

## JESUS' FAVOURITE BIBLE VERSE

Most of us have a favourite Bible verse, or maybe a few verses that are special to us. Perhaps it is a verse that first brought us to faith in Christ, or it may be a verse that brought us guidance at a crisis point in our lives, or even a verse whose promise has encouraged us throughout our walk with God.

Jesus himself had a favourite Bible verse. It was not only on his lips more often than any other Old Testament verse, but it was later also quoted more often by the apostles of Jesus than any other OT verse. It is quoted either in full or in part or alluded to at least 27 times (possibly as many as 33 times) in our New Testament, so it must be an important verse!

Remember that Jesus had no other Bible than what we call the Old Testament. He referred to it as “the Law of Moses, the prophets and the psalms (writings)” (Lk. 24:44). He believed that what was written “proceeded from the mouth of God” and that not a single word of it would fail. Everything the prophets had written was historically accurate, theologically dependable, and prophetically sure. But there was one verse that was particularly poignant for Jesus. It summarised his Father’s

assurances to him concerning his calling and ultimate destiny. Through thick and thin this verse inspired Jesus.

By now you may be asking yourself which verse we are referring to. Please don't feel embarrassed if you don't know it, because I confess that after decades of seriously reading the Bible and even after my 4 years of theological seminary training, I did not know it either... until ...

One defining night after attending a home Bible study group the guest speaker by the name of Anthony Buzzard asked me a question that completely torpedoed what I imagined was an unsinkable theology of Titanic impregnability! He asked, "So Greg, do you know which O.T. verse is the most often quoted in the New Testament?"

"No, I can't say I do."

"It's the verse Jesus quoted the most, and it's the verse that his apostles also most quoted. You know it don't you?"

"No." (I am feeling a little uncomfortable.)

Anthony continued, "Well, it's Psalm 110:1. Now you know what that verse says don't you?"

“Nope, not off the top of my head.” (By now I am feeling a little more than slightly embarrassed. Indeed, I am decidedly uneasy. I had graduated from 4 years of Bible Seminary. I had been a pastor for many years. I had preached in many evangelistic meetings and churches and conventions all over the country. How could I not have known such basic Bible truth so loved by Jesus and so central to the New Testament’s confession about him? Anthony tenderly helped me out and quoted the verse:

“**The LORD** said to **my lord**, ‘Sit at My feet until I make your enemies your footstool.’”  
(Ps.110:1).

Gently but firmly Anthony then asked, “So you see, there are two Lords in the Hebrew Bible, aren’t there?”

“Uh huh.” (I am by now sitting there like I had just been hit over the head with a lump of wood.)

Anthony went on, “The first ‘Lord’ is the Hebrew word *Adonai*, and in the 450 times it occurs, it only and always refers to the One Supreme God of Israel. *Adonai* is Yahweh, the Lord God.” (In our English Bibles it is written with a capital ‘L’, and most translations such as the NASB, NIV, RSV, KJV etc.,

write it all in capitals, 'LORD', to indicate to the reader that God Himself is in mind.)

“The second Lord is a different Hebrew word, *Adoni*”, Anthony continued. “It’s pronounced *Adonee* and in all its 195 occurrences in the Hebrew Bible it always refers to a human superior, such as a lord, a master, a husband, a judge or a king, and on a few rare occasions can also refer to an angelic superior. It *never ever* refers to the LORD God, but only to non-Deity, someone who is **not** God.”

The significance of this distinction immediately hit me like a ton of bricks. If there are *two Lords* in the Hebrew Bible --- and especially in Jesus’ favourite verse Psalm 110:1 --- when we come to the N.T., *which ‘Lord’ is Jesus?* Is he the LORD God or is he David’s lord, that is, David’s human superior and master? Hmm.

However, before examining Jesus’ favourite Bible verse further, let’s see how the OT differentiates for us the *two Lords*. This is OT theology 101.

