

What think ye of Christ?

Kel Hammond - 23-May-17. A PDF copy of this document is stored on the Vault [here](#).

Jesus is the most strikingly unique man in human history. The NT gospel accounts record that he spoke like no other man ([John.7:46](#)), he did works like no other man ([John.15:24](#)), his origins were like no other man's ([Luke.1:35](#)), he was without sin like no other man ([Heb.4:15](#)), his brutal death was based upon false charges ([Matt.27:24](#)) yet unlike men he did not revile but entrusted himself to God ([1.Pet.2:21-23](#)), and his resurrection from the dead marks him out as triumphant over death ([Rom.6:9-10](#)). The Apostles repeatedly identify him as the first man to rise from the dead ([Col.1:8](#), [Rev.1:5](#), [Acts.26:23](#), [1.Cor.15:20](#)) and the only person who has been invited to sit on the right hand of God ([Heb.1:13](#)). All of these characteristics and more mark out the Lord Jesus Christ as the most unique man in history.

The Jewish leaders in the first century did not have the same understanding of the Bible that Jesus had. They were often in conflict with him. Their traditional understanding had coloured their thinking, so that when Jesus taught they often argued with him and were offended by his words ([Matt.15:12](#)). Towards the end of his ministry, the leaders of the Jews sought to trap him with difficult questions that would put him in conflict with both the Romans and with the Law of Moses. After he answered them in the most wonderful fashion, he then turned the questioning back upon them. This brings us to [Matt.22:41-45](#).

[Matt.22:41-45](#). While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

Jesus' questions were these. How can the Christ be both David's son and David's Lord? Whose son is he? If he is David's son why does David call him Lord? The questions baffled them, and we, likewise, must think carefully about this matter as it is based upon some very important and fundamental concepts.

The question Jesus asks is primarily based upon what David wrote in [Psalm 110:1](#), which is one of the most often quoted OT references found in the NT. See the following table. We will now review some of the main concepts that are woven into Jesus' question, for his words are based upon a basic model which underpins all that the Apostles later taught concerning him. If we wish to know Jesus, then we need to understand this basic model and how it is to be understood.

Direct References	Less Direct References
Matt.22:44	Matt.26:64
Mark.12:36	Mark.16:19
Luke.20:42-43	Acts.7:55-56
Acts.2:34-35	Rom.8:34
Acts.5:31	1.Cor.15:25
Heb.1:13	Eph.1:20-22
	Col.3:1
	Heb.1:3
	Heb.8:1
	Heb.10:12-13
	Heb.12:2
	1.Pet.3:22

The importance of [Psalm.110:1](#) is seen in how frequently it is referred to in the NT

Jesus as Lord.

The word 'Lord' is a title of honour, indicating that the holder of the title is worthy of respect and reverence. Both the Greek and the Hebrew words refer to a master of servants, or a leader of men. The context in which it is used in **Psalm.110:1**, and its many NT references, expresses the idea of ruler-ship and authority. The precise word translated as 'my Lord' in this Psalm is the Hebrew word 'Adoni', and not 'Adonay' as many wrongly suggest. Adoni is derived from 'Adon' (Lord), with the 'i' sound at the end indicating 'my', as in 'my Lord'. Adon is a title that is commonly used of men in authority, whereas 'Adonay' is mostly used of God or his direct ambassadors, the angels, e.g. **Exod.23:20-21**, **Gen.18:31** etc.

This Hebrew 'Adon' is used in **Psalm.105:21**, which speaks of Joseph being made Lord (Adon) over Egypt. Another example is found in **1.Kings.1:17, 24, 31, 37**, where King David is called 'my Lord (Adoni) the king'. This the exact same Hebrew word that we find in **Psalm.110:1**. Some trinitarian expositors have suggested that this title 'Lord' is actually a title of God. This is a simple, but common, mistake which comes from confusing the Hebrew word 'Adonay' with 'Adon'.

Psalm 110 is one of David's psalms. It is evident that in **Psalm.110:1** David is calling this future descendant of his 'My Lord', thus recognizing him as superior to himself. Jesus directly referred to this point in **Matt.22:41-45**, which means that it must be important. It is often suggested that the Pharisees thought that the promised Christ would be a lesser man than David, as their traditions held that a son would always be inferior to a father. But is this really what Jesus is referring to, or is there more?

We will now show that the title 'Lord' carries a much older and more extensive meaning than the title 'Christ'. This is the point that Jesus is making. Importantly, we know that David himself was called God's anointed (i.e. Christ **1.Sam.16:1, 12-13**) and yet even he called this future King his Lord. The title Christ primarily refers to God's anointed King of Israel, and according to the promise, a descendant of King David. As we will see, the title 'Lord' has a much larger and more ancient meaning.

