

**Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)**

**Luke 20: 39-47**

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the Bible again. We'll continue to read Luke Chapter 20 and today we will read verses 39 to 47.

Yesterday we read about how the Sadducees tested Jesus concerning the resurrection. In response, Jesus used a passage that was very familiar to them: "God is the God of Abraham, Isaac, and Jacob." With this answer, Jesus directly, clearly, and decisively silenced the Sadducees, helping them understand that the resurrection is not what they imagined — not simply a continuation of today's earthly experiences transferred into the future kingdom — but rather a higher kind of existence, a life as sons of God.

**Verse 39-40: "Then some of the scribes answered and said, 'Teacher, You have spoken well.' But after that they dared not question Him anymore."**

These scribes and Pharisees believed in the resurrection and in angels. So when Jesus effectively silenced the Sadducees, they were inwardly pleased and secretly applauded Him. Because of this, Jesus then turned around and directly questioned these scribes.

**Verse 41: "And He said to them, 'How can they say that the Christ is the Son of David?'"**

These scribes were, in name, teachers of Israel. Their responsibility was to help people understand the word of God. They not only believed in the Five Books of Moses, but also in the writings of the prophets, especially the prophecies concerning the Messiah. Therefore, Jesus directly questioned them regarding

something they believed they understood very well: “How can people say that the Christ” — that is, the Messiah — “is the Son of David?”

At that time, the scribes clearly knew that according to 2 Samuel chapter 7, when David desired to build a temple for God, God greatly appreciated his heart. On one hand, God called David a man after His own heart; yet in God’s sovereign authority and plan, it would not be David who built the temple, but David’s descendant. Therefore God spoke through the prophet Nathan to David, saying in 2 Samuel 7:12–13, “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever.”

The immediate fulfillment of this passage, of course, was Solomon. But by the time of Jesus, the kingdom of Israel had already fallen, so it was obvious that Solomon’s kingdom had not lasted forever. Therefore the Jews understood that the ultimate fulfillment of God’s promise to David referred to the Messiah — that when He came, He would restore the kingdom of Israel, and His kingdom would last forever. For this reason, “the Messiah is the Son of David” was very common knowledge among the Israelites, largely because of the teachings of the scribes and Pharisees. They themselves were also eagerly waiting for the coming of the Messiah. So Jesus questioned them about this matter they thought they clearly understood: people say that the Christ is the Son of David. Then Jesus brought up another passage of Scripture.

**Verse 42-43: “Now David himself said in the Book of Psalms: ‘The Lord said to my Lord, Sit at My right hand, Till I make Your enemies Your footstool.’”**

This passage is quoted from Psalm 110:1, which is a psalm of David: “The LORD said to my Lord...” In the Gospel of Luke, the first “Lord” refers to Jehovah, while the second “Lord” refers to the Messiah. So the meaning is: Jehovah said to the Messiah, “Sit at My right hand, Till I make Your enemies Your footstool.” This is a direct quotation from Psalm 110:1.

#### **Verse 44: “Therefore David calls Him ‘Lord’; how is He then his Son?”**

These scribes considered themselves experts in the Scriptures. They believed they thoroughly understood the Bible, and they often taught about the Messiah. So Jesus directly challenged what they confidently assumed they knew: yes, the Messiah would come from the descendants of David — but if that is so, why did David in the Psalms call his own descendant “Lord”?

The question Jesus raised concerned the identity of Christ. When you think you fully know Christ, when you think you fully understand the Messiah, in reality your understanding is still incomplete. The purpose behind Jesus asking this question was very important: knowing Christ is a lifelong lesson for every Christian. The scribes of that time appeared to be authorities in interpreting Scripture, but Jesus made it clear to them that their understanding was incomplete.

Today, every one of us as Christians reads the Bible with the desire to know Christ more deeply. Yet before God, we must remain humble and recognize that no matter how profound our understanding may seem, it is still incomplete. Paul tells us that now we see as though looking through a dim mirror; only one day, when we are free from the limitations of the flesh, will we fully know and clearly understand. Therefore, our understanding today always has room to grow, to be corrected, and to deepen — especially regarding the person of Jesus Christ.

Jesus raised the question, but He did not answer it directly. I believe the scribes at that moment were stunned and had no idea how to respond. Of course, the question Jesus raised was clearly explained years later through the apostle Paul, whom He greatly used. Romans 1:3–4 says, “Concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.”