### **Take Your Highlighter!**

In Appendix 1 of the Second Edition of my book, *They Never Told Me This in Church!* I suggested that those who are interested to further explore the *two Lords* distinction should take their highlighter to

their Bibles and wherever “**the LORD**” (*Adonai*) occurs, and whenever the word “**my lord**” (*Adoni*) occurs, that it would be helpful to highlight the distinction. Silly me. Although this works in many passages such as the example I gave from 1 Samuel 25: 23-31, I forgot to mention that other passages do not translate *Adoni* as ‘lord’. So, for easy reference, let me supply another passage where *Adoni* is translated not as ‘my lord’ (which is still correct) but as ‘my master’. The salient parts of Genesis 24:1f read:

Now Abraham was old, advanced in age; and **the LORD (Adonai)** had blessed Abraham in every way. And Abraham said to his servant, the oldest of his household, who had charge of all that he owned, ‘Please place your hand under my thigh, and I will make you swear by **the LORD**, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites ... Beware lest you take my son back there! **The LORD**, the God of heaven, who took me from my father’s house ...He will send His angel before you, and you will take a wife for my son from there.

So the servant placed his hand under the thigh of Abraham **his master (Adoni)** and swore to him concerning this matter. Then the servant took ten camels from the camels of **his master**, and set out with a variety of good things of **his master's** in his hand; and he arose, and went to Mesopotamia ...

And he said, 'O **LORD**, the God of **my master** Abraham, please grant me success today, and show lovingkindness to **my master** Abraham ... and by this I will know that You have shown lovingkindness to **my master** ...

Behold, Rebekah ...came out with her jar on her shoulder ... and she said ... 'Drink, **my lord**' ...

Meanwhile, the man was gazing at her in silence, to know whether **the LORD** had made his journey successful or not ...Then the man bowed low and worshipped **the LORD**. And he said, 'Blessed be **the LORD**, the God of **my master** Abraham, who has not forsaken His lovingkindness and His truth toward **my master**; as for me, **the LORD** has guided me in the way to the house of **my master's** brothers' ...

And Laban ran outside to meet the man and he said, 'Come in, blessed of **the LORD!** ... So he said, I am Abraham's servant. And **the LORD** has greatly blessed **my master** ... now Sarah **my master's** wife bore a son to **my master** in her old age ... and **my master** made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites" ... And I said to **my master**, 'Suppose the woman does not follow me.' And he said to me, '**The LORD** before whom I have walked will send His angel with you ... So I came today to the spring, and said, 'O **LORD**, the God of **my master** Abraham ...let her be the woman whom **the LORD** has appointed for **my master's** son... And I bowed low and worshipped **the LORD**, and blessed **the LORD**, the God of **my master** Abraham ... " etc. etc.

Carefully observe the *two Lords* in the Hebrew Bible, *Adonai* (always referring to **the LORD God**, the God of Heaven and the God of Abraham, and never a non-Deity) and *Adoni* (always referring to a human superior, **a human lord or master**, and never to the One God)! This distinction is ubiquitous.

Also observe carefully that Abraham's servant calls his master, "my lord Abraham". Combine this fact with other OT references to *Adoni* such as where David is repeatedly called "David our lord", or "my lord, O king" and where God is always called "the LORD, the God of my lord and king, David" (I Kings 1:11, 13,31,36, etc. etc.) and the picture of two distinct Lords in the Hebrew Bible is blindingly obvious. As Anthony Buzzard factually says, "You can inspect 450 samples of *Adonai* (the LORD God) and 195 samples of *adoni* (my lord) to see that consistent difference at work." (1)

Let's then burn this Biblical truth into our minds: The difference between *Adonai* and *Adoni* is the difference between Almighty God and man, the difference between God and not-God! As Anthony further states, "You can inspect 645 (450 plus 195) samples to see the difference ... You have 178 samples of **my lord** in the OT before you come to Psalm 110:1." (2).

Yet, the staggering and curious thing is, that when you come to Psalm 110:1, our translations introduce unwarranted confusion and misleading information. The favourite verse of Jesus and the NT writers is carelessly handled. Most --- but thankfully not all such as the RSV and NRSV--- put



an unprecedented capital 'L' in front of the second lord which gives the impression that David's messianic lord is also God Almighty. But God is not here speaking to another second person who is also God! If that were the case it would read, "*Adonai said to Adonai.*" But it doesn't, for God is not speaking to Himself or to a second member in a 'plural' Godhead.

