

Son of David

Yahuah had promised David, the first rightful king of Yasharal (Israel), that his throne would be established forever.

When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever (**2 Samuel 7:12-13**).

This caused the people to long to see David's greater son - the one who would rule forever.

Yahusha Is The Son Of David

On a number of occasions in the gospels Yahusha is called the, "Son of David." Matthew calls Yahusha the son of David in the very first sentence of his gospel.

A record of the genealogy of Yahusha Christ the son of David, the son of Abraham (**Matthew 1:1**).

People Called Yahusha The Son Of David

Six times in the gospel of Matthew it records people calling Yahusha the, "Son of David."

There were two blind men who needed healing who addressed him this way.

As Yahusha went on from there, two blind men followed him, crying out, "Have mercy on us, Son of David!" (**Matthew 9:27**).

After Yahusha performed a miraculous healing the crowd wondered if Yahusha could be David's son.

All the crowds were amazed, and were saying, "This man cannot be the Son of David, can he?" (**Matthew 12:23**).

A Canaanite woman who wanted her daughter healed used this title of Yahusha.

And a Canaanite woman from that region came out and began to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed" (**Matthew 15:22**).

In Jericho, two blind men called out to Yahusha.

And two blind men sitting by the road, hearing that Yahusha was passing by, cried out, "Adon, have mercy on us, Son of David!" (**Matthew 20:30**).

Yahusha Was Called The Son Of David During The Triumphal Entry

When Yahusha entered Jerusalem on Palm Sunday, the people acknowledged Him as the "Son of David."

The crowds going ahead of him, and those who followed, were shouting, "Hosanna to the Son of David; Baruk (Blessed) is he who comes in the name of Yahuah; Hosanna in the highest!" (**Matthew 21:9**).

In the temple in Jerusalem the people addressed Yahusha as David's son.

But when the chief priests and the scribes saw the wonderful things that he had done, and the children who were shouting in the temple, "Hosanna to the Son of David," they became indignant (**Matthew 21:5**).

Yahusha Was Born In Bethlehem - The City Of David

Yahusha was born in David's city - Bethlehem.

Now after Yahusha was born in Bethlehem of Yahudah (Judea) in the days of Herod the king, magi from the east arrived in Jerusalem, saying, "Where is he who has been born King of the Hebrews? For we saw his star in the east and have come to worship him" (**Matthew 2:1,2**).

David was promised that one of his offspring would rule forever. Yahusha was called the "Son of David" while he was here on the earth. He was born in David's city, Bethlehem. The gospel of Matthew records that various people, on six different occasions, acknowledged Yahusha as the Son of David. This is a messianic title. Yahusha never denied that he was the Son of David.. In fact, on Palm Sunday he received the praise and worship of the people.

Psalm Declares

Yahuah declares to the Davidic king, “You are my son; today I have begotten you” (**Psalm 2:7**). **Psalm 2** is a royal psalm that focuses on Yahuah’s support of Yahudah’s king against his enemies:

Ps 2:1 Why do the nations conspire, and the peoples plot in vain? **2:2** The kings of the earth set themselves, and the rulers take counsel together, against Yahuah and his anointed.

The first two verses set the foreign kings against Yahuah’s “anointed one,” a term that means the king who was anointed with oil upon coronation. The reference is to the king of Yahudah (Judah): **Psalm. 2:6** I have set my king on Zion, my holy hill.

Using military imagery, the psalmist expresses his confidence in the Davidic king’s victory:

Psalm 2:9 You shall break them with a rod of iron, and dash them in pieces like a potter’s vessel. Subsequent verses (10–12) warn foreign kings to be prudent, serve Yahuah, and pay homage.

The psalms were the coronation of a new king. This context is suggested not only by the term, “His anointed one” (v. 2), which calls attention to the act of anointing a king, but also by the oracle’s reference to the “day” on which the change to the king’s status is conferred:

Psalm 2:7 I will tell of the decree of Yahuah: He said to me, “You are my son; **today** I have begotten you.” Determining the setting then raises another question: Why should Yahuah call the king “my son” during the coronation? The notion that the Davidic king was viewed as divine is explicit in **Psalm 45**, a royal marriage hymn, where the Davidic king is called “Alahym”:

Psalm 45:1 My heart overflows with a pleasing theme; I address my verses to the king; my tongue is like the pen of a ready scribe.² You are the most handsome of the