

**David's Lord**  
**Mark 12:35-37**

Judaism is one of the ten largest religions in the world today. It contains around fifteen million followers even though many are not orthodox. The beliefs of Judaism are familiar. If I were to read off to you all of these thirteen principles of Rabbi Maimonides who is a well-known rabbi from the Medieval era and what he wrote in summarizing Judaism and its beliefs and its creeds, you could even say you'd be familiar with most of them. You could guess some of them. In fact, here's a few of the principles that he outlines for Judaism: "There is one God. He is spiritual. He is eternal. He must be the object of prayer. The Old Testament consists of the Torah, the prophets, and the writings. The Old Testament, in addition to the Talmud or the oral tradition, must be observed and obeyed. God will reward the good and punish the wicked." These types of expressions that are pretty straight forward, pretty short, and really no surprise for anyone who has any type of familiarity with Judaism and even the Old Testament for that matter, but in addition to some of these principles, one of last ones that he identifies is this belief that is of interest to us today; "The Messiah will come" ... "The Messiah will come." And obviously for us, you and me, here today, we believe, and we worship that Messiah as Jesus of Nazareth. He is that Messiah. He has come.

Unfortunately, the Jewish refuse Jesus to be their Messiah, and are still waiting for the Messiah to come as they say. And even more interesting is the Jewish expectation of the identity of that Messiah, what they expect that Messiah to look like, what types of things He will do and how He will be described. In fact, from one orthodox Jewish website, there's a description of the Messiah that I'll read for you here (and they say *mashiach* which is the Hebrew word for Messiah); "The *mashiach* will be a great political leader descended from King David (Jeremiah 23:5). The *mashiach* is often referred to as *mashiach ben David*, the son of David. He will be well-versed in Jewish Law and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader who will win battles for Israel. He will be a great judge who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being not a god, demigod or other supernatural being." Pretty clear, that last statement there that rings true amongst the different writings and

beliefs of the rabbis that try and represent Judaism, that the Messiah really sounds like a strong leader, but you and I know just based on that description alone, it falls short to describe really in fullness and completeness the actual picture of the Messiah as you and I know from Scripture.

And this morning, we turn to Jesus' words in Mark 12:35-37, where really, He addresses a similar shortcoming in the people of His day. The scribes and the people had an incomplete understanding of the Messiah. It fell short. It was not the whole picture. They only believed certain aspects of Him. And Jesus addresses that this morning in Mark 12. Let's read our text. Verses 35-37; "And as Jesus taught in the temple, he said, 'How can the scribes say that the Christ is the son of David? David himself, in the Holy Spirit, declared, 'The Lord said to my Lord, 'Sit at my right hand, until I put your enemies under your feet.' David himself calls him Lord. So how is he his son?' And the great throng heard him gladly.'" This is our small text for this morning. And after several controversies that we've been dealing with and all these examinations coming from every kind of branch there of the Jewish leadership coming at Jesus, trying to challenge Him, Jesus now has the floor. He now is in control of the conversation. He now is the one in the temple there in Jerusalem during this time of Passover, this crowded week where He now speaks. He now teaches. He's the one asking the questions, and these three verses right before us in such an instance where Jesus has the floor - these three verses show us what He was eager to teach about, to reveal, to expose even, that is Christ's Lordship. Jesus the Messiah is not simply a man. He's not simply a man, but is Lord over all things.

And as they believed back then, so too now, we still have this belief about the Messiah, that He is simply and merely a man. And Jesus will completely dismantle and destroy that according to Scripture. So, let's watch this unfold as we work our way through the passage this morning. Before us in verse 35, we first see their perception, the scribes' perception in this topic, specifically as you can tell, the topic of who the Messiah is and what He would do. The scribes' perception is what we find in verse 35; "And as Jesus taught in the temple, he said, 'How can the scribes say that the Christ is the son of David?'" He identifies their perception, right there. But first, "...as Jesus taught in the temple..." As the verse begins for us, Jesus had a series of controversies throughout Tuesday. Just to kind of help you understand the big picture of where we're at, we have really slowed chronologically in the book of Mark. Right? In the life of Christ, we have slowed way down.