William Barclay understands that Psalm 110 was universally accepted as Messianic and that, 'the first *Lord* is God, for God is the Speaker; the second *Lord* is the Messiah, the conquering liberator and triumphant champion who is to come.' (3) Precisely! The coming Messiah is to sit as God's right-hand man exercising all of Heaven's delegated executive power under the LORD God.

### **My Own Experience.**

After working on the manuscript for *They Never Told Me This in Church!* I decided that before sending it off to my editor and publisher I had better be doubly sure of my facts. Once in print there is no going back. So I decided to get an independent check from the principal of a theological seminary whom I knew could read Hebrew and Greek. Knowing that Psalm 110:1 was

critical to the book's thesis I especially asked for confirmation of the *two Lords* in that verse.

This professor wrote back, "Greg, you are wrong!" Huh? What? Oh no, don't tell me I have spent all this time building my thesis on error! I had a sick feeling in my gut. So, I wrote back and this time I supplied a list of leading Hebrew lexicons all verifying my facts. (Unlike a concordance, such as Strong's which fails us at this point, the lexicons are the gold standard authority.) I wrote, "You say I am wrong about the *two Lords*, but these leading Hebrew lexicons disagree with you, so who do you suggest I believe?" He wrote back that he had to reluctantly agree that these esteemed Hebrew authorities verified my facts were correct, and that he could not dispute such reliable sources.

However, he warned me that if I pursued this line it would cause me trouble. I decided there and then that I would present the facts and leave the consequences in the hands of the LORD. After all, I did not feel like tampering with Jesus' favourite verse! The same decision faces us all.

Anthony Buzzard informs us of a similar experience he had with a Paula Frederiksen, Professor of Religious Studies at Boston University. The professor had mistakenly and inadvertently

reported the second lord of Psalm 110:1 as *Adonai*, and he suggested that the mistake be changed. She graciously wrote, “Thanks so much for pointing out the error in my reference to **Adonai** in Psalm 110:1. I grabbed my Tanach [OT] and you are right --- the word is adoni, not adonai. We all need each other!” (4) Not every academic authority is so willing to correct obvious error so graciously, unfortunately.

### **A PSALM FOR DAVID.**

Take a look at the little caption that appears at the heading of Psalm 110 in your Bible. My NASB says, ‘A Psalm **of** David’. Most translations say that. Some read, ‘A Psalm **by** David’. This gives a false impression. The Hebrew letter *lamed* which is the preposition translated as “by” or “of” David in our English Bibles:

“Always, without exception, in Biblical Hebrew, and in modern Hebrew, indicates **“TO,” “FOR,” “TOWARDS”** ... it never, ever translates to the preposition **“OF”** or **“BY”**. The significance of this is that the only possible translation then, is “A Psalm **FOR** David,” or **“TO”** David; a Psalm. Why is this important? It is exceptionally important, particularly if we want to establish who is speaking. **If** the Mizmor (Psalm) is **OF** David,

then David is speaking. But if the Mizmor is **TO** or **FOR** David, then David is NOT the speaker. He is listening.” (5)

The significance then of Psalm 110:1 is that God reveals to king David the astonishing fact that one of his sons is to be exalted to the right hand of Yahweh the LORD God as His right-hand man, which is to say, he will be David’s lord. God the LORD is not speaking to another person who is also God. God is addressing David’s superior as his (i.e. as David’s) human master or lord. He is revealing His plan to promote to the second highest position in the created universe – His right hand --- one of David’s sons.

In Psalm 110:1 the LORD God is speaking personally and in prophetic directness to that man outlining his career as the lord Messiah. David’s lord will be God’s executive director, His agent, administering God’s government over all enemies opposed to God’s Sovereignty. That lord is not addressed as *Adonai*, but rather as *Adoni*.

