; I will not lie to David. His descendants shall endure forever & his throne as the sun before Me. It shall be established forever like the moon, & the witness in the sky is faithful (3-4, 35-37).

This hope for a messianic king from David's line was developed further in the OT prophets, where the Messiah is referred to as **a shoot from the stump of Jesse** (Is 11:1 ESV; cf 9:2–7), **a righteous Branch** (Jer 23:5; 33:15; cf Zech 3:8; 6:12), & a new David (Jer 30:9; Ezek 34:23–24; 37:24; Hos 3:5). Though **son of David** isn't a messianic title in the OT, it became a favorite title for the Messiah

⁶ 2 Sam 2:8–29; Ps 89:3, 4; 132:11; Is 11:1–9; Jer 30:9; 33:15, 17, 22; Ezek 23:13; Hosea 3:5; Amos 9:11

in rabbinic Judaism. The shout of Bartimaeus in 10:47–48, **Son of David, have mercy on me!** together with the cry of the crowd at Jesus' entrance into Jerusalem, **Blessed *is* the coming kingdom of our father David** (11:10), illustrates the title was used about the Messiah in Jesus' day. Mt 9:27 records that **two blind men followed Him, crying out, 'Have mercy on us, Son of David!'** (cf 20:30–31). After Jesus healed a blind & mute man, **all the crowds were amazed, & were saying, 'This man cannot be the Son of David, can he?'** (Mt 12:23). Mt 15:22 notes that even a **Canaanite woman ... came out & began to cry out, saying, 'Have mercy on me, Lord, Son of David.'** The genealogies of Jesus offer irrefutable proof He was a descendant of David. Both His earthly father, Joseph (Mt 1:1–17), & His mother, Mary (Lk 3:23–38), were direct descendants of David, thus Jesus was also. This could be easily verified or found to be untrue in the genealogical records that were carefully kept & were undoubtedly checked out by the Sanhedrin. If Jesus hadn't been descended from David, His claim would've been proven false. That none of His opponents ever challenged His ancestry from David offers proof of its validity.⁷ The Messiah, the Christ, had to be a descendant of David. The scribes knew this. They were looking for a national warrior-deliverer who was of David's bloodline. Jesus had warmed them up. They were reflecting on the relationship of Messiah & the bloodline of David.

3. Set-Up Jesus then takes them to Ps 110 which the scribes recognized as a Messianic prophecy. Jesus emphasized the authority of this passage by saying, **David himself, speaking by the Holy Spirit, declared ...** (36). In other words, *This is an inspired text. Listen to Ps 110 when David says, The LORD said to my Lord: "Sit at my right hand until I put your enemies under your feet."* To speak **in the Holy Spirit** is to speak as a prophet by divine inspiration (2 Tim 3:16; 2 Pt 1:21). In 2 Sam 23:2 David says, **The Spirit of the Lord spoke by me; & His word was on my tongue.** David is similarly identified as a prophet in Acts 2 (29–30) & is said to have spoken by the Holy Spirit in Acts 1 (16) & 4 (25). The NT authors viewed the Holy Spirit's guidance in the production of Scripture as so intimate that OT quotes in the NT are sometimes introduced with phrases like, **The Holy Spirit rightly spoke through Isaiah the prophet to your fathers** (Acts 28:25; cf Heb 3:7; 10:15). Jesus then