Right? We're still on the same day. We've still been covering this same day and the conversations on that day for some time now. Earlier in Mark that wasn't the case. Months were going by, as Jesus was interacting and engaging with people in Galilee, and weeks and months and even a couple of years, but now we're at the end. We're at this final week, this Passion Week as we've called it, this final week where it will lead to Friday morning, Jesus being crucified. And so, what happens leading up to Friday is where we are.

And here we are on Tuesday, and it's a busy day. It's a busy day. There has been so much that's been taking place, and it all began with Jesus coming into Jerusalem, going into the temple and attacking it, pronouncing judgment upon what was taking place in the temple and actually cleansing and condemning the various ways that the leadership was conducting the work there in the temple and how they were using it for themselves and totally missing the point that God had ordained for it to begin with. This has been kind of the kick start, the point of discussion and why all this happened because of Jesus doing that. It got the attention immediately of the Jewish authorities. So, the Jewish authorities come at Him in waves as we've seen. They're challenging what authority Jesus has to come in and talk like this and to cleanse the temple. And He's able to turn the tables on them and show that they don't have very much authority because they can't even think and lead the people well. They don't even know what to do about John the Baptist. And they continue to challenge Him, another wave comes challenging Him about taxes and how to respond to Caesar and Rome. And Jesus handles that well in saying that you're honoring God and Caesar by paying taxes. And then the Sadducees come, and they try to bring a whole new theology about there being no resurrection and that the first five books are the only books to pay attention to in the Old Testament. And Jesus does well in His response to them and completely breaking down their argument and making them look foolish.

And just last time when we were in Mark, we saw this opportunity for Jesus to summarize the Law. What was the greatest commandment? How can you summarize the Old Testament? And He did it well, saying that you must have love for God and love for people. And we even saw the scribe responded and agreed with Jesus on that, but Jesus still said that he was not in the kingdom, but he was "...not far from the kingdom..." So, all of this has taken place, all these controversies, on one day, one day here. We are on

Tuesday with all of that going down, and Jesus is now in this spot. He's in the driver's seat. He is teaching in the temple. He's not there getting approached and getting talked to and trying to get challenged anymore. People have learned their lesson at this moment. They've realized you look dumb when you come after Jesus, especially when the crowds are around. So, they go, hey, let's pull back for a second here. That gives Jesus this chance now to speak and to teach, and that is what He's doing here in the temple on this busy Tuesday. What does He say? What does He want to teach on?

He preaches on this perception that they have of the Messiah; "How can the scribes say that the Christ is the son of David?" It's a unique moment in His ministry. Just consider again, not just how busy and how big of a day this is, but consider where we are and be reminded of the audience. Jesus has taught at different times at the Sea of Galilee with the Jewish people up there and maybe with the Pharisees around, but this is unique. This is not up in Galilee. This is here in Jerusalem. This is the time of Passover. There are crowds upon crowds there for this great festival. Right? Not just all the religious leaders that He has just put to shame, but all the people that have gathered around. They're all here for this moment. And what is He going to teach on? The Messiah, the concept of the Messiah and how there was a bad perception. He addresses what we say the Messiah or the Christ; it's synonymous. The Hebrew word is *mashiach* like we said earlier. The Greek word is *Christos*, or you could say Anointed One. It's all referring to the same person, the Messiah. And He says, "How can the scribes say that [the Messiah] the Christ is the son of David?"

And immediately, you think, uhm, what's Jesus doing with this here? Well, He's definitely addressing a very popular view. Right? This is no doubt a popular view, and we just know this just because of back in Mark 10:47. You just go back to when Jesus was making His way down to Jerusalem, and as He was passing through Jericho, that last stop before He ascended into Jerusalem into the mountains, you remember how He healed blind Bartimaeus. And how did blind Bartimaeus address Jesus when he heard the crowd going by and he heard that Jesus of Nazareth was near? He doesn't say Jesus, great miracle worker, Jesus healer, Jesus smart teacher. Instead, he calls Him "Jesus, Son of David, have mercy on me!" Clearly, not just this blind man, but this was the perception among the people. The Messiah would be a son of David. The scribes were obviously teaching on this as

well because that's what Jesus says. The scribes were saying this; therefore, the people are believing it. And the reality is this is all over the Old Testament. It's all over the Old Testament. Right? This isn't something that's being made up. This isn't their kind of off-view that they kind of uniquely had. This is just what's been written and what's been stated over and over and over again. There's so much data for this in the Old Testament. These are just some of the major passages. This is the view of the Messiah. He will be a son of David, a descendant in the line of David, a royal, kingly line. This is the view.