The book of Acts introduces us to the full title of Jesus. Early on Peter declares on the Day of Pentecost, that at his resurrection, God made Jesus 'both Lord and Christ' **Acts.2:36**. Importantly, we do not find this title 'Lord' broadly used in the Gospel Accounts in the sense intended in **Psalm 110**. In the four Gospel Accounts we find that the big question among the Jews was whether Jesus was the Christ of God, and as such the future King of Israel and heir to David's throne. This emphasis continues into the book of Acts, right up to Chapter nine. We therefore find that the Apostles initially went about preaching almost exclusively to the Jews, proving that Jesus was the Christ (**Acts.3:6, 4:10, 5.42, 9:22**).

This situation changed in the watershed of events that are recorded in Acts chapter ten. Here, the gospel is preached to the Gentiles, and for the first time they were accepted by God outside of the customs of the Law. Prior to this nearly all believers were of Jewish, Samaritan or Proselyte origin. As a consequence, up until the conversion of Cornelius all the early Christians kept the customs of the Law of Moses, and probably worshipped in the Temple. This appears to have continued, in general terms, among Jewish believers up until the destruction of the Temple, in 70AD (**Acts.15:5, 21:20**).

This was also the cause of much of the ongoing disunity among early believers, where zealous Jewish Christians attempted to impose some of the practices of Law upon the Gentiles (**Acts.15:1**). This caused much confusion and explains why Paul laboured upon the concepts of faith and justification, outside the Law, in most of his writing (e.g. **Rom.14:4-6, Gal.3:1-5, Col.2:16-17**). We can see a clear indication of this divided state of affairs in the events recorded in **Acts.21:18-25**.

This overt Law centred bias towards worship changed when Cornelius the gentile, and those with him, were baptised into the Christian faith outside the requirements of the Law. The events surrounding this record are of great significance in the development of early Christianity. Importantly, it is a peculiar and related fact that the NT is very clearly divided into two equal parts, with the half way mark found in the vicinity of Acts chapters nine and ten, where Paul is converted and the Gentiles called. The first half of the NT clearly records the ministry which was primarily directed to the Jews, whereas the second half focusses primarily upon the Gentiles who also had been called by God into the Gospel of Christ.

When Peter first entered into the house of Cornelius the Gentile he began to preach using words which recalled Jesus' ministry to the Jews. He firstly said that God sent his word to Israel "preaching peace by Jesus Christ." He then adds the highly significant comment that "he is Lord of all" (Acts.10:36). If the title Christ means King of the Jews, we might ask, of what relevance is this to non-Jews? Yet the appellation "Lord of all" leaves us in no doubt of Jesus' relationship to all of God's creation.

What is significant here is that we find that the formal title of 'Jesus Christ' is now changed to 'The Lord Jesus Christ'. We must not miss the significance of this point - this fuller title of Jesus is first used in Acts.11:17 which recalls the events surrounding the conversion of Cornelius. It appears that even Peter's understanding was broadened by this experience, as his visions upon the housetop and the pouring out of the Holy Spirit upon the Gentiles, prior to baptism, clearly show.

We find this full title of "the Lord Jesus Christ" used again later at the Jerusalem conference, which was convened to discuss the basis upon which the Gentiles were accepted into Christ outside the Law (Acts.15:11, 26). Thereafter, it became the commonly used title of Jesus in Paul's public preaching and in his letters. Paul, of course, is known as the Apostle to the Gentiles (Rom.11:13). The correlation between Paul's conversion in Acts.9, Cornelius' conversion in Acts.10, and this being the vicinity of the physical centre of the NT should not be overlooked. (Depending on which version one uses, in English the middle word in the NT is located close to Acts.9:1-2)

Jesus as Lord of all Creation.

We will now show that the concept of a "Lord" has its origins back in Genesis, and it was here that David's mind was focussed when he wrote Psalm.110. This Psalm is based upon the original purpose of God which was declared in Gen.1:26-28.

Gen.1:26. "And God said, Let us make man in our image, after our likeness: and let them have dominion over ... (all things)"

Gen.1:28. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over ... (all things)"

Dominion = (Hebrew) 'Radah', which means "to rule, have dominion, dominate, tread down." It is the same word used in Psalm.110:2. 'rule thou in the midst of thine enemies'

Subdue = (Hebrew) 'kabash', which means 'to subject, subdue, force, keep under, bring into bondage'

From this, we can see that the first pair (called man) were given DOMINION over all God's creation – which is defined as all that lived in the Sea, Air and Land – the 3 great domains that God created.

When we come to Psalm 8, which like Psalm 110 is also a Psalm of David, we can now see how importantly David treated this Genesis reference.

