

Zion's King Shall Reign Victorious! - 14

The Pharisees could not answer the question which Jesus posed: How could David (in Psalm 110:1) refer to the Messiah (David's promised descendant) as "my Lord"? Since they believed that the Messiah was merely to be a natural descendant of David, it would not be proper for David to address him as his superior.

But when the facts are accepted, the question has a reasonable answer: Christ is the son of David by being the physical child of Mary. But he is also David's Lord, because, unlike David, God is his Father. This is why "The Father... has committed all judgment to the Son, 23 that all should honor the Son just as they honor the Father" - John 5:22-23.

The religious authorities of Israel in New Testament times were not the only ones who did not accept that the Messiah was the Son of God. The apostle John, who evidently outlived the other apostles of Christ, witnessed the beginnings of the apostasy which had already been predicted, e.g., by Paul in 2 Thessalonians 2:3.

John's comment on the then-current doctrinal condition of the church was, "Who is he who overcomes the world, but he who believes that Jesus is the Son of God?" - 1 John 5:5. What was John getting at? He had already stated,

- "...no lie is of the truth. 22 Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. 23 Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also" - 1 John 2:21.

To hold that the Son was a pre-existent being (a belief similar to an imagined divine entity in the pagan philosophy of that time) and co-eternal with the Father, was to deny the father-son relationship between God and Jesus. The very definition of a son involves the fact that the son came from the father and therefore the son cannot have been always co-existent with the father.

We return to tracing how the history of Christ corresponds with God's covenant with David - "I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men" - 2 Samuel 7:14.

We noted earlier, that there is a parallel fulfilment in the coming of two different individuals as the promised "seed" or offspring of David. The first is Solomon's which was only an incipient fulfilment and the second is Jesus Christ.

Psalm 89 shows that the second clause in v.14, "If he commits iniquity..." also includes the entire line of mortal kings from Solomon onwards. In this Psalm is a meditation on the Covenant which God made with David. It begins -

- "I will sing of the mercies of the Lord forever; With my mouth will I make known Your faithfulness to all generations. 2 For I have said, 'Mercy shall be built up forever; Your faithfulness You shall establish in the very heavens'." - Psalms 89:1.
- 3 'I have made a covenant with My chosen' - God's Covenant with David - "I have sworn to My servant David": 4 'YOUR SEED I WILL ESTABLISH FOREVER, AND BUILD UP YOUR THRONE TO ALL GENERATIONS'."