⁷ John MacArthur, *Mark 9–16*, p 208

cites Ps 110:1, the most quoted OT passage in the NT, referred to some 30+ times.⁸ Peter used it (Acts 2:34–35) as did the writer of Hebrews (1:13; 10:13), while Paul alluded to it in 1 Cor 15:25. It's frequently used to affirm Jesus' vindication at God's right hand after His suffering.⁹ Jesus alludes to this passage again in combination with Dan 7:13 at His trial before the Sanhedrin (Mk 14:62). The NT writers clearly understood how important this text is for understanding the person & work of Jesus.¹⁰ The scribes' belief that the messiah would be the son of David was correct, but incomplete. They taught the messiah would be a powerful, triumphant human ruler who would bring Israel's promised prominence. Jesus' exposition of Ps 110:1, however, reveals the inadequacy of that belief. Ps 110:1 proves the Messiah couldn't be merely a man, since David referred to him as his **Lord**. Jesus' simple argument was so powerful & convincing that when it became widely known after the NT was written, many Jews, to avoid the obvious, denied the historical view that Ps 110 was messianic. Instead, they said it referred to Abraham, or Melchizedek, or Judas Maccabeus.¹¹

In Ps 110:1 there's a conversation between 2 members of the Godhead. David writes, **The LORD says to my Lord**. In Hebrew the 1st **LORD** is *Yahweh* or *Jehovah*, which is indicated by its capital letters. This is the sacred name of God, the ineffable name, the name by which God revealed Himself to Moses in the Midianite wilderness when He said, **I AM WHO I AM** (Ex 3:14). The 2nd **Lord**, lowercase, is *Adonai* meaning *master* or *sovereign*. It emphasizes authority & superiority.¹² It refers to an individual greater than the speaker. *Yahweh says to my Adonai*, is the way the psalm opens. Since David was the highest ruler in the kingdom, his *Adonai* had to be God Himself. The eternal Son of God had to come to earth as a human born into the family of David (Lk 1:26–38). As eternal God, Jesus is **the root & the descendant of David** (Rev 22:16).¹³

4. Second Question Jesus then asks, **David himself calls Him 'Lord;' so in what sense is He his son?** (37). This was no mental sleight-of-hand or playing with semantics. It's an excellent question! *How*

⁸ See www.ashlandbiblechurch.com/august-15-2021-psalm-110.html for a sermon on Psalm 110

⁹ Mk 14:62; Acts 2:34; 5:31; 7:56; Rom 8:34; 1 Cor 15:25; Eph 1:20; Col 3:1; Heb 1:3, 13; 8:1; 10:12–13; 1 Pet 3:22; Rev 3:21; cf Heb 5:6; 7:17, 21

¹⁰ R. C. Sproul, *Mark*, p 325

¹¹ John MacArthur, *Mark 9–16*, p 209

¹² Allen P Ross, *Psalms*, 3:346-347

¹³ Warren W. Wiersbe, *Be Exultant*, p 74

can the Messiah be both David's son & his Lord if he's merely human? Given their understanding of Messiah, & their admission that this is a Messianic prophecy, they could think of no answer. Jesus was using the Scriptures, which they were supposedly such experts in, to expand their limited idea of the Messiah. It would take a divine/human being to fulfill the Scriptural requirements for Messiah. This was a point the Apostles made again & again.¹⁴ Jesus asks how the great King David can describe one of his descendants as greater than himself. His point is that the scribes have missed something important about the Messiah. David refers to the Messiah as his **Lord** or *Master* to affirm the Messiah's lordship or superior status. In this verse, Yahweh is having a conversation with someone who is given the title *Adonai*. In most cases in the OT, *Adonai* is the supreme title for Yahweh. It means *the One who is absolutely Sovereign*. This is why we sometimes find the words *LORD* & *Lord* back-to-back in Scripture. For example, in Ps 8 we read, **O LORD, our Lord, how majestic is Your name in all the earth** (1). This text literally reads, *O Yahweh, our Adonai*. It's saying, *O Yahweh, our Sovereign One, how excellent is Your name*. So Yahweh (LORD) & Adonai (Lord) usually refer to the same person, namely, God. Yet, here in Ps 110, we find Yahweh calling someone else Adonai. David certainly isn't saying, *The Lord said to Himself*. Rather, he says, **The LORD said to my Lord, my Adonai**. Clearly, he's thinking of 2 different people. Who, then, is David's Adonai? Who is sovereign over the king of Israel? That could only be God. God is speaking to someone else who carries the title for God. Thus, Jesus said to the scholars: *What do you think about this? What is the Holy Spirit saying?*¹⁵ If David called his physical descendant (the Messiah) his Lord, & he did, it could only be because the One to come would somehow be greater than David was. The only way that could happen is if the Messiah were more than a mere man. He would have to be divine, that is, God in human flesh. The scribes were correct in viewing the Messiah as a descendant of David & thus as a man. But they didn't grasp that the Messiah isn't just David's son, but also David's **Lord**, one with the Father from all eternity. Jesus questions them to get them to think about the implications of this verse. He is both David's son & David's Lord, man & God. He's told to **sit at**