Psalm.8:3-6. “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:”

Notice how David interprets the concepts of Genesis chapter one and turns them into a prophecy about a future “son of man.” His use of the term “the Son of Man” in Psalm.8:4 CANNOT apply to Adam, as he was never born as a son of man (the Hebrew word Adam). Being the first man he had no human parents, and Adam could hardly be termed the son of Adam. Importantly, the long genealogy in **Luke.3:23-38** describes all the sons of Adam, but Adam himself is particularly described as “the son of God.” Importantly, David himself interprets the dominion given to man as having “all things under his feet.” This is very important as it provides the key to **Psalm 110:1**, which is another Psalm of David.

We can confirm that this is the way that the NT disciples understood this reference, when we carefully review the words found in **Heb.2:5-11**. The section we will look at begins with this statement.

Heb.2:5. “For unto the angels hath he not put in subjection the world to come, whereof we speak.”

Here, the context is focusing upon the gospel message of hope in the kingdom age to come. The world to come is contrasted to the present world, which is in subjection to the angels. The short story is that the first pair were originally given the dominion over all God’s works, yet as a consequence of their disobedience they came under the dominion of sin which now ruled over them and all their descendants. For this reason Sin is portrayed in the Scriptures as a king. Sin pays the wages of death and its evil rule is evident everywhere (**Rom.5--8, John.5:34-44**). As a result of Sin’s influence, the dominion over this world was taken from the first pair and temporarily given to the angels (**Dan.2:21, 4:17, 32**).

From here, Hebrews then quotes directly from **Psalm 8**. This is a very important reference and one that holds the key to the basis of Jesus’ Lord-ship.

Heb.2:8-9. “**Thou hast put all things in subjection under his feet.** For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”

In this reference the writer to the Hebrews interprets both **Psalm 8** and **Gen 1**, and shows us that Jesus is the one spoken of in the beginning. Originally, Adam was to exercise dominion over all things, all was to be under his feet. Adam, because of sin, lost this dominion. God raised up a “**last Adam**”, also called “**the second man**” (**1.Cor.15:45-47**) who is to inherit all that was originally purposed and promised. As we will show later, these concepts are related to birth-right and not only birth-order. For this reason Adam was called “**the figure of him that was to come**” (**Rom.5:14**). The NT regularly uses the Adam-Jesus model which both compares and contrasts the two. We know that this model underpins much of the NT theology, and that the first union also clearly typifies the relationship of believers to Christ. Paul teaches that – “**This is a great mystery: but I speak concerning Christ and the church**” (**Eph.5:32**).

Furthermore, we know from **Gen.1:26-28, 5:1-2** that God’s purpose was to make man in God’s image and likeness. In like manner we find that the NT regularly speaks of Jesus as the one “**who is the image of the invisible God**” (**Col.1:15, 2.Cor.4:4, Heb.1:3**). It is for this reason that, “**Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me**” (**John.12:44-45**). Again, “**Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then,**

Shew us the Father?" (John.14:9). In these references Jesus is not proclaiming his divinity or his Godhead, but rather the realization of God's originally declared purpose. He was a man in the image and likeness of God.

In like manner, disciples are to be "born again" (John.3:3, 5) that they may be now considered "sons of God" (John.1:12, Rom.8:14, Phil.2:15, 1.John.3:1-2). They have put on "the new man" which is "created in righteousness and true holiness" (Eph.4:24). They are being "renewed in knowledge after the image of him that created him" (Col.3:10). In all these references we can clearly hear the echo of the pattern that comes from the original Genesis model.

The writer to the Hebrews continues by describing the identity and humanity of the captain of our salvation. He came in our sinful flesh. We share one father, even God. He goes on from here to describe Jesus as a man, tempted in all points like us, that he might destroy that which corrupted God's purpose, even the devil. In this place he uses the graphic and antagonistic figure of the devil to describe the Law of Sin that dwells and has dominion in all of us, Rom.7:17-21, 8:3.

Heb.2:10-11 "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,"

Importantly, we find further explanation of this subject in a later chapter of Hebrews. Here we find the sacrificial death of Christ linked to the principles of Psalm.110:1. Coupled with Heb.2:5-11, this reference beautifully explains to us that all things are not yet under Jesus' feet. That day is still in the future.

Heb.10:12-13. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool."

In another place Jesus is called "the heir of all things" (Heb.1:2). The "all things" refers to the creation described in Genesis - that we as "joint-heirs with Christ" will inherit (Rom.8:17). This is again what Paul means when he says that God "hath appointed a day, in the which he will judge the world in righteousness" (Acts.17:31). Paul also says again, "Do ye not know that the saints shall judge the world?" (1.Cor.6:2). In these references he is speaking about ruling and bringing justice to the world, not about bringing the day of judgement (i.e. condemnation).

The Throne of the LORD.