Paul clearly tells us that according to His humanity, according to the flesh, Jesus was born from the line of David. That is why the Gospel of Matthew contains the genealogy of Jesus Christ, showing that He was descended from David, and tracing

forty-two generations down to Jesus Christ. This makes it very clear that He was a descendant of David according to the flesh, according to His human nature.

But Paul also presents another perspective: according to the Spirit of holiness, through the resurrection from the dead, Jesus was declared with power to be the Son of God. In terms of His divine nature, He is the Son of God.

As for the identity of Jesus Christ, doctrinally speaking, Romans chapter 1 explains it very clearly. Yet experientially, we must honestly admit that our understanding is still limited. We all know that Jesus Christ was conceived by the Holy Spirit and born of Mary, so He was already the Son of God. But why then does Paul specifically say that according to the Spirit of holiness, He was declared to be the Son of God through the resurrection from the dead? Was He not already the Son of God? Paul especially emphasizes that He is the One who rose from the dead, and through the power of resurrection He was manifested and proven to truly be the Son of God. We do not have time today to explain this in detail; perhaps when we study Romans in the future, we can share more deeply about it.

But Jesus' purpose here was very direct: to silence the scribes. These scribes thought they understood the Messiah, but Jesus showed them that their understanding was shallow and incomplete. Yes, according to the flesh, He is the descendant of David. But David still called Him "Lord," because He is the One who existed from eternity past, the self-existent and eternal second Person of the Triune God. Today He is seated at the right hand of the Father, and one day, when the church has made herself ready, God will place all His enemies beneath His feet, and His kingdom will be fully established. Through a single passage of Scripture, Jesus once again silenced the scribes. Just when they were feeling self-satisfied, Jesus showed them that their understanding was still incomplete.

**Verse 45-46: "Then, in the hearing of all the people, He said to His disciples, 'Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts.'"**

Jesus not only silenced the scribes, but also warned the people to beware of them. Why? Because these men liked to walk around in long robes. When the scribes taught, they often wore long linen robes so that people would recognize them as scribes. We know that when priests served in the temple, they were required to wear priestly garments. Every detail of those garments carried spiritual significance, reminding the priests that when they came to serve, they had to be holy. The priestly robes were not symbols of status, but reminders that when you come to minister and handle the things of God, you yourself must be holy.

The scribes' long robes should have carried the same meaning. Yet they loved to parade around in them. Not only did they wear them while teaching in the temple, but they also liked to wear them out in public, as though showing off before people: "I am a scribe; I am one who understands the word of God." They loved to be greeted respectfully in the marketplaces. They longed for people's admiration and praise. Not only in the temple, but also outside of it, they loved the best seats in the synagogues and the places of honor at banquets.

In spiritual matters, they wanted to sit in the highest places so that others would recognize them. And at worldly feasts, they also desired the seats of honor. We must understand that when God gives us grace to know His word and become teachers, the purpose is for us to become more holy before Him and to become channels through which His word can flow. The purpose of being a channel for His word is to help His children know God's word more deeply — not for us to carry those titles and identities into the world in order to display ourselves or gain the respect and admiration of others.

**Verse 47: "who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."**

Widows were a group of people who had lost their support and security. At that time, a common practice in the temple was that some devout widows would entrust their property to the management of the scribes, while they themselves lived in the temple according to its various routines and regulations. The scribes

often took advantage of these situations to devour widows' houses. Outwardly, they would make long prayers so that others would think they were deeply spiritual and holy. Yet under the appearance and outward decoration of spirituality, they deceived widows, took their property, ensnared ignorant women, and treated godliness as a means of gain.

In fact, Jesus' words are also very applicable to the church today. Our service in the church should be for the purpose of helping God's children mature and be brought before God. We should never misuse the respect that believers give to those who serve, using it outside the church for self-promotion, or using spiritual authority for personal advantage.

Jesus spoke very directly and plainly: these people will receive greater condemnation. May God truly help us to realize that our knowledge of Christ is still incomplete. Especially, may He help us examine ourselves carefully, so that we do not misuse the spiritual authority God has given us. Our service should humbly bring believers before God, not seek human praise or shameful gain through ministry — whether financial gain, political gain, or any other personal benefit. May we simply and purely serve God and serve His children.

Let us pray together: Lord, yes — even according to what we ought to know, we still know so little. Grant us grace, that through reading Your word each day, we may come to know You more deeply. May this knowledge become reality in our daily lives, so that we may also become a good example. In our living, in our words and actions, and even more in the intentions of our hearts, let us be simple and pure, seeking only to receive Your approval on that day. Bless my life today. We pray in the holy name of Jesus Christ. Amen!