¹⁴ R. Kent Hughes, *Mark: Jesus, Servant & Savior*, vol. 2, pp 122–123

¹⁵ R. C. Sproul, *Mark*, pp 325–326

my right hand (36). The **right hand** is the place of highest honor beside the king, as James & John's request shows (10:35–45; Ex 15:6; Ps 20:6; 44:3; 60:5; 89:13). To sit at a king's right hand was more than just honor; it was to share in his rule as well. It signified participation in the royal dignity & power.¹⁶ David was saying by the Holy Spirit that when the Messiah had finished His labor in this world, He would be exalted to heaven & enthroned at the right hand of God. This is a prophetic invitation to reign, which is fulfilled when Jesus conquers sin, Satan, & death & is then exalted into heaven. There He assumes the position of authority at God's right hand. This is the present position of Jesus. 40 days after His resurrection, Jesus ascended into heaven where He was seated at the right hand of the Father, far above all rule & authority (Eph 1:20-22). His ascension into heaven & the promised outpouring of the Holy Spirit was proof that God had made **this Jesus whom they crucified both Lord & Christ** (Acts 2:36). Ps 110:1 looks to our time, where Jesus the Messiah is risen & ascended, Lord over all, & at the right hand of the Father. It continues **until I put Your enemies beneath Your feet**. To place someone **beneath Your feet** is to subdue them, to have absolute control over them, as illustrated in Josh 10:24–25:

When they brought these kings out to Joshua, Joshua called for all the men of Israel, & said to the chiefs of the men of war who had gone with him, "Come near, put your feet on the necks of these kings." So they came near & put their feet on their necks. Joshua then said to them, "Do not fear or be dismayed! Be strong & courageous, for thus the Lord will do to all your enemies with whom you fight."

The OT reveals not only the Messiah's humanity as David's son but also His deity as David's Lord, exalted at the right hand of the Father. Here is the incomprehensible, infinite truth that Jesus Christ is both fully God & man.¹⁷ It isn't up to us whether Jesus will be Lord. He is Lord. We can fight that lordship & ultimately be broken by it & make His footstool or we can submit to it in humble obedience & worship. We must think of Jesus as He truly is today, exalted to a position of honor at God's right hand. Most people's image of Jesus is that of a baby in a manger or still hanging on a cross. Both are wrong. Jesus isn't in a manger or on the cross any longer. That's past. Jesus came once to die for sin & after that to ascend to heaven to share in the fullness of God's power & glory.

