

The Lord Speaks to the Lord

By Elder David Pyles

*The Lord said unto my Lord, Sit thou at my right hand, until
I make thine enemies thy footstool. – Ps 110:1*

After being challenged by the Jews on several points, Jesus confronted them with the question: “*What think ye of Christ? whose son is he?*” (Mt 22:42). By “Christ” Jesus meant the Messiah who had been long-anticipated by the Jews. The intent of the question was to expose their failure to understand that the Messiah prophesied in Old Testament was none other than incarnate God. One cannot make sense of those prophecies without understanding this fact. The above prophecy was case in point. The Jews correctly understood that it pertained to the Messiah, and also correctly understood that the Messiah would descend from David, but they failed to appreciate the significance of David referring to him as “Lord.” It was very unusual for fathers to refer to their own sons this way. This implied that the Messiah, while being the son of David, was not *simply* the son of David. He was of much greater complexity.

The divinity of the Messiah was implied by many other Old Testament texts as well. These included: Isa 9:6, where He was described as a son given to men, but also called “*the mighty God*” and “*the everlasting Father.*” Also, Mic 5:2, where it was prophesied He would be born in Bethlehem, but the passage also said His “*goings forth have been from of old, from everlasting.*” Yet another important passage was:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” – Zech 12:10-11

The word “pierced” is a clear reference to the crucifixion, yet the one being pierced is both God and a son of Israel. Several other scriptures from the Old Testament could be added, but these will suffice to a reasonable mind.

Psalm 110 was a real bombshell on even other beliefs held by many Jews. These Jews were like many Christians in that some of their beliefs had little basis in the Bible; rather, they were founded on preconceived notions deriving from uninspired opinions, oftentimes being borrowed from human tradition. The Psalm

implied that the Messiah would rule from the right hand of God in Heaven, as opposed to ruling from the earthly city of Jerusalem. Further, it implied that the Messiah would not immediately vanquish His enemies. Indeed, the next verse says, “...*rule thou in the midst of thine enemies.*” So it implied there would be a period in which the Messiah would rule from Heaven while His enemies continued to oppose Him here on earth. These claims did not comport with the expectations of many Jews, both then and now.

These past errors will demonstrate why Jesus urged all Christians to be watchful of His second coming. His first coming was not what most men expected, nor will be His second. To avert such errors, men must carefully base their expectations on what the Bible says alone, and they must know the difference between Bible-based fact and humanly-contrived fiction.