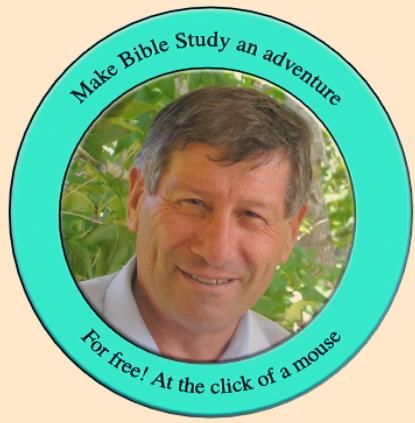
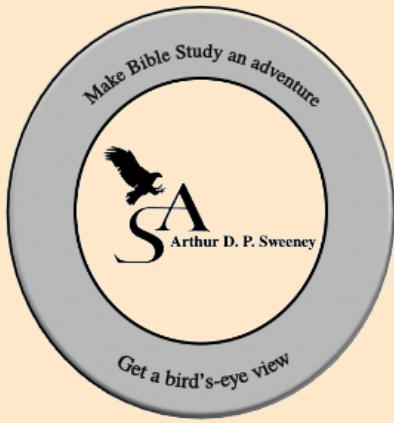
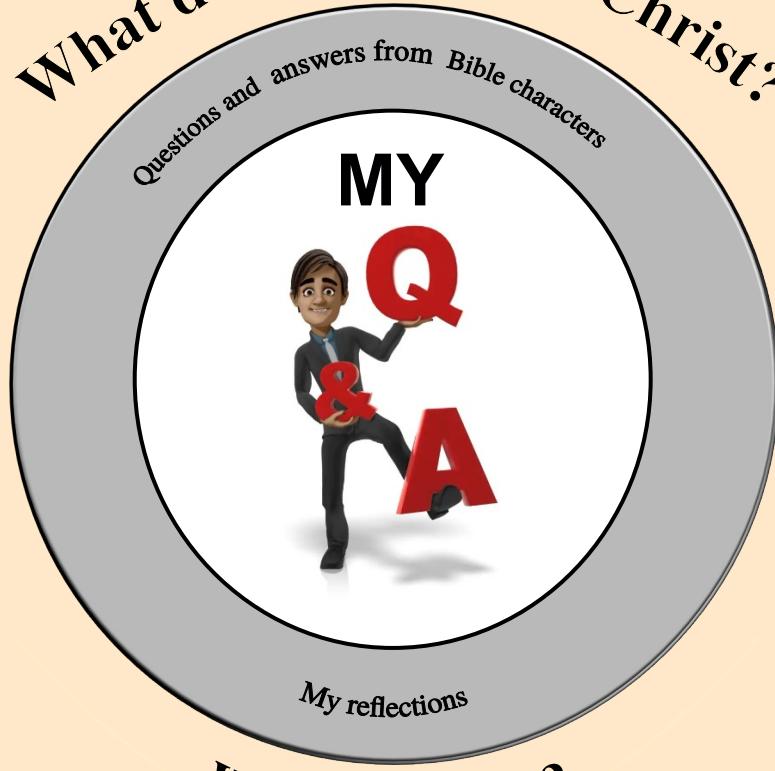


8



What do you think of Christ?



Whose son is he?

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Introduction

In this MyQ&A 8, we'll consider the Lord's following question: "*What do you think about the Christ?*

Interestingly, it's one of four questions that the Lord folds into three that He asked the Pharisees in a Q&A session He had with them during His final week in Jerusalem. During His short public ministry, the Lord had accumulated a few enemies, none more bitter and aggressive than the Jewish leadership. They tried to trip Him up on taxation, the resurrection, the greatest commandment, but He turned the tables and silenced them. Same on this occasion. Here is the exchange in full.

While the Pharisees were assembled, Jesus asked them a question: "What do you think about the Christ? Whose son is he?" They said, "The son of David." He said to them, "How then does David by the Spirit call him 'Lord,' saying, 'The Lord (The self-existing One) said to my lord (adonay), 'Sit at my right hand, until I put your enemies under your feet'"? If David then calls him 'Lord,' how can he be his son?" No one was able to answer him a word, and from that day on no one dared to question him any longer (Matthew 22:41-45).

"What do you think about the Christ? Whose son is he?"

I think that these two questions were really one. The Lord used the second to frame the first, and lock the Pharisees into being specific about the sonship of the Christ.

Now, we know what Matthew thought of the Christ's genealogy, for he placed Jesus Christ at the top of the list in His family history identifying Him as the Son of David (1:1). Jesus Christ is mentioned first because the main progenitor is always the first one listed. Family history was vital for a Jew as it proved one's identity, as a partaker of the blessings of Abraham, Isaac, and Jacob and part of the people chosen by God. Specifically, genealogies established family ties, and rights to the throne of David, and rights of inheritance. Moreover, the genealogies of the Jews were important in tracing the line of the Messiah, and future generations of Jews would realise from their ancestry that Jesus came from Abraham, Isaac, and Jacob, not from Ibrahim, Ishmael, Esau and Mt Seir.