We know from many NT references that after his resurrection, Jesus "sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool." As the table of NT references from Psalm.110:1 shows, this theme is constantly repeated all through the NT and forms an integral part of the Apostles' teaching.

The throne that Jesus now sits upon is his Father's throne in heaven. The fact that Jesus is now sitting upon God's throne means that God has invested him with all power and authority.

1.Pet.3:22. (Jesus) who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him. (see also Matt.28:18).

This is not to be confused with King David's throne. We know that Jesus was specifically promised David's throne, and that one day he will sit upon it as a king.

Luke.1:32. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.

Acts.2:30-31. (Context – speaking of King David) Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Rev.3:21. To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

It is important to correctly understand the way the concept of a 'throne' is used in the Scriptures. The throne represents the seat of power and authority. David's throne was located in the midst of Israel in the city of Jerusalem (**Psalm.132:11-18**) from where he ruled over Israel. Importantly, David's throne was also known as 'the throne of the kingdom of the LORD' (**1.Chron.28:5**), 'the throne of the LORD' (**1.Chron. 29:23**), and 'his throne' (i.e. The LORD's **2.Chron.9:8**) because David and his sons ruled over Israel on behalf of God.

Yet we know from other places that God's throne is in heaven and it is to be distinguished from David's throne (**Ps.11:4, Isaiah.66:1, Matt.5:34, 23:22**). God is high above man (**2.Chron.6:18**). It is important to grasp the distinction here, for although David's throne was called God's throne, God's throne in heaven was never called David's throne. It is essential to note this distinction between the two thrones otherwise we may draw incorrect conclusions. Although God later removed the sons of David from the throne when he overturned the kingdom (**Ezek.21:25-27**), God has promised that his throne will one day again be re-established in Jerusalem under the promised Christ, the son of David (**Jer.3:17, 23:5-6, 33:15-26, Isaiah.9:7, Ezek.36:20-28, 37:21-22**). The NT tells us that Jesus is the rightful heir to David's throne (**Luke.1:32, Acts.2:30-31**).

The message of the NT is that Jesus will one day return that he might fulfil all that has been promised to David (**Luke.1:32 & 22:29-30**). On that day Jesus will sit upon David's throne, which will be restored to a status greater than its former glory, but that will not be until the day appointed of the Father (**Acts.1:6-7**). To accomplish this promise Jesus must return to the earth, but the exact timing of his return is only known to God. No man or angel knows the day (**Mark.13:32-37**). On that day David's throne will again be located in Jerusalem, which is also called the city of David and the city of the great king (**Ps.48:2, Mat.5:35**). This throne and dominion will only be established after Jesus Christ returns to the earth. On that day, all that was purposed in **Gen.1:26-28** will be on the way towards its final completion.

On that day, Christ will reign over all the earth. He will continue to sit upon the throne of the LORD, which will be united again with the newly restored throne of David. In other words, Jesus will bring from heaven the throne and dominion of God to the earth (**Rev.7:15, 22:3 & Dan.7:13-14, 26-27**). Some think that Jesus ceases to sit upon the throne of the LORD when he leaves heaven. This is not so. Rather, he brings God's throne to the earth and will rule on behalf of God over all the earth.

We know that this is what the Apostles' taught. The following reference is quite clear and is based upon [Psalm.110:1](#). It tells us that he must continue to reign until all enemies are under his feet. The last enemy is death.

[1.Cor.15:24-26](#). "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

The things spoken of here will not be completed until the end of the 1,000 years of his reign ([Rev.20](#)). The following words repeatedly emphasise this point so that we do not misunderstand it. The Lord Jesus Christ continues to reign until all things are under his feet. The whole creation will be subject to him. As he clearly shows, this excludes God who is greater than all and has put all things under him.

[1.Cor.15:27-28](#). "For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

So when we think of Jesus as being 'Lord', we should not ONLY think of him as our personal Lord to whom we acknowledge and obey as the Lord now sitting on God's throne in heaven, but also as the future Lord of all of God's creation in fulfilment of all that was declared in the beginning. All things are not yet put under his feet, that is under his dominion ([Heb.2:8](#)). But the day appointed of the Father is coming when all things will eventually be subject to him ([Heb.10:12-13](#)).

In summary. From this brief analysis we have seen that the title 'Christ' is specifically related to the Jewish people, as the promised Christ was to be the Son of David and King over Israel. The title 'Lord' has a much broader meaning which echoes from [Gen.1:26-28](#). It specifically refers to Jesus who will be Lord over all of God's creation. This is the point of Jesus' question to the Pharisees in [Matt.22:41-46](#), for even though David was called the Lord's anointed or Christ ([1.Sam.16:1, 12-13](#)) yet in [Psalm.110:1](#) he called this future Christ by the extraordinary appellation of Lord, thereby recognizing his superior position. The question about son-ship is also relevant, for Jesus, like Adam before him, was the Son of God ([Luke.3:22, 38](#)). The concept of Divine Son-ship is also found in the promises to David ([2.Sam.7:14](#)). This question of Son-ship is the reason for the two genealogies of Jesus, found in [Matt.1](#) & [Luke.3](#). Matthew's genealogy goes back to Abraham and David, and Luke's genealogy goes back to God.