The bottom line is that no messiah in any Biblical text is referred to as *Adonai*. Nor is *Adoni* ever used in the Hebrew Bible as a reference to Yahweh God. It is always used when referring to human judges,

human lords, human masters amongst men. Always! Jesus' favourite text does not say that David's son is the LORD God, but is rather the lord Messiah. Jesus' favourite Bible verse proposes that *Yahweh God and Jesus are not Lord in the same sense. There are two Lords in the Hebrew Bible!*

### **The LORD'S Messiah.**

Let's turn briefly to the intriguing story of how David spares king Saul's life in I Samuel 26. The fugitive David calls king Saul, "the LORD'S anointed". In fact, at least 4 times in that chapter does David call Saul, "the LORD'S anointed". In the Hebrew Bible that word "anointed" is the word "messiah". (Yes, there are in fact many messiahs or anointed ones in the Hebrew Bible! The Greek Septuagint for "anointed" reads, "christ", so if you like, the Old Testament speaks of many "christs"!) So David calls king Saul, "the LORD'S messiah" or, "the LORD'S christ". To be blunt, Jesus is not God's first or only Christ, though of course, he is the final and supreme Christ!

### **LORD God and Lord Christ in the New Testament.**

With this Hebrew background let's move into the New Testament. It should be no surprise to find

that Jesus is called “the LORD’S Christ” or, “the LORD’S Messiah”.

For example, get your highlighter out again (does it still have any ink left after the big work-out in the OT?) and see if you can spot the *two Lords* in Luke’s nativity account. Start in chapter 1 and highlight the word “God” and its equivalent “the LORD” (note now that our translators do not give capital letters to “the LORD” when it clearly refers to the God of Israel or ‘the LORD God’ (e.g. Lk. 1: 32 where it is “**the Lord God** will give him the throne of his father David” or, Lk. 1: 68 where Zacharias thanks God for His faithfulness by saying, ‘Blessed be **the Lord God of Israel...** “). I feel like pleading with our translators, “Ladies & Gentlemen can we please have some consistency? Doesn’t the NT build on the OT revelation?”

Still in Luke chapter 1, note Elizabeth’s glad response to the news of Mary’s pregnancy:

“And how has it happened to me, that the mother of **my Lord** should come to me?” (v. 43).

Our translators might be confused and put a capital ‘L’ for Mary’s baby, but Elizabeth is a good Jewess steeped in the prophetic Scriptures.

Elizabeth knows her Hebrew Bible has *two Lords*. And she knows the oracle addressed **to** David in Psalm 110:1. She calls Mary “the mother of **my lord**” knowing full well that Mary will bear the promised messianic lord ... you know ... the second lord promised to David in Psalm 110:1 (Luke 1:43)! She is not confused as to the identity of Mary’s baby, even if believers in Jesus are today!

As you continue into Luke chapter 2 take your highlighter and mark verse 11:

“Today in the city of David there has been born for you a Saviour, who is **Christ the Lord.**”

No doubt, out of respect for our Lord Jesus, the translators put a capital ‘L’ here, but *which Lord* is the angel referring to? Who is going to be born? Is Mary carrying *Adonai*, the LORD God or *adoni*, David’s human lord? The answer is obvious. Verse 9 explains, “the angel of the LORD” stands before the shepherds “, and the glory of the LORD shone around them.” Jesus is already in the manger, so it’s not his glory shining on the hills of Judea that night! The angel announces this is David’s physical descendant and human superior, the second ‘lord’ of Psalm 110:1. (Note also how the heavenly host praise “God in the Highest” and acknowledge the

miracle which has happened is from “the Lord”, i.e. the LORD God (v. 13-14).

In verse 26 old Simeon takes the baby Jesus in his arms and calls him “**the Lord’s Christ**” which is to say, “the LORD’S Messiah” or, “the LORD’S anointed [one].” Once again we know that when Simeon “blessed God (v. 28) that he was addressing *Adonai*, “the LORD ...” (v. 29). The picture is consistent and in tune with your OT facts. In good Hebrew parlance, just as king Saul was called “the LORD’S messiah (anointed), so baby Jesus is called “the LORD’S Christ” (anointed; messiah). There are *two Lords* in your New Testament too!