Christ

Christ (*christos*), which describes someone who is a sovereign, who answers only to the Creator and not to any human. *Christos* is derived from (*chrio*) meaning to smear or anoint. Ritualistically, the act of anointing was performed upon people who had no earthly superior and were as such sovereigns (kings, priests, prophets). In Hebrew the parallel word is (*mashiah*), i.e. messiah ([Abarim Publications](#)).

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Son

Whereas in western culture the English word "son" usually denotes one's male child, in Greek this word covers a far wider range of relationships and a much narrower range of procreation. 'Son' (*huios*) doesn't simply denote one's male biological offspring, but rather a person who has been acknowledged and accepted into a household as someone who has the rank and rights of a male heir, and whose destiny it is to represent and ultimately replace the male parent upon his death. *Huios* could be bestowed and rescinded independently from any physical affiliation that can never be removed.

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Son continued

What may seem like a figurative use in English, (*huios*) is well within the word's literal applicability: the use of the word "son" to describe a member of some specific group, such as physical descendants over multiple generations (of Abraham: Matthew 3:9; of Israel: Matthew 27:9; of Levi: Hebrews 7:5; of David: Matthew 9:27) but also of a craft, skill, duty or aptitude (of a kingdom: Matthew 13:38; of the bridal chamber: Matthew 9:15; of thunder: Mark 3:17; of this age: Luke 16:8; of light: John 12:36; of the prophets and of the covenant: Acts 3:25; of disobedience: Ephesians 2:2; of destruction: 2 Thessalonians 2:3) ([Abarim Publications](#)).

But it's in the sense of reproducing the character of the Father that Jesus is called Son of God (Matthew 14:33), and the same goes for all the other "sons of God" mentioned in the Bible, such as Adam (Luke 3:38), The Pre-flood Pack (Genesis 6:2), Israel (Exodus 4:22, Hosea 11:1); the Israelites (Isaiah 1:2, Hosea 1:10); Ephraim (Jeremiah 31:9), the Angelic Earth Patrol (Job 1:6), the pre-incarnate Messiah (Psalm 2:12), everyone called by the Lord's Name (Isaiah 43:6-7), peace makers (Matthew 5:9), the resurrected (Luke 20:36), those led by the Spirit of God (Romans 8:14-19), those who have faith in Christ Jesus (Galatians 3:26), and those whom the Lord accepts as such (Hebrews 12:6).

The Pharisees had answered correctly but then the Lord delivered them a curved ball.

How then does David by the Spirit call him 'Lord'?

According to the comment that Jesus made of the question, David had revelations made to him by the Spirit of God in Psalm 110 concerning the kingdom, the priesthood, and the ultimate victory of the Messiah over the entire power of evil.

Based on David's psalm, Jesus presents the Pharisees with a paradox - how can the Christ (Messiah, the anointed) be both "son" and "Lord"? The first 'Lord' in the Hebrew of Psalm 110:1 is (*The self-existing One*), and the second is (*adonay*) meaning lord, master, owner, ruler, sovereign. In Matthew 22, Jesus uses (*kurios*) for both 'Lords', which expresses inherent authority rather than assigned or forcibly wrought authority ([Abarim Publications](#)).

So Jesus says to them, 'If the Messiah is only David's son, in what manner does David call Him Lord?' The obvious answer can only be 'because He is to be seen as a greater than David'. That is, the only solution is that the Messiah is both man (son of David) and God (Lord). How so?

David's Lord

According to [Alex Balilo](#), *adonay* has never been used to address God, or refer to God in the Bible. However, here are texts that contradict this assertion.

*He will swallow up death forever; and the Lord (*adonay*) God (*The self-existing One*) will wipe away tears from all faces, and the reproach of his people he will take away from all the earth... (Isaiah 25:8).*

*Hear the word of the Lord (*The self-existing One*)...Behold, I have sworn by my great name, says the Lord (*The self-existing One*)... 'As the Lord (*adonay*) God (*The self-existing One*) lives' (Jeremiah 44:26).*

*I say to the Lord (*The self-existing One*), "You are my Lord (*adonay*); I have no good apart from you" (Psalm 16:2).*

*You have seen, O Lord (*The self-existing One*); do not be silent! O Lord (*adonay*), do not be far from me! Wake up...for my defense, for my cause, my God (*Elohim*) and my Lord (*adonay*) (Psalm 35:22-23).*

*...O God, (*The self-existing One*) my Lord (*adonay*); in you I seek refuge... (Psalm 141:8).*

In Psalm 35:23 'God' is *elohim*, which probably means something like powers, the powers that be; the many powered. God is The Power of all powers ([Abarim Publications](#)).

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David's Lord continued

In all five texts, *The self-existing One*, and *adonay* are synonymous, and in Psalm 35:23, both of these are synonymous with *elohim*, which means that The self-existing One has inherent authority (not assigned or forcibly wrought), and is The Power of all powers.

