

## **THE LORDSHIP OF JESUS CHRIST**

The discussion of the Lordship of Jesus Christ took place during the seventh temple discourse recorded by Matthew. It is also recorded in Mark 12:35-37 and Luke 20:41-44.

In the seventh temple discourse, Jesus probed the Pharisees with the following three questions regarding King David's messianic statement recorded in Psa.110:1 – "The Lord (God) said to my (David) Lord (Christ)." (Matt.22:44).

- "What do you think about the Christ, whose son is he?" (22:42 - Jesus waited for their answer/ David).
- "Then how does David in the Spirit call Him Lord?" (22:43 - Jesus didn't wait for their answer and ask the third question).
- "If David then calls Him Lord, how is He his son?" (22:45 – The Pharisees were unable or unwilling to answer the last two questions. "And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question." (22:46)

Jesus wanted to probe what these Pharisees believed doctrinally about the Lordship of Christ – "The Lord said to my Lord."

**In what sense was Jesus Christ both the Son and Lord of King David as well as all believers?**

<b>This lesson will study six aspects of the LORDSHIP OF JESUS CHRIST.</b>
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**1. Jesus began by asking the Pharisees whose son was Christ according to messianic Scriptures? (22:42)**

There were three possible answers according to messianic Scriptures (Abraham, David, or God). Any of these three would have correct (Matt.1:1, 23; John 8:56-58).

When they answered David, Jesus quoted Psa.110:1- "then how does David in the Spirit call Him Lord?" (22:43; Mark 12:36; 2 Pet.1:19-21).

Jesus wanted to emphasize that the Lordship of Christ was clearly taught in the messianic prophecies of the Sonship of Christ in the OT (22:43-45).

**2. The Davidic covenant taught that Christ was the Son of David (2 Sam.7:8-17). This was the foundation text for other messianic teaching of Davidic sonship of Christ such as Psa.110:1.**

But in what Scriptural and doctrinal sense can the person of Christ be David's Son and Lord?

In what sense can Christ be true humanity (Son) and undiminished deity (Lord) inseparably united, without mixture or loss or transfer of identity or attributes, in one historical person forever? "David himself calls Him 'Lord'; and so in what sense is He his son?" (Mark 12:37)

**3. In theology, this is referred to as the Hypostatic Union of Jesus Christ (Heb.1:3; Col.1:26-27; 2:9; 1 Tim.3:16).**

Hypostatic union comes from the compound word (huper/ under) and (histemi/ to stand). It is used this way in Heb.1:3 – “And He is the radiance of His glory and the exact representation of His nature (hupostaseos / hupostasis / substantial nature), and upholds all things by the word of His power. When He had made purification of sins, he sat down at the right hand of the majesty on high.”

Everything that Jesus said and did during His incarnation came from one of three sources.

- Undiminished deity (John 8:58; 10:30) – essence of Godhead (Col.2:9; Matt.1:23; 1 Tim.3:16)
- True humanity (John 4:6-7; 19:28) – trichotomous man minus AOS and OSN (Luke 1:34-35; 2 Cor.5:21)
- Hypostatic union (John 5:25-27) – qualified to become the Savior of world (1 Tim.2:5-6; 1 Pet.1:19)

Deity cannot go to the cross and die apart from Hypostatic Union (Col.2:9; Heb.10:5-10).

**4. Jesus Christ volitionally restricted the use of His deity attributes to the plan of God as revealed in the Scriptures through His hypostatic union.**

This is called kenosis (emptied/ 2:7) in the theology of Phil.2:5-11. Jesus Christ subordinated His deity and human will to His Father’s will (Matt.26:39; John 5:30).

**5. During His incarnation, Jesus Christ depended completely upon the sustaining power of the Holy Spirit and the word of God (Matt.4:1-11; Luke 2:40,52).**

Hypostatic union was a mystery doctrine that was revealed to the church (Col.1:26-27; 1 Tim.3:16).

**6. During the Church age, the resurrected Lord Jesus Christ sits at the right hand of God in heaven in hypostatic union (Acts 2:34-36; Heb.10:11-14).**

At His Second Coming, Jesus Christ will stand on the Mt. Of Olives in Jerusalem and then sit on David’s throne in hypostatic union (Luke 1:32-33; Matt.25:31; Rev.19:11-21; 22:16; Acts 1:11).

**We began by asking this question, “in what sense was Jesus Christ both the Son and Lord of King David as well as all believers?”**

This was the question that the religious Pharisees were either unable or unwilling to answer honestly. The Lordship of Jesus Christ is based on the theology of *Hypostatic Union*.

**“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”**  
(Phil.2:11)