### **Jesus Disputes With the Pharisees.**

Fast forward. Towards the end of his ministry Jesus’ popularity with the people was growing. The Pharisees needed a strategy to publicly discredit him as the lord Messiah. They appointed a lawyer to try to expose Jesus as a fake king messiah. This expert lawyer asked Jesus about the greatest commandment in the Law of Moses. Jesus endorsed the first commandment as the greatest, namely that we are to love the LORD our God with all our hearts for He is One LORD (Matt. 22: 34f; Mk. 12:28f).



At this point Jesus turns the tables and tests them on their understanding of who their Messiah would be and how he would arrive. Jesus launches the awkward question ...

*“The Messiah is going to be the son of David, right? In what way does the Psalm composed **for** David by inspiration call him ‘lord’ saying, ‘The LORD said to my master, ‘Sit to My right, until I make your enemies a footstool for your feet’?”*

We need to put ourselves in the shoes of these fellows to see just how awkward Jesus’ question was. The Pharisees knew David no longer had a king on Israel’s throne --- except for Herod who was not of Davidic descent, not even a Jew, but worse, was Rome’s Gentile puppet. If Messiah was next in line for the throne, how is David going to put his son on that throne, unless he can prove his right to inherit it by virtue of his lineage?

The huge crowd was listening and waiting for their response, and Jesus had them stuck on the horns of a big dilemma. The Pharisees did not want to admit that David’s descendant could appear publicly, without warning or their

approval. They would have been forced to admit that a descendant from the fallen tent of David that God had promised to raise up again, was standing in their midst, and therefore, he was qualified for the throne. That man would have demanded their allegiance, but Jesus did not fit their ideal.

Their silence must have been deafening. They squirmed. They shuffled uneasily. They whispered amongst themselves desperately trying to wriggle out of the dilemma.

They had no choice but to either support his claim to ascend to the throne of David as lord and king Messiah of Israel, or to simply remain silent. Either way the Pharisees were firmly skewed on the horns of this dilemma! However they chose to answer, the continued growth of Jesus' popularity would be assured amongst the common people:

“And no one was able to answer him a word, nor did anyone dare from that day on to ask him another question” (Matt. 22:46)!

Did you get the historical setting and the theological impact of what has just happened

here? Let me put it in the words of a modern day Jewish believer in our Lord Jesus Messiah:

“...the focus is centred on the practical challenges of raising up a dynasty that fell hundreds of years before this debate, because in that promise lay the hope of Israel to establish her Messianic king.

“Christian teachers, unfamiliar with the nuances of Hebrew, yet hoping to find a hook in the text, on which they might hang their fantasies, produce all manner of senseless banter, built on the half-baked notion that the Hebrew word ‘adon’ [lord] is equivalent to the Hebrew word ‘Adonai’ [LORD], and, on the basis of this altered text, end up butchering it by making David the speaker of Psalm 110 who is reporting a conversation wherein God is talking to Himself, so that it reads in some translations, and in other articles and books, ‘*YHWH said to my YHWH, sit at My right hand...*’ But nothing could be further from the truth.” (6)

The salient point is this: Jesus’ favourite text does not say that David’s son is the LORD God, but is rather the lord Messiah. There are *two Lords in the*

*Hebrew Bible and Yahweh God and Jesus are not Lord in the same sense.* On this bedrock definition of Jesus' status, not as YHWH the LORD God, but as the [human] messianic lord, the entire theology of the NT is built. There is a massive world of difference between the One God who is *Adonai* and the Messianic lord who is *Adoni*.

I find it telling to note the link between Jesus' affirmation in the preceding verses (that God is one LORD and that we are to love Him with all our hearts) and his favourite verse from Psalm 110:1 immediately following --- where that one LORD God whom we are to love plans to install the human son of David as the messianic king and lord. The Bible's definition of unitary monotheism that "the LORD is One God" is thus preserved.