So, when Jesus asks this question, as He gets this chance to teach now, and He says, "How can the scribes say that the Christ is the son of David?", you and I sit back and go, what is Jesus doing? Is He about to contradict all of Scripture? Is He about to go against what has been clearly revealed? What is He doing right now? What is He about to do? What is He actually aiming for right now? Well, He's obviously not aiming to contradict Scripture. He's not addressing something that was flat out wrong with this statement that the Messiah is the son of David. That statement is true in and of itself; the Messiah is in fact the son of David. Instead, what Jesus is doing is He's revealing this incompleteness, this lack of understanding that the scribes had and thus the people had in understanding really who the Messiah was. It fell short. As one commentator states it, "His comment was not meant to deny the correctness of this teaching by the scribes but rather to show that it was not the whole truth." It wasn't the whole picture. There was a missing component, and it was a vital missing component because this missing component, as He will reveal, really does not just give the whole picture intellectually. But determine how your life is lived. It's a life-changing element. It's a life-changing description of the Messiah. Jesus is asking if primarily viewing the Messiah as a descendent of David is the best and only way to understand the Messiah. And the obvious answer is, no. There's more. There's a fuller picture that can be grasped that He will put before the people. And in order to do this, Jesus goes to the right place. He goes to Scripture. This is where He goes in verse 36 - the Scripture's presentation in verse 36. He gives the Scripture's presentation of the Messiah.

After asking this question, and Jesus obviously getting the peoples' attention by throwing this out there, clearly the Messiah is the son of David, but what else? In verse 36, "David himself, in the Holy Spirit, declared, 'The Lord said to my Lord, 'Sit at my right hand, until I put your enemies under your

feet.” To begin with, David himself - Jesus picks a pretty appropriate and good place to go. How about let’s go to what David said? We talk about this; how the Messiah is the son of David. We say this over and over again, and that’s the obvious belief and view that we have, but what did David in fact say? Let’s take a moment to go back in the Old Testament and see what this great king actually wrote that we have. And so, that’s what He does. He banks His entire argument on what is actually written in Scripture, and not just any passage, but actually one that came from David who was this great figure and leader for them as the people of God. But notice that He doesn’t just leave it there by saying David himself declared, and goes right into Psalm 110. Instead, He adds this little phrase that is oh so important; “David himself, in the Holy Spirit...” ... “...in the Holy Spirit, declared...” Thus He quickly acknowledges something massive about the Old Testament. Is the Old Testament an ancient document that is just like all other ancient documents written by men with their biases and their opinions and their errors because they don’t know everything? Is it just like the rest of them on the shelf? And to Jesus, the answer is absolutely not. The Old Testament stands alone. And what is the distinguishing factor? What separates it from all the other documents and texts that you find of all cultures and all religions is this very phrase this is not just written by David. It’s written by “David himself, in the Holy Spirit...” It is sourced in God. In the Old Testament you find God’s actual authoritative writing through men. It is the Holy Spirit that is actually sourcing this material that is coming out through David.

So vital, so important the Old Testament, it’s not simply written by natural men in their own thinking and their own ambitions. That’s not the case. And obviously, the Scripture gets attacked from time to time, and as we progress as a society, and as we move forward, people continue to have these new philosophies and views of, really, historicity and how we can know what actually is historical and how we can actually trust the different documents that we have and if you can trust them at all. And since we progress, people cast more and more doubt on ancient documents, and the more kind of theories arise as to what these documents are really saying and what’s wrong with them. And for us, we don’t move forward and progress that way. We simply say it’s the same as we’ve always viewed it to be. It’s God’s Word. This ancient document doesn’t need more men to get down on a level and scrutinize it. That’s not the case. This is actually God’s Word. It’s God’s Word that came from David that is now sitting in our lap, and we trust that,

and we know it, and it's authoritative - end of argument. We don't need to discuss this anymore. What view of Scripture should you have? How about Jesus' view? View Scripture the way that Jesus did. This was God's Word coming through David. This phrase was intentional by Jesus. It has to be in there, especially for these scribes who liked to exalt their own teaching, the doctrines of men, as if they're the doctrines of God. And they needed to hear this. This is not because David is so great. This is because the Holy Spirit chose to use David as the vessel to write this; thus, it is in fact God's Word. The Old Testament was written by men who were influenced and carried along by the Holy Spirit as 2 Peter 1:19-21 tells us. And that's the case with all of Scripture that we have before us. And Jesus makes that so clear, and it's worthy of our side-note at this moment.