Although Jesus now sits on God's throne at God's right hand ([Acts.2:34-36](#) & [Heb.1:13](#)), having been given all power and with the Angels of God subject to him ([Matt.28:18](#), [Heb.1:3](#), [1.Pet.3:22](#)), he is and always remains subject to God His Father ([1.Cor.15:27-28](#)). Although Jesus has this authority, it is plainly said that not all things are yet under his feet. God has promised that in the future all things are to be put under his feet ([Gen.1:26-28](#), [Heb.2:7-9](#), [Heb.10:12-13](#)). This cannot be fully realized until he returns and rules the world for 1,000 years. During this time all will be subdued and God's dominion established. At the end of his reign the last enemy will be destroyed, that is death ([1.Cor.15:25](#), [Rev.5:10](#), [20:4, 14](#)).

After his return he will sit on David's (restored) throne in Jerusalem which will be the visible manifestation of God's throne on earth, as it was in the past (compare [1.Chron.28:5, 29:23](#) with [Jer.3:17](#), [Zech.14:8-9](#)). At that time Jesus will first rule in Jerusalem in the midst of his enemies, for the nations will not accept his rule and will make war against him ([Psalm.110:2-6](#), [Psalm.2:6-12](#)). They will be

defeated, and eventually a universal peace will be established with Jesus reigning as king over all, on God's behalf as His representative on earth ([Isaiah.2:1-5](#), [Zech.14:7-21](#)). His reign will transform the whole world and bring to completion God's purpose, as declared in [Gen.1:26-28](#). This promise in [Psalm.110:1](#) will be completed only when the last enemy, even death itself, is destroyed forever. Then there will be no more death ([1.Cor.15:24-27](#), [Rev.20:14](#), [Rev.21:4](#)). It is clear then that he must return to the earth to take up this promised future position as King of the Jews, and Lord over all the earth.

[Eph.1:17,20-23](#). ... that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, ... which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, **not only in this age but also in that which is to come.** And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all.

We are further told that Jesus qualifies to be called 'the Lord' mainly because of two distinct, yet related, reasons. Firstly, because he was obedient unto death ([Phil.2:9-11](#)) and secondly because he was uniquely God's son and therefore heir of all things ([Heb.1:1-4](#)).

Jesus as the Christ

As the subject of the Davidic promise is generally well known to us, we will not spent any time reviewing it in detail. The following table lists all the main aspects of the promise. In it we can clearly see how the different aspects of the promise had some fulfilment in David's sons, but the clear message is that these sons were types and patterns of one special son whose glory would outshine them all. In this regard, the promise to David is to be understood in a similar way as the promises to Abraham, where there was both a multitudinous application and a primary singular one. This seems to be the point behind the language found in [Jer.33:20-22](#).

Also of note is the evident fact that the Kingdom of Israel was a cameo of the future kingdom to come, whose King would reign on behalf of God. The Kingdom of Israel was to be a typical fulfilment of the purpose of God declared in [Gen.1:26-28](#).

The Main Points of the Promise to David (2.Sam.7:10-16 , 1.Chron.17:9-14)	It applied to Solomon & the seed of David	It specifically applied to Jesus as the primary Son of David.
Israel would dwell in peace, not afflicted by their enemies anymore	1.Chron.22:9	Luke.1:32 , Jer.23:5-8 , 30:9-24 , Ezek.37:22
This promise would be fulfilled after David's death	David's sons and heirs - 1.Kg.11:13 , 2.Kg.8:19	Acts.2:29 , Matt.1:1 , Rom.1:3
The coming King would be David's physical descendant, his future heir	1.Chron.28:9	Matt.1:1 , Luke.1:69 , Acts.2:30 , Rom.1:3 , Ps.132:11 , Jer.33:14-17
He would Build God's house	1.Chron.22:6,10 , 1.Chron.28:10	Heb.3:6 , 1.Pet.2:5-9 , Zech.6:12-13
Established on David's throne by God	1King.2:12,24	Luke.1:32 , Isaiah.9:7