The last three texts above, Psalms 16, 35, and 141 are from David, who is crystal clear as to the identity of his lord.

I say to the Lord (The self-existing One), "You are my Lord (adonay)... (Psalm 16:2).

...O Lord (The self-existing One)... my God (Elohim) and my Lord (adonay) (Psalm 35:22-23).

...O God, (The self-existing One) my Lord (adonay)...(Psalm 141:8).

David's lord is *The self-existing One*, the *adonay* and *elohim*, Who is "my Lord" in Psalms 110:1.

Sitting at the right hand

Sometimes sitting is used literally, but most often it implies performing a magisterial, governmental, scholarly or academic pursuit as in Psalm 110. The privilege and honour of sitting at the right hand is a mark of distinction as described in 1 Kings 2:19 when 'Bathsheba went to King Solomon to speak to him on behalf of Adonijah. And the king rose to meet her and bowed down to her. Then he sat on his throne and had a seat brought for the king's mother, and she sat on his right hand'.

And again, *Your throne, O God, is forever and ever. The sceptre of your kingdom is a sceptre of uprightness...at your right hand stands the queen in gold of Ophir* (Psalm 45:6, 9).

Strength and victory are symbolised by the right hand too:

Now I know that the Lord will help his anointed; he will answer him from his holy heaven with mighty victories by his right hand (Psalm 20:6).

There are glad songs of victory in the tents of the righteous: "The right hand of the Lord does valiantly; the right hand of the Lord is exalted; the right hand of the Lord does valiantly (Psalm 118:15).

Blessing is symbolised by the right hand too. Jacob showed the significance of this by using the right hand in blessing on the head of Ephraim, whose tribe was thereby destined to become the greater nation, though Manasseh was older in years (Genesis 48:17-22)([Jewish Encyclopedia](#)).

Psalm 110 in full

The self-existing One says my Lord, master, owner, ruler, sovereign. Sit at My right hand until I put your enemies as a footstool for your feet. 2 The Eternal sends forth from Zion your mighty sceptre. Have dominion in the centre of your enemies. 3 Your people will freely join you, resplendent in holy armor on the great day of your conquest, Join you at the fresh break of day, join you with all the vigour of youth.

4 God gave his word and he won't take it back: you're the permanent priest, the Melchizedek priest.

5 The lord is at Your right hand; on the day that his fury comes to its peak, he will crush kings.

6 He will govern (din) with a straight course among the nations, filling them with corpses. He will shatter the head (rosh) that is over the wide earth.

7 There is a brook along the way. He will stop there and drink; And when he is finished, He will exalt high His head.

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110:2 Dominion/rule

The Lord (*adonay*) who was invited to sit at the right hand hand of the self-existing One, takes His sceptre, the symbol of delegated authority and leadership, to rule His enemies, to subjugate them, to crumble them.

110:4 The Melchizedek priest

Some 400 years before priests were separated tribally from kings, Melchizedek was a king-priest, being king of Salem (Genesis 14:18: *shalem*, meaning to be or make whole or complete). Salem is synonymous with Zion:

In Judah God is known, his name is great in Israel. His abode has been established in Salem, his dwelling place in Zion (Psalm 76:2).

1000 years after Melchizedek, David writes in Psalm 110 about the Messiah as a king-priest in the pattern of Melchizedek. Moreover, Zechariah 6:12-13 refers to a man whose name is *Branch*, the servant of *The self-existing One* (Zechariah 3:7-8), who will sit and rule on His throne, and He will be a priest on His throne. Indeed, a king-priest.

110:6 His government

He will govern (*din*) with a straight course. *Din*'s five occurrences in the Hebrew Bible (Ezra 7:26, Daniel 4:37, 7:10, 22, 26), consistently refer to authoritative laws, judicial verdicts, judgments, justice, and punishments in court proceedings carried out under God's sovereign oversight ([Jewish Encyclopedia](#)).

110:6 The head

He will shatter the head (rosh) that is over the wide earth.

“*Rosh*” may be used here metaphorically to represent leadership or authority. Specifically, it seems to refer to the chief position within a world-wide government over all the earth.

110:7 He will exalt His head

Finally, the psalm ends with a metaphor of victory for the king-priest. Having crumbled His enemies, He will stop at the brook and drink, refreshing himself on His way home.

And when he is finished, He will exalt high His head (rosh).

There is a play here on the word ‘head’ (*rosh*). Having shattered the head of the world-wide government, He will exalt high His ‘head’ (*rosh*) as the only earthly, government authority.

Conclusion

The Lord, in directing His enemies to David's Psalm 110, gave them a theological test with a double-barrelled question. They didn't answer. Either they agreed with Him, or thought a challenge of the Lord's interpretation of the psalm would end in defeat for them. No one had the ability and possibility to answer Him a word, and from that day on no one was bold, courageous, or confident enough to question Him anymore. Theological game over right there.

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