What does He quote from the Old Testament? We read, "The Lord said to my Lord, 'Sit at my right hand, until I put your enemies under your feet.'" This quote here that we have from David comes from Psalm 110. Psalm 110, which is a Psalm of David. And if you actually look at it and do some history of understanding the interpretations of this Psalm, pretty much everyone agrees that this Psalm is a Messianic Psalm. That is to say, when you read Psalm 110, you find descriptions of the Messiah. You find details about understanding, about who this Messiah is and what He's going to do. And just as a general summary, when you're looking at it, in fact, I had a class in my undergrad called Messianic Theology. This is what we did. We looked at different texts in the Old Testament that were deemed by the Jewish people even as Messianic. This was a prophecy of the Messiah from Isaiah or of David in the Psalms or somewhere else. And so, this Psalm 110 is unique in that way. It is declared by Jewish rabbis as well as people in church history that this is a Psalm not just of David talking about himself, but actually of him speaking about the Messiah to come.

And if you were to look at it, you could break it down. And he pulls out two really unique characteristics about the Messiah. One, the Messiah's going to be a king. He's going to be a king, and He's going to rule over the nations. But two, He's also going to be a priest. He's going to be a priest in the order of Melchizedek, something that we've actually expanded and seen in the book of Hebrews as Dale has gone through that. So, this unique function of the Messiah, you start to realize, He's very unique in His role. Right? He's not kind of following the rules of everyone else in the Old Testament structure of how things work. He's both king and priest. That already sets up

that this is an important figure, the Messiah, and so, everyone understands this. And so, Jesus quoting this, they understand it. That this is coming from David's words, and it is in reference to the Messiah. This is clearly talking about the Messiah. There wouldn't really be dispute on this. There wouldn't be a lot to kickback to Jesus on this. You know, not everyone believes that's about the Messiah, Jesus. Everyone believed it, and they still do. You look at the way Jewish rabbis are interpreting it today, and they still believe it's about the Messiah. So, it's a brilliant tactic from Jesus.

But there's this one simple thing that He's honing in on from this Psalm, one simple phrase here as we zoom in the first verse of the Psalm; "The Lord said to my Lord..." ... "The Lord said to my Lord..." And immediately, you could get lost a little bit and say I don't understand what's happening. What is going on in that phrase? Well, clearly, there's two characters. There's two persons that are identified here; "The Lord said to my Lord..." One. Two. Two Lord's going on here, and it's hard because in English, we have it "Lord" and "Lord" in Greek it actually says "Kurios" and "Kurios," the same thing. But when you go to the Hebrew of Psalm 110, you actually get the first Lord identified as "Yahweh," the covenant keeping God with His people Israel, and the second Lord identified as "Adonai," the Master and Ruler. And so, that's what is being quoted here. So, if we were to ask who these characters are? We'd have to follow it with what was actually said originally by David and what he's referring to. The first Lord has to be Yahweh as Psalm 110 states and as Jesus is quoting here. The first Lord is God, so David is saying, "...[God] said to my Lord..." "...[Yahweh] said to my Lord..." Alright? "... [the God of Israel, the one and only God] said to my Lord..."

So, now we come to the second Lord, and we have to ask, who's that? Who could this be? And if you're honest, you kind of look at this, and you think, well, this is strange. Isn't this a weird thing for David to say, that God said to David's Master or his Lord? And right away, you have to call time out and think David has a Lord. I mean, let's just remember who David was for a second. The king, the king of Israel, the top dog of God's people. The one that they looked up to. Every king being measured by how faithful they were according to if they actually did like David did. The one that was not just king of the people of Israel, but therefore, the one that had the promises of God when God told him that you're a dynasty. I'm making your royal line greater than any other, and it will last forever. No king of Assyria, no king of

Babylon, no king of Persia got this kind of promise or treatment. This is David. He's a big deal, and he is established over God's people. And yet here he is saying, "...[God] said to my [Master]..." ... "...[God] said to my [Lord]..." And we say David doesn't have a Lord. He doesn't have a Master. Who could that be?