The throne would be established by God Forever	1.King.2:45, Ps.89:36-37 1.Chron.28:7-8	Luke.1:38 , Rev.11:15, 22:5
God would be his Father, He would be God's son	1.Chron.22:10, 28:6, Psalm.89:26	Luke.1:32, 35 , Rom.1:4 2.Tim.2:8. Heb.1:5
If he Sinned he would be punished, yet forgiven	1.Kings.11:12-13, 34. 2.Kings.8;19, Ps.89:30-34	This has no application to Jesus
All would be established before David's face (implying David's resurrection)	David near death, but alive 1.Kings.1:46-48	Acts.2:25-28 , Psalm.71:20-21, 2.Sam.23:5

Jesus as the Son of God

When we reflect upon the title, the Son of God, it is important that we do not interpret it with the reasoning of Greek metaphysics or of any other foreign concept in mind, but rather seek to understand the title within the bounds of its (OT) Hebrew heritage. We note that in the Bible many were called the 'Sons of God'. We have Adam ([Luke.3:38](#)), David ([Psalm.89:20,26-27](#)), Solomon ([1.Chron.22:9-10, 28:6,9](#)), Israel ([Exod.4:22, 7:1, Deut.14:1, Ps.82:6, Mal.1:6, 2:10](#)), the people of God in general ([John.1:12-13, Gal.4:5-7, 1.John.3:1](#)), and the Angels of God ([Job.38:7, Luke.20:36, Eph.3:14-15](#)).

However, it is clear that the foundational basis for the NT title of 'the Son of God' is related to Jesus' unique conception. This is the way he is introduced to us in the Scriptural record.

[Luke.1:30-32](#). Then the angel said to her, "Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.

[Luke.1:34-35](#). Then Mary said to the angel, "How can this be, since I do not know a man?" And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God."

These words refer to concepts that were established and promises that were made in the OT record. We will now clarify some of them.

The announcement at Jesus' conception shows a very clear connection to the promises that God made to King David ([2.Sam.7 & 1.Chron.17](#)). David was promised a Son and heir to his throne, who would be 'of the fruit of his own body' ([Acts.2:30](#)). God says of this same Son of David that -

[1.Chron.17:13](#). I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took it from him who was before you.

Although this reference had an application to Solomon ([1.Chron.22:9-10, 28:6,9](#)), he was really only a type, pattern or figure of the future Christ, who would be a son who would be greater than Solomon. We know this, as we are told in the letter to the Hebrews that this reference in the promises to David ([Psalm.2:7, 1.Chron.17:13 & 2.Sam.7:14](#)) is speaking about Jesus Christ.

[Heb.1:5](#). For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, and He shall be to Me a Son"?

After considering this information, we learn that the promised Christ and Son of David would also be called God's Son. This linking principle is also clearly seen in the words of [Rom.1:1-4](#), where Jesus' is said

to be 'made of the seed of David according to the flesh' and 'declared to be the Son of God with power'. John also links these two ideas in [John.20:31](#), when he says; "But these are written, that ye might believe that Jesus is the Christ, the Son of God..."

When we are aware of this principle in the promises to David, we can see what motivated Nathanael to say the following as he tied together the uniqueness of Jesus' character with the promises made to David of a coming King of Israel. Nathanael is not speaking here about Jesus' unique conception.

[John.1:49](#). Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"

We see this same concept in Peter's response to Jesus, when asked who he thought that Jesus was.

[Matt.16:15-16](#). He (Jesus) said to them, "But who do you say that I am?" Simon Peter answered and said, "You are the Christ, the Son of the living God,"

This great confession became one of the foundational beliefs among NT Christians. We see it emphasised and repeated throughout the NT writings ([Acts.8:37](#)). Believing this statement declares an understanding of who Jesus really is. That is, that this Jesus is the son and heir to David's throne as well as the Son of God. This also explains the uniqueness of Jesus and of his power to overcome sin. The fact that [Psalm.89:20-27](#) firstly relates to David, who was 'found' by God and 'anointed', and who called God 'my Father' and was appointed God's 'firstborn' reinforces these conclusions. Yes, [Psalm 89](#) is certainly messianic, but it firstly has an application to David as a type of Christ.

Although the primary reason that Jesus is called the Son of God relates to his unique birth as well as being the Christ of God, there are other reasons for this title. The following table summarises the main reasons that identify Jesus as the Son of God.

Jesus is called the Son of God because of these main reasons -

- 1) His unique conception ([Luke.1:31-35](#))
- 2) God declared him such – on two separate occasions ([Matt.3:17](#), [17:5](#))
- 3) His unique character & works ([John.1:14](#), [20:31](#), [Rom.1:3-4](#))
- 4) The promises to David ([2.Sam.7:14](#), [Heb.1:5](#), [Psalm.89:26-27](#))
- 5) His resurrection from the dead ([Rom.1:3-4](#), [Acts.13:33](#))
- 6) Only a Son of God could destroy the works of the Devil = i.e. overcoming Sin ([1.John.3:8](#), [John.3:16](#), [Rom.8:3](#), [Heb.2:14](#), [Gen.3:15](#), [Gal.4:4](#))
- 7) To fulfill the purpose of God from the beginning ([John.1:1-3](#), [14](#), [1.Cor.15:45-47](#), [Col.1:13-15](#), [1.Pet.1:19-20](#))

Summary.

