

Sermon Text: Luke 20:1-44 Divine Authority

Our Lord Jesus has all authority, which He exercises for our salvation.

1) Christ's religious authority (20:1-8).

- a) "by what authority You do these things" (v. 2)—refers to preceding episode of temple
- b) "who . . . gave You this authority" (v. 2)—Looking for human authority
- c) Jesus does not give an answer to those who do not sincerely desire the truth (vv. 3-8).
- d) Application:**
 - i) Sinful men abuse authority, especially in religious contexts. But Jesus controls your access to God (Titus 2:5).
 - ii) Faith precedes understanding.

2) Christ's irresistible authority (20:9-18).

- a) Man = God; Vineyard = God's People (cf. Isa. 5:1); Tenants = Jewish Authorities (Political and Religious); Servants = Prophets; Son = Jesus; Others = Apostles/Church Officers
- b) Stone = Jesus (Psalm 118:22)
- c) Devastation for Rejecting the Cornerstone (v. 18)
- d) Application:**
 - i) Christ does not "fit" into our personal castles. He is the cornerstone of God's Kingdom.
 - ii) You build on Christ or you are broken or crushed by Him.

3) Christ's absolute authority (20:19-26).

- a) Irony—the Jewish authorities want to deliver Jesus to the Roman authorities, instead of submitting to God's authority (vv. 19-20).
- b) The Lesson of the Denarius (vv. 24-25a): Caesar has a legitimate authority that justifies taxation (cf. Rom. 13:1-7; Acts 25:11; 1 Pet. 2:13-17).
- c) The Lesson of Humanity (v. 25b): God has absolute authority over the whole of life.
- d) Application:**
 - i) Civil authorities are servants of God. They must not attempt to usurp God's authority over the conscience by requiring what God forbids or vice versa (cf. Acts 4:19-20; 5:29).
 - ii) Christ is Lord over the whole life.

4) Christ's resurrection authority (20:27-40; cf. Acts 4:2).

- a) Sadducees mock the resurrection, calling into question the general resurrection, and thus, Jesus' resurrection (vv. 27-33).
- b) "sons of this age" (v. 34) = people in the original creation order
- c) "that age . . . the resurrection from the dead" (v. 35) = new creation
- d) "sons of God" (v. 36) = people adopted by God; not "are worthy" but "counted worthy"
- e) "sons of the resurrection" (v. 36) = immortal nature; "they cannot die anymore"; "they are equal to angels"
- f) "Moses showed" (v. 37) – Moses bore witness to Christ (Luke 24:25-27, 44-47); Jesus is the "I Am" who appeared to Moses in the burning bush (John 8:58). He is "God of the living" (v. 38).
- g) Application:**
 - i) Beware of naturalistic materialism.
 - ii) Hope in Christ as the resurrection and the life.

5) Christ's Divine authority (20:41-44).

- a) Psalm 110:1—David refers to his son as Lord (Adonai)
 - i) David's throne is directly below God's throne.
 - ii) All other thrones (nations) are under David's throne.
 - iii) The only Lord over David is the LORD God.

- b) David's Son and David's Lord is our God.
- c) The Father is putting all His enemies under His feet (cf. 1 Cor. 15:24-28)

d) Application:

- i) Jesus is to be worshiped as God—one with the Father and the Holy Spirit.
- ii) There will be enemies. But since the One with us is God, the Lord, no one can prevail against us.
- iii) Heidelberg Catechism Q. 1
 - (1) What is your only comfort in life and in death?
 - (2) That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Savior Jesus Christ, who with His precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me that without the will of my Father in heaven not a hair can fall from head; indeed, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready from now on to live unto Him.

Our Lord Jesus has all authority, which He exercises for our salvation.

Doxology: Blessed be the Lord God of Israel, for He has visited and redeemed His people and has raised up a horn of salvation for us in the house of His servant David, as He spoke by the mouth of His holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us; to show the mercy promised to our fathers and to remember His holy covenant, the oath that He swore to our father Abraham, to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all our days.— Zechariah's *Benedictus* (Luke 1:68-75)