Clearly, David is distinguishing between someone who is God and someone else who is his Lord. So, who could this be? The obvious option when you boil it down to considering who David is and in his writing of this, is it has to be a reference to the Messiah. And that's what people say. It's a reference to the Messiah, because who is greater than David? If you have God and then David, then you're going to have to fill in the gap here and it's the Messiah. It's the Messiah because if you were to ask and think about Jesus' logic here, the scribes and the people believed, and other places in the Old Testament, that the Messiah will be the son of David. But how does one of David's descendants somehow manage to be his Lord? How does David speak of one of his sons as his Lord or Master? It doesn't make sense. Clearly, we have to say just based on this phrase, "The Lord said to my Lord..." this Messianic figure, this Messiah, is not just another guy. He's not just some human, and that's it. He's not simply a political leader. He's not simply a military victor. He has to be greater than that. The Messiah is told to actually sit at the right hand of God. When you look at the rest of the quote here, "The Lord said to my Lord, 'Sit at my right hand...,' " what a privileged position. This isn't just a nice place to be, an easy access to God to be able to hear Him speak. This is honor. This is actually God Himself sharing His honor, sharing His rule with the One who sits at His right hand, with His Messiah. And this is the case. This is not a job for a mere man. This is not a position that any man would occupy. So, the Messiah is actually exalted to the point of sharing some of God's honor and His glory, and ruling with Him and sitting at His right hand.

And the Messiah will have God subdue His enemies underneath Him. So, many see this Messiah as a military or political leader. But they did not envision the Messiah ruling over all from the right hand of God. This is a little too much for them. This isn't the typical view of the Messiah. This isn't how they talked about Him. They were looking for another man. They were looking for another David that would just be even more successful than he was. They weren't willing to entertain this thought. Someone seated at the right hand of God? Someone sharing in His glory and honor? Absolutely

not. The thought is just blasphemous. It would never even go there in our thinking. But the reality is there's not just Psalm 110. There's other Old Testament passages that indicate the Messiah is more than a human. In Psalm 2, He's described as actually God's own Son, the rightful heir, the One who is actually equal with God. He can represent God. He has the authority of God. He rises to another level. He's not just some human. In Isaiah 9, describing Him and of course His ability to lead and how the weight of the government will be on His shoulders, but at the same time, He's everlasting Father, almighty God. This Messiah is more than just a mere man, is more than just another David, He's God in human form. He's God's own Son. And this is something that they were not aware of. They were not thinking this way. They were not understanding the Scriptures properly. They had a limited, restricted view of the Messiah in seeing Him as just a descendant of David.

So, after acknowledging the Messiah's identity from the Old Testament, Jesus makes His point with this question in verse 37. It's where we come to the Son's power - the Son's power in verse 37; " 'David himself calls him Lord. So how is he his son?' And the great throng heard him gladly." Notice Jesus does a recap; not just is He quoting from Psalm 110, He makes the point, "David himself..." You all acknowledge him as the author, "...calls him Lord." Calls this Messiah, calls the Christ, Lord. This is Jesus' whole point in focusing in on that first phrase, "The Lord said to my Lord..." If that's the case, if David actually called Him Lord, then the obvious question stands that Jesus has to state out loud for all to hear, "So how is [the Messiah] his son?" How is this the case? If the Messiah is David's Lord, how is He also his son? This is the point He's making in this dialogue. The scribes were missing it. They had this constricted view. They clearly taught the people some truths from the Old Testament. Yes, the Messiah is coming, and we can expect Him to be a descendant of David, but they neglected other teaching that was very true of this Messiah, that He was the Son of God, that He shared in His authority, that He was Lord over all, and they neglected that. In fact, in their own thinking, they were so unwilling to think this way, and they still are unwilling to think this way. Their fear and their reverence go so far that they won't even write out God. They have to write "G-d" when they're writing this out. There's no way that you could say that someone can share in glory and authority and power and Lordship with God. No way; perish the thought. That is blasphemous. They wouldn't go there.