### **Peter Preaches Psalm 110:1 at Pentecost.**

After Jesus had been crucified and raised from the dead, the apostles called Jesus, "the lord Jesus Christ", or "Christ Jesus the lord". In what sense is Jesus 'Lord'?

Preaching on the Day of Pentecost the apostle Peter understood the fulfilment of Psalm 110:1 beautifully. After fully quoting Jesus' favourite verse, Peter applies it to the risen Jesus by saying,

“Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ --- this Jesus whom you crucified” (Acts 2:36).

In this foundational sermon on the Day of Pentecost, Peter who has “the keys of the kingdom”, explains that the exaltation of Jesus as “Lord and Christ” is directly related to his having been “raised up” by God. Peter explains Jesus’ lordship is *given* to him as a reward for his faithful accomplishment of the LORD’S redemptive plan. Peter knew Jesus’ lordship was the fulfilment of Psalm 110:1 where *Adonai* speaks to *Adoni*. Thus, Peter’s explanation of the meaning of Jesus’ lordship has nothing to do with him being “the second Member of the Triune Godhead”! That is, to be quite blunt, a perversion of the word of God. *Peter makes it clear that Jesus is “Lord and Christ” in terms of Psalm 110:1. Peter thus knew Jesus is not the LORD God.*

When the first Christians said, “Jesus is Lord” they knew it was a title and a status ascribed to David’s ‘master’ and ‘lord’, *Adoni*. They never imagined the later Nicean creed, “Jesus is the LORD God” (a description by the way, not once found relating to Jesus anywhere in the Bible!).

As James Dunn correctly states,

“...earliest Christian use of Psalm 110:1 does not constitute ‘a Christology of divine identity’, since it assumes some distinction between YHWH (*ho Kyrios*) and the Lord Christ.” (7)

On the other hand, God the Father is called “the God of our lord Jesus the Christ” (e.g. Rom. 15:6; 2 Cor. 1:3; 11:31; Eph. 1:3, etc.). The lord Jesus Christ always has the LORD God above him. He is next to God the LORD as His right-hand man, but never identified as that One God. When the martyr Stephen looks up to heaven as his breath is departing, he sees “the son of man standing at the right hand of God” (Acts 7:56). Stephen addresses Jesus as ‘Lord Jesus’, not “LORD Jesus”.

### **The Gold Thread.**

The all-pervading impact of the *two Lords* in Psalm 110:1 runs throughout the entire New Testament. James D.G.Dunn, currently one of the foremost Christological commentators, understands the significance of this favourite O.T. verse. He writes that the early Christian believers were convinced Jesus had been taken to or exalted to heaven and Psalm 110:1 was, “a key verse that shed much light for them and that evidently informed and shaped

the earliest Christian reflection” on the person and work of Jesus Christ. Dunn observes:

“This verse runs like a gold thread through much of the New Testament, and is so interwoven into the language of the New Testament writers that it evidently was a primary starting point or stimulus for the strong strand of New Testament Christology summed up in the confession, ‘Jesus is Lord’. *The title (‘lord’) in itself did not necessarily signify any more than the status of a (human) master to his servant or slave...*” (8)

My friend Anthony Buzzard calls Psalm 110:1 the “umbrella text” under which the entire NT understanding of Jesus and his relation to God is sheltered. I simply like to think of Psalm 110:1 as Jesus’ favourite Bible verse! It defined for Him Who God is, who he is as lord Messiah, and what God’s redemptive plan through him is all about ... bringing about the submission of the entire cosmos to the authority of Jesus so that ultimately Jesus may present to that one God an obedient and joyful creation (Phil. 2: 9-10; I Cor. 15: 28):

“...God here shares his own exalted status with Jesus in a way that does not jeopardize God’s ultimate supremacy ... In ancient Judaism, God

could empower his agent to wield his full power and authority, *precisely because* any figure so empowered always remained by definition subject and subordinate to the one empowering him, namely God” (9)

## **The Connection between Psalm 110:1 and Psalm 8!**

Don't for a moment think your new understanding of the *two Hebrew Lords* will be easy. Since Psalm 110:1 is Jesus' favourite key text, and since it was the foundational text for his apostles in their understanding and interpretation of who Jesus was, guess who hates this verse with a passion? Yes! Satan and all his demonic hordes have devoted particular attention to corrupting this verse so that most of the world fails to catch its critical impact in understanding who Jesus is in relation to Yahweh God, and what God's plan through His right-hand man are.