¹⁶ JJ Stewart Perowne, *Commentary on the Psalms*, 2:304

¹⁷ John MacArthur, *Mark 9–16*, pp 209–210

When Stephen, the 1st martyr, had his dying vision of the exalted Christ it was of Jesus what? **Standing at the right hand of God** to receive him into heaven (Acts 7:55). When John had his vision of Jesus He was so overcome by Jesus' heavenly splendor that he **fell at his feet as though dead** (Rev 1:17). We'd do well to recover this understanding of who Jesus is & where He is now, as we do, we'll worship Him better & with greater reverence. Look at the question in vs 37 again. **37a** Jesus started with the recognized assumption that the Messiah would be a **son** or descendant of David (35). Yet the title **son** suggests a measure of subordination & inferiority. The son of a king is merely the prince until his father dies, when he assumes the status of supreme lord. The saying, *The king is dead ... long live the king!* emphasizes not only the permanence of the reign, but the immediate transformation of the prince to king over the whole realm. The shocking thing about Ps 110 is that David refers to his **son** as his **Lord**. This is upside down unless the son somehow has greater status than the father. How can David describe one of his descendants as greater than himself? In Jewish thought, the son was always subordinate to his father. The son was never greater than the father. By that reasoning, as marvelous as the Messiah would be, if He was to be David's Son, He couldn't be greater than David. Yet David himself calls his Son **my Lord**, indicating that Jesus isn't simply the Son of David, He is David's Sovereign. He is David's Adonai. He is David's King, the One before whom even David must bow. The Messiah is more than simply a new David or heir to David's throne, which were the scribes, Pharisees, & most Jews expectations for the Messiah. Jesus is the Son of God. Matthew's parallel suggests this answer, with Jesus explicitly raising the question, **Whose son is he?** (Mt 22:42). Son of **God** has been an important title from the beginning of Mark's gospel (1:1). It's highlighted through the Father's audible statements of Jesus as His beloved Son (1:11; 9:7; cf 12:6), through the recognition of demons (3:11; 5:7), in the question of the high priest at Jesus' trial (14:61), & at the centurion's acclamation at the foot of the cross (15:39).

5. Response The large crowd enjoyed listening to Him (37). To *hear gladly* is an idiom meaning to delight in or enjoy listening to someone or something. The amazement of the crowds at Jesus' teaching has been common throughout Mark's gospel (1:22, 27; 6:2; 10:24, 26). But since Jesus

arrived in Jerusalem, the emphasis has been on the fear of the religious leaders because of Jesus' popular teaching (11:18, 32; 12:12, 17; 14:2). This popularity will be fickle, however, & the **crowd** will soon be stirred by the leadership to choose Barabbas over Jesus (15:11). The same phrase, *hearing him gladly*, was used of Herod's delight in conversing with John the Baptist (6:20). But this didn't prevent him from executing him & it won't stop the crowd from yelling, **crucify Him** (Mk 15:13-14). The conclusion to this passage is anticlimactic & tragic. From the majestic heights of Jesus' profound wisdom & masterful use of Ps 110 proving His deity, the reader is plunged into the depths of the hate-driven rejection by the nation's hardened leaders, as well as the amused apathy of **the large crowd**, who merely **enjoyed listening to Him**, but 2 days would later cry for His execution. None fell on their faces in the presence of the incarnate, almighty God to repent & confess Him as Lord & Savior.

This passage shares with the previous ones an emphasis on Jesus' superior wisdom & knowledge. Theologically, it's confirmation that Jesus is indeed the Son of David, the messianic King from David's line who will fulfill the promises of the OT Scriptures (Is 11:1-9). But He's much more than the Son of David, He's also the Son of God & Lord of all. This was a veiled self-annunciation that Jesus was the Messiah, the divine/human fulfillment of this prophecy. Before the week was over, Jesus, the Son of David & Son of God, would die in fulfillment of prophecy (Ps 22). Then His mighty resurrection would make everything clear concerning His humanity & divinity. As Paul said, **concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord** (Rom 1:3-4; cf 2 Tim 2:8). Then came His Ascension to the Father & the fulfillment of Ps 110:1, for then: **The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet.**

Both the lordship & divine sonship of Jesus have profound implications for us today. To declare Jesus as Lord in Mark's day would be viewed as sedition since Caesar alone was *Lord of all*. Just as many Jews throughout history died with the Shema on their lips, many Christians died with *Jesus is Lord* as their last cry & their hope of vindication. In Peter's sermon on the day of Pentecost,