But Jesus reveals, what do the Scriptures teach? The Scriptures in fact teach He's a descendant of David. What else do the Scriptures in fact teach? That He is Lord over all, that He is David's Lord, that He is the Son of God. His point is not to throw out some beliefs about the Messiah being a descendant or son of David. That's not Jesus' doing. He's acknowledging that of course that is true. Of course, Scripture teaches that. But He's simply revealing this gaping hole that they had in their belief about the Messiah. And this wasn't just a correction intellectually for them. This wasn't just a little switch for them that they could dial it into their mind and think, oh, okay, we'll keep those passages in mind. We'll keep Psalm 110 in mind. Now, we've got a better view of the Messiah. No. This switch, this revelation, this piece of information was so vital that it then changes your view of the Messiah, and it changes your life. It was a change that they needed not just in their thinking, but that would actually show itself spiritually in their living. I mean, think about it. Look back at what we covered last time when we had this passage about summarizing the Law and how to do that, and Jesus said you must have love for God and love for people. And the scribe, if you remember in verse 32, responds well. He says, "You are right, Teacher." And he goes on to repeat what Jesus has said, and then he says, in fact, this "...is much more than all whole burnt offerings and sacrifices." He gets it. He's intellectually there. He intellectually understands and believes what Jesus has said, that loving God and loving people is an accurate summary of the Law, so much so, that it's more important than this temple system and the sacrifices that are taking place here. He gets it.

So, at that moment, what's the expected ending of that story? You're expecting Jesus to say well done. Get in line with all the other disciples. Join the team. Hooray! You're on board. But that's not what Jesus told him. Jesus said, "You are not far from the kingdom of God." A shocking answer that would leave the people stunned, and it's fitting that "...after that no one dared to ask him any more questions." Because they're thinking this scribe is in line. He knows what he's talking about. He has to be in the kingdom, and Jesus has just told them, not quite. You're still not there. How? What else does he need? He's the smartest of everyone there. He actually is agreeing and understanding some of what Jesus is teaching. How is he not in the kingdom? Because of this issue, has he come to the place of understanding the Messiah not just to be a political or militaristic figure, but Lord, Master, the very authority of God is in His possession, and you must bow down to Him? He missed it. He missed that point, and Jesus is highlighting that here,

how fundamental and how massive this is. It's not just an important data point for you to have. Oh, good to know, the Messiah actually has some divinity. The Messiah's is actually God in human form. Good to know. I'll keep that locked away. No, it changes your life. You now live in service to that Messiah. You now live a life bowed down, worshipping Him. He has the authority. It's no longer yours. It is His.

It's very similar to peoples' view of Jesus today. I mean, think about it. People don't really mind talking about Jesus. I mean, you get the shows that come out, you get the books that are written by professing believers and unbelievers. They don't mind it. It's a fascinating discussion. Who was this Jesus guy? Let's talk about him. Yeah, he probably said certain things. There's all the things we're not sure if he said that. There's probably certain things he did. But we're not sure if he did the other stuff like walking on water. That might be a little hard. So we're not sure about that, but it's fascinating to talk about who this Jesus really was and what he really did. And so, people like to engage in the history and talk on that level, but the second you turn the corner, the second you say Jesus is Lord. Jesus is God. Jesus has authority over all and that includes you. People say I'm done. I don't want to talk about this. I want to talk about facts. I want to talk about intellectualism. I want to talk about history. But don't you dare tell me how to live my life. Don't you tell me who this Jesus is and why that changes me, and I need to change. People tap out and say no more - end of discussion. That's what happens. People still do that today, and that's why this is so necessary. We need an accurate view of Jesus. When people get an accurate understanding of Jesus, they get a life of worship to Jesus. It changes them. They bow down to Him. He has complete authority.

It's no longer about you. It's no longer about what you want to do. It's no longer about your life and your agenda. You recognize not just the fact, not just some intellectual knowledge, you recognize life-changing truth about Jesus. He is Lord of all. You bow down, and you live for Him. This fact about Jesus, it's obviously why we sing to Him. We wouldn't sing to a mere man; everyone knows that. That would be foolish. We believe Him to be more than mere man. We believe Him to be God. But it's not just singing praise songs to Him that's enough, we give Him more than that. We give Him everything we have. We ask Him, we tell Him. We want You to be the central focus of our lives, to dictate everything we do, no longer my will. Your will be done. This is now our approach to Jesus. He's not a topic of

discussion. He is Lord of all - Lord of all. He is our Master. He is our Ruler. And this very aspect about who Jesus is, being the Son of God, the Messiah, the true Christ, it's why we turn to communion to remember the great work that He did on the cross that has changed us.