The Devil is the master liar and corrupter and specialises in sowing 'tares'. All he has needed to do in only one place in the OT --- the second Lord in Jesus' favourite psalm! --- is change the small 'l' into a capital 'L'. That's just enough to give the



impression that David's messianic lord is the LORD God.

So you ask, why is this such a big deal? Well, perhaps the Devil knows more about God's saving plan through Christ Jesus than we do. The Devil knows God has a staggering plan to bring many sons into glory and to conform all believers into the image of our risen Lord Jesus Christ (see Rom. 8:29; 2 Cor. 3:18; Col. 3:10; I Cor. 15:49).

When the early Christians reflected on Jesus' favourite psalm, they saw the holy Spirit's connection with Psalm 8:6;

“You (LORD God) did make him (mankind) to rule over the works of Your Hands; You have put all things under his feet” (Ps. 8:6).

Ah, the Devil is not stupid. He sees the connection. The early Christians saw it. That is, Psalm 110:1 speaks of the LORD God seating the Psalmist's lord at His right hand “until I make your enemies a footstool for your feet.” As Dunn trenchantly remarks:

“Psalm 8's talk of God having ‘put all things under [humankind's/Adam's] feet was evidently too close to Psalm 110's talk of Yahweh making his enemies a footstool for the Lord Christ's feet

to be ignored... Presumably the implication, for those who understood Psalm 110:1 in terms of Psalm 8:6 [as in I Cor. 15:25-27; Eph. 1:20f and Heb. 1:3-2-8, etc.], was that the exaltation of *Christ* to the right hand of God was also the ultimate fulfilment of God's purpose for *humankind* in creation." (10)

The Devil fights this plan of the Ages with all his might and mane. He sure is subtle and he knows how to use a cloak of respectable scholarship to keep the glorious truth about our LORD God and our exalted Messianic Lord Jesus from the world.

But don't you be deceived. Be sure you understand Jesus' favourite memory verse. Treat it with the utmost care, quote it accurately, treasure it, believe it, rest your faith on it because that's exactly what Jesus did! It was Jesus' model verse for his own self-understanding and for God the Father's plan for saving the world through him.

Psalm 110:1 presents the powerful truth that Jesus is God's right hand man, our mediator, deriving his messianic lordship from *Adonai*, the one true LORD God, thus subduing all our enemies and saving us for eternity (I Tim. 2:5-6). Why not make Jesus' favourite Bible verse yours too? It's gold!

## Footnotes

1. Buzzard, Anthony. *Focus on the Kingdom*. Vol. 17 No. 12, September, 2015. p. 2.
2. Ibid. p.2.
3. Barclay, William. *Jesus as They Saw Him*. Amsterdam. SCM Press, 1962. p. 41.
4. Buzzard, Anthony. Ed. *Focus on the Kingdom*, Vol. 14, No. 5. February 2012. p. 4.
5. Uriel ben-Mordechai, *If? The End of a messianic Lie*. Above & Beyond, Ltd., Jerusalem. 2011. p. 300-301. Emphasis original.
6. Ibid pp. 303-304. Italics and bold emphasis original.
7. Dunn, James, D.G. *Did the First Christians Worship Jesus? The New Testament Evidence*. Westminster John Know Press. Kentucky. 2010. p.103, footnote.
8. Ibid, p. 102-103. (Italics mine.)
9. McGrath, J.F., *The Only True God: Early Christian Monotheism in its Jewish Context*. Champaign: Uni of Illinois Press, 2009. p. 49-52. (Italics original).
10. Dunn, J.D.G., Ibid. p. 138-139 (Emphasis original).