As we have noted above, there are a number of important reasons why Jesus is called the Son of God. None of these are based upon Jesus being God or God's equal. All throughout the book of Acts, and the NT Scriptures in general, Jesus is never presented as being 'God the Son' or as 'God'. He is always presented as 'the man' approved of God, and that God signalled that approval by raising him from the dead and exalting him ([Acts.2:22-24](#)).

Furthermore, Jesus in all of his various roles, i.e. as a Son, Lord, King, Priest, Mediator, Sacrifice, Second Man - is always presented as 'the man', 'the Son of God' in his Father's image - [Acts.2:22, 13:38, 17:31, Rom.5:12,15, 1.Cor.15:21-23, 47, 1.Tim.2:5, Heb.3:3, 7:24, 8:3, 10:12](#). What is noteworthy is that there are no references or concepts in the Bible that present these or any title of Jesus as pertaining to 'underived divinity' or to 'total equality' with God His Father. Those are foreign ideas and concepts. They are not found in the Scriptural record.

Importantly, Jesus is also identified as the firstborn of every creature.

[Col.1:15](#). "Who is the image of the invisible God, the firstborn of every creature:"

This context of this reference has many clear echoes back to Genesis. Adam was made in the image of God, and it is clear that Adam was to be the firstborn of every creature. The term firstborn here does not only refer to birth-order, but more importantly to birth-right. In a related matter, we note that the genealogy of Christ, found in [Luke.3:21-22, 38](#), is significantly bookended by Jesus and Adam, both of whom are called "the son of God." We should not miss this connection.

Furthermore, in ancient times, the first-born son had three principle privileges over his brethren. This is clearly seen in the sons of Jacob, where Reuben, his natural firstborn son lost the privilege of the birth-right because of his immoral behaviour ([Gen.49:3-4](#)). His privileges were distributed to his brethren as follows – 1) The pre-eminence over his father's house as its Lord went to Judah ([Gen.49:8-10](#)), 2) the priesthood was given to Levi ([Num.8:14-18](#)), and 3) the double portion went to Joseph, whose sons Ephraim and Manasseh were numbered as full tribes in Israel ([Gen.48:3-6](#)).

The concept of the first-born is also seen in many other places. It is noteworthy that none of the firstborn sons of Abraham, Isaac or Jacob inherited this privilege by birth-order alone. In the case of Isaac and Jacob's sons, the natural first-born forfeited his position as a result of sinful behaviour. Again, this is a cameo of Adam forfeiting his natural right to be God's firstborn. This underlying principle seems to be built into many of the OT stories. For example, both David and Solomon were not firstborn sons. From these examples we can clearly see that the privileges of the birth-right did not depend upon birth order.

Conclusion.

From what we have considered, it should be clear that there is an underlying model to how and why the NT disciples used the language they did to describe Jesus. Although he certainly did come into the world to die for our sins ([1.Tim.1:15, Rom.5:6-8, 1.John.2:2, 2.Cor.5:15](#)), he is much more than just a sacrificial offering for sin. To them, he is the fulfilment of everything that was purposed from the beginning.

Once we perceive this model, we can see that the very first occurrence of the gospel message being preached is located in [Gen.1:26-28](#). These words are about a man (a married pair), who would be in God's image and likeness, who would exercise complete dominion over all of God's creation. Their God given task was to multiply, and to extend the principles of God embedded in the garden until all the earth was brought under the dominion of God. This was to be accomplished through people who would be in God's image and likeness. This grand purpose is one and the same message as what the NT calls the gospel of the kingdom of God and the name of Jesus Christ ([Acts.8:12](#)).

The Genesis account is also a prophecy of all that will be realized in God's wonderful work in the Lord Jesus Christ. He came to establish a new creation comprised of men and women who, now through faith and baptism, would fulfil all that the original creation was intended to accomplish ([Eph.2:10, Col.3:10, 2.Cor.5:17, Gal.6:15](#)). To this end, he came to reconcile all things to God ([Col.1:20](#)), and will eventually

bring to an end the vanity that the whole creation was made subject to, because of sin. We, along with the whole creation, now groan under the burden of sin's dominion waiting for the appointed time determined by the Father. On that day God's work of salvation will bring the redemption of the body at the resurrection of the just ([Rom.8:18-23](#), [Matt.24:36](#), [Acts.1:7](#), [Luke.14:14](#)). Jesus and his bride will then inherit the world and renew it according to God's original intent ([Rom.4:15](#), [Matt.25:34](#)). Only then will the whole world come to know God and to know true and lasting peace ([Isaiah.2:1-5](#)).

