

only capitalizing the first letter—*Lord*. *Adonai* means Sovereign One. Let us put this together. Psalm 110:1 could be translated “*Yahweh [the Great I Am] says to my Adonai [Sovereign One]: ‘Sit at my right hand, until I make Your enemies Your footstool’*”

What David is saying is his Great I Am said to his Sovereign One: *Sit at My right hand, until I make Your enemies Your footstool*.

David’s Great I Am is *Yahweh*, who is David’s *Adonai*? When you answer this be sure to remember that this *Adonai* sits at *Yahweh*’s right hand—something only a divine being could do for to sit at God’s right hand is to have unlimited authority and power. Jesus’ answer is a crucial one, it amounts to this: who is the Messiah? Who could be both David’s Son and his *Adonai*? The answer is Jesus of Nazareth. Jesus is both God and human; both David’s Lord and his Son! Psalm 110:1 is a rare moment when we are allowed to listen in to an actual conversation within the trinity. A conversation between the Father and the Son both of whom are fully God and each a distinct person!

Why is this important? Because when the gospel calls you to take the hand of Jesus for the

salvation of your soul the gospel is calling you to put your hand into the very hand of God!

*Pastor Rick Anderson*

If you would like to obtain copies of the remaining parts of this series they will be posted on our website as they are available. If you are not on the web simply contact us.

If you have benefited from this series please come and visit us at Tri-State Community Church. We meet for worship and Bible study at the Chester City Building, 600 Indiana Ave., Chester WV. Our Sunday service time is 10 AM. Thursday bible study is 7 PM. Feel free to contact Pastor Anderson at 304-387-3882. For more information visit us at [www.tri-statecommunitychurch.org](http://www.tri-statecommunitychurch.org)

## The Trinity

### Part Two: The Testimony of Jesus

I began this series by referring to Jesus’ trial (Matthew 26:64) where Jesus refers to Himself as the mysterious Son of Man who approaches the Ancient of Days in Daniel’s vision (Daniel 7:13-14).<sup>1</sup> In this glorious vision, we see that the Ancient of Days is God the Father and the One approaching Him is the Son of Man, the Lord and Savior Jesus Christ. When this vision is held under the scrutiny of the Bible’s clear teaching that there is only one God we see that within God there is more than one person—in this passage we see the Father and the Son.

In this pamphlet I want to expand on this concept by pointing to the testimony of Jesus during His earthly ministry. In Matthew chapter twenty one Jesus asks the Pharisees, “‘*What do you think about the Christ? Whose Son is He?*’ They said to Him, ‘*The Son of David.*’” (Matthew 22:41-42).

In His questioning, Jesus establishes the fact that the Pharisees rightly expected the Christ to be the Son of David. The Christ was the Greek term for the Hebrew Messiah or anointed One. The Messiah or

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<sup>1</sup> See: *The Trinity, Part One: The Son of Man* (see details at the end of this essay).

Christ was the One who would come and redeem Israel (the Christ redeems all who trust in Him). Once Jesus established their belief that the Christ would be the Son of David, Jesus then asks them a follow-up question from Psalm 110:1: “*How is it then that David, in the Spirit, calls Him Lord, saying,*

*The Lord said to my Lord  
Sit at my right hand,  
Until I put your enemies under  
Your feet?*

*If then, David calls Him Lord, how is He his Son?”*

Let us take a moment and consider what Jesus is getting at here. The Pharisees have answered Jesus correctly in saying that the Christ would be the Son of David. God had promised David that one of His sons would reign upon his throne forever. This promise is recorded for us in 2 Samuel where God says to David: “*I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.*”<sup>13</sup> *He shall build a house for my name, and I will establish the throne of his kingdom forever” (2 Samuel 7:12-13).* Christ, the Son of David, will rule over Israel forever and ever. Jesus then perplexes

them with a simple question, “*How is it then that David, in the Spirit, calls Him Lord, saying,*

*The Lord said to my Lord  
Sit at my right hand,  
Until I put your enemies under  
Your feet?*

The passage that Jesus quotes, Psalm 110:1, was very familiar to the Pharisees as a passage that King David wrote while speaking in regards to the Christ. The Christ would be victorious over His enemies. The perplexing thing that Jesus raises is how can David’s Son be greater than David?

When I was teaching on this during one of our Thursday night Bible Studies I used a man in our group as an illustration. I asked him if there was ever a time when his son ruled over him. After the laughter subsided he and his wife both said no. This is what Jesus is getting at—2 Samuel teaches that the Christ is David’s Son. Psalm 110:1 teaches that David referred to the Christ as his Lord. Jesus’

question is how can the Christ be both David’s Son and his Lord?

An investigation into Psalm 110 causes this query to become even more striking. Let me cite Psalm 110:1 for you:

*A PSALM OF DAVID.  
The LORD says to my Lord:  
"Sit at my right hand,  
until I make your enemies your footstool."*

Notice that the first *LORD* is capitalized while the second *Lord* has only the first letter capitalized. Our English translators due this to inform the reader which of two different Hebrew words for God are being translated. The first (*LORD*) is a translation of the Hebrew word *Yahweh*, commonly pronounced yah-way. If you were to search the Scriptures for a proper name for God this is the closest name you will find. This is the name God gives to Moses at the burning bush. We sometimes refer to Yahweh as “The Great I Am” (see Exodus 3).

The second *Lord* is the word *Adonai* (*A-da-nigh*). Most English translations alert the English reader that *Adonai* is being referred to by