

But who could be this Lord, since David had no human over-lord? The only way to understand this verse is to see Jehovah as God the Father and David's Lord as Messiah. It is Messiah, therefore, who is invited to sit at God's right hand.

Implicit within this prophecy is the concept of the God-Man. We know from I Kings 2:19 that anyone who sits at a king's right hand must be equal to the king. Since Messiah is invited to sit at God's right hand, it follows that Messiah must be equal to God. As to His humanity, Messiah is to be a descendant of David, but He is also deity. He has to be in order to sit at the right hand of God. This is further developed in 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. ☒

Israel is here praying to God for deliverance. In verse 17, the One they ask to come and deliver them is at God's right hand. This is the Person of Psalm 110, the King Messiah. The title given to Messiah in verse 17 is "the Son of Man." Since this Son of Man is sitting at the right hand of God, He must be equal to God. He must be divine. Thus, we have another verse that affirms the deity of the Man-King Messiah, the God-Man.

In conclusion, the God-Man concept entails the following points:

King Messiah is a man:

- A child; a son; born in Bethlehem.
- He is a descendant of King David and will sit on his throne and rule in Israel.
- He is called "the Son of Man."

In the New Testament, "Son of Man" is a very common Messianic title, particularly in the Gospel of Luke.

King Messiah is God:

- He has names that only God can have: Mighty God, Everlasting Father, Immanuel, Jehovah our Righteousness.
- He comes from eternity past.
- He is equal to God; He sits at His right hand.
- His reign will never end.



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THE GOD-MAN CONCEPT IN THE OLD TESTAMENT



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