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Addendum – The Son of Man.

The NT emphasizes the humanity of Jesus.

Jesus called himself the “son of man” 78 times.

All of the Lord Jesus Christ's roles depend upon him being a (very special) Son of man.

The Lord Jesus Christ is the MAN attested by God –

- who is called the last Adam [1.Cor.15:47](#)
- who was approved by miracles, wonders and signs [Acts.2:22](#)
- who offered himself as a sacrifice [Heb.8:3](#)
- who made one sacrifice for sins - sits on God's right hand [Heb.10:12](#)
- who has been made Lord and Christ [Acts.2:36](#)
- worthy of more glory than Moses [Heb.3:3](#)
- with eternal life and an unchangeable priesthood [Heb.7:24](#)
- who is the mediator between God and man [1.Tim.2:5](#)
- who is son and heir of David according to the flesh [Acts.2:30](#)
- through whom is preached forgiveness of sins [Acts.13:38](#)
- through whom comes the free gift of grace [Rom.5:15](#)
- through whom comes the resurrection [1.Cor.15:21](#)
- who will judge (rule) the world in righteousness [Acts.17:31](#)

Son of Man – its meaning in the Bible

What does this phrase mean, what is its significance, and why does Jesus use it so often?

Data:

- OT – used about 108 times
- NT – used about 94 times

- OT – Ezekiel is called “the son of man” about 90 times in his book.
- NT Gospels – **Jesus calls himself “the son of man” 78 times in the gospels.**

- Matthew – 30 times
 - Mark – 15 times
 - Luke – 25 times
 - John – 10 times (+ 2 other times used by others of him – Jn.12:34)
- The first time it is used – Num.23:19 “God is not a man, that he should lie, neither a son of man that he should repent” [Balaam’s second vision -> God keeps His word]
 - The last time it is used in the OT – Dan.8:17
 - The first time it is used in the NT – Matt.8:20
 - The last time it is used in the NT – Rev.14:14
 - In the Hebrew OT, the terms son of man is **literally the son of Adam**, where Adam is one of the common words used of man. The term is sometimes used of special men, e.g. Ezekiel (Ezek.2:1, 2:3, 6 etc.), and of them men in general (Isaiah.56:2, Jer.49:18, 33, 50:40, 51:43). **It is also often used of weak and unreliable men** – (Num.23:19, Job.25:6, Psalm.144.3, 146:3).

OT Messianic References

- **Psalm.8:4** “What is man that You are mindful of him, And **the son of man** that You visit him?” [Used like this in Psalm.114:3, 146:3 – of don’t trust in feeble man]. **(This reference is applied to Christ in Heb.2:6.)**
- **Psalm.80:17** “Let Your hand be upon the man of Your right hand, Upon **the son of man** whom You made strong for Yourself.”
- **Dan.7:13** ““I was watching in the night visions, And behold, One like **the Son of Man**, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him.” – **(Quoted by Christ of his future self in Matt.24:30, 16:14, Mark.14:62)**

When Jesus uses the term, “the son of man” he refers to –

- His receiving authority to execute judgement BECAUSE he is the SON OF MAN (Jn.5:27)
- His authority to forgive sins (Matt.9:6, Mk.2:10, Lk.5:24)
- He is Lord of the Sabbath (Matt.12:8, Mk.2:28, Lk.6:5)
- His command over the angels (Matt.13:41)
- His mission to save those who are lost (Matt.18:11, Lk.9:56, 19:10)
- His future when he sits on the throne of glory (Matt.19:28, Mk.14:62, Lk.21:27, 22:69)

- His origin, that he came down from heaven and is even in heaven (Jn.3:13)
- As the son of man he would ascend up where he was before (Jn.6:62)
- The fact that he will be lifted up like the serpent (Jn.3:14, 8:28, 14:34)
- The fact that he would be rejected, betrayed, beaten and crucified (many references)

Preliminary Summary/Conclusion.

From the information listed above, we can draw the following conclusions –

- The designation “the son of man” was the common self-designation regularly used by Jesus. His disciples did not call him this.
- The title “the son of man” emphasises his humanity ... he was a man like us. The fact that the OT uses the term son of Adam emphasises his humanity (OT usage).
- The title “the son of man” is commonly used of weak mortal dependant man. It is NOT used as a designation of power, in the OT.
- The title expresses his qualification to be the Messiah and Lord, as the messianic prophecies foretold (Psalm.8:4, 80:17, Dan.7:13). He was born of a woman, a descendant of the Abraham and David, to whom promises were made about a future seed.