Jesus' exaltation to the right hand of the Father as both Lord & Messiah is confirmation of His resurrection-vindication & assurance that we too will be raised (Acts 2:33–36, 38–39; cf 1 Cor 15:20). While few Christians in America will likely suffer martyrdom for confessing Jesus as Lord, this isn't the case for believers throughout history or around the world. In some places today, to confess Jesus as Lord is to invite persecution & even death. Yet as believers in the persecuted church in Rome of Mark's day would remind us, the perseverance that comes from this confession results in eternal life. Those who wish to save their lives will lose them, but whoever gives up their life for Jesus & for the gospel will save it (Mk 8:35). Jesus doesn't employ the political & military authority of David, at least not yet, but He's greater than the greatest king of Israel. The kingdom He brings is greater than that of **our father David**; it's the kingdom of the Father.¹⁸ Since Jesus is King, we should submit to His Lordship willingly. In Is 45:22-23 God says, **Turn to Me, & be saved, all the ends of the earth; for I am God, & there is no other. I have sworn by Myself, the word has gone forth from My mouth in righteousness & will not turn back, that to Me every knee will bow, every tongue will swear allegiance.** God has sworn that will happen. Either you turn willingly to Him now & are saved or you'll be crushed into submission when King Jesus returns. Another way of demonstrating Christ's deity is to ask the question, *If God became a man, what would we expect Him to be like?*¹⁹

1) If God became a man, we'd expect Him to be sinless, because God is absolutely holy (Is 6:3). So is Jesus. Even His enemies could make no reply to His challenge, **Which one of you convicts Me of sin?** (Jn 8:46). He is **holy, innocent, undefiled, separated from sinners & exalted above the heavens** (Heb 7:26).

2) If God became a man, we'd expect His words to be the greatest words ever spoken, because God is omniscient, perfectly wise, & has infinite command of the truth & the ability to perfectly express it. Jesus' words demonstrated all that. The officers sent to arrest Him reported back to their superiors, **Never has a man spoken the way this man speaks** (Jn 7:46; cf Mt 7:28–29).

¹⁸ David E. Garland, *Mark*, p 478

¹⁹ John MacArthur, *Luke 18–24*, pp 155–58

3) If God became a man, we'd expect Him to display supernatural power, because God is all-powerful. Jesus controlled nature, walked on water, healed the sick, raised the dead, dominated the kingdom of Satan & the demons, supernaturally avoided those who tried to kill Him, & performed miracles too numerous to be counted (Jn 21:25).

4) If God became a man, we'd expect Him to exert a profound influence over humanity. Jesus did. He changed the world like no one else in history.

5) If God became a man, we'd expect Him to manifest God's love, grace, mercy, kindness, compassion, justice, judgment, & wrath. Jesus did. Jesus was in every way the exact representation of God (Heb 1:3).

The biggest question of all of life is, *What do you think about Christ? Whose Son is He?* (Mt 22:42).

This is the question that Jesus used to get the whole discussion going. If you answer only that He was the Son of David, you've made a mistake that will separate you from Him now & forever. If you answer that He is the Son of David & the Lord in the flesh, you're on the right track. If you believe this, resting your soul upon it, you have eternal life. When Peter preached on the day of Pentecost, his conclusion is as valid today as it was then.

Therefore having been exalted to the right hand of God, & having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see & hear. For it was not David who ascended into heaven, but he himself says: *The LORD said to my Lord, "Sit at My right hand, until I make Your enemies a footstool for your feet."* Therefore let all the house of Israel know for certain that God has made Him both Lord & Christ—this Jesus whom you crucified (Acts 2:33–36).

When the people were convicted by his preaching they cried out, **What shall we do?** (37) Peter answered, **Repent, & each of you be baptized in the name of Jesus Christ for the forgiveness of your sins** (38). Consider Jesus' question to the Pharisees: *What do you think about the Christ? Whose son is He?* He is David's son, but even more, He's David's Lord. But is He your Lord?