**Son of David**

Matt. 9:27-29

Introduction:

1. This is the first occurrence in the book of Matthew of the phrase “Son of David.”

2. It occurs six more times in Matthew (12:23, 15:22; 20:30, 31; 21:9, 15).

3. The title is also used to describe Jesus in Mark and Luke and the N.T. generally accepts and asserts Jesus’ Davidic origin (Ex. Acts 2:29-36; 13:22-23; Rom. 1:3; 2 Tim. 2:8, Rev. 22:16).

4. But what does this phrase mean? What did the people of the first century have in mind when they used it? What is its relevance for us today?

Discussion:

I. The way the phrase is used in the gospel accounts, Matthew in particular.

A. Frequently the phrase is used when people come to Jesus for help.

1. Such is the case, of course, in the passage we have just read. Two blind men are

desiring that Jesus make them see.

a. Where would they get the idea that He could do this?

b. Previously, He has healed lepers, those paralyzed, cast out demons, and forgiven

sins and even raised the dead. Perhaps they are asking because they have heard

or witnessed some of these events, but this is not revealed in the text.

c. Instead, they appeal to Him as, the Son of David. This phrase and what it

represents has some connotation for them associated with the power to heal

blindness.

d. Their calling Jesus “Son of David” is designed to convey to Jesus that they

recognize WHO He is.

2. There are other instances that do the same thing.

a. In Matt. 15:22 a Canaanite woman comes to Jesus on behalf of her demon-

possessed daughter. “Have mercy on me, Lord, Son of David,” she says.

b. In Matt. 20:30-31 two blind men near Jericho cry out, “Lord, have mercy on us, Son

of David!”

3. *What is this acknowledgment that they are making?*

B. Matt. 12:23 relates an account of a demon-possessed man who was blind and mute.

After he was healed the crowds asked, “This man cannot be the Son of David can he?”

C. It is obvious that these people are using the phrase in a specialized sense.

II. This special sense traces back to the O.T.

A. This is evidenced by Matt. 21:1-11. Note this passage in relation to 20:30-31.

1. This passage describes Jesus’ “triumphal entrance” into Jerusalem riding on a

donkey.

2. The people put their coats in the road, cut off branches and laid them in the road.

3. Matthew references two O.T. texts, both of which refer to God’s Messianic King.

a. Zech. 9:9 (21:5; cf. Isa. 62:11). Cf. David’s coming into the city as king after

defeating Absalom (2 Sam. 19-20).

b. Psa. 118:26. Matthew says that the crowd was shouting this passage as Jesus

came into the city.

c. Clearly they are associating Jesus with the O.T. predictions of the Messianic

King. And Jesus is presenting Himself as that. To deliberately ride into the city

in this way was to attract attention and openly acknowledge His kingship. It

was a planned move.

d. They are shouting “hosanna,” meaning “save us now.” They are not praising

him as just any king, but as the expected Messiah whose “coming” the prophets

had foretold.

B. It is further evidenced in Matt. 22:41-44.

1. Here Jesus asks the Pharisees, “Whose son is the Christ (the Messiah)?” They

answer, “the son of David.”

2. Jesus then quotes Psa. 110:1.

3. Interpretation: God said to the Messianic King, “Sit at My right hand.”

C. The coming Messiah was to be a descendant of David (2 Sam. 7:12-13, 16). Matthew’s

genealogy traces Jesus’ lineage through David (Matt. 1:6ff).

III. The Messianic nature of the phrase, “Son of David,” is made even clearer in later N.T. documents.

A. Rom. 1:1-3.

1. Paul identifies Christ Jesus as a “descendant of David.”

2. He associates Him as “promised beforehand through His prophets in the

Scriptures.” Thus, “Son of David” is connected with the fulfillment of prophecy.

3. To identify Jesus as “Son of David” is more than a statement of physical lineage. It

is a Messianic title. To refer to Jesus as the “Son of David” meant that He was the

long-awaited Deliverer, the fulfillment of O.T. prophecy.

B. Rev. 22:16.

1. In this text Jesus identifies Himself saying, “I am the root and offspring of David.”

2. The testimony is clear. The phrase “Son of David” identifies Jesus as the promised

Messiah (the one anointed by God as King).

IV. What does it all mean?

A. Jesus is the fulfillment of prophecy.

1. As such He is the critical personage in the plan of God to save mankind.

2. This is what Peter was preaching on the day of Pentecost (Acts 2:23, 29-36).

B. He is the King sent by God.

C. He is the one that we can approach for help for He has authority (Matt. 9:27; 15:22;

20:30-31).

1. But not just for physical healing.

2. He is the means of forgiveness.

3. He is our hope.

D. Submitting ourselves to His Kingship is the appropriate response (Acts 2:38-40).

E. Praise is due Him! Hosanna to the Son of David! (Sumphonia Hymn Supplement,

53).

Conclusion:

1. Have you made Him the King in your life?

2. Do you need to submit to Him in initial obedience? Like those in Acts 2, repent and be baptized in the name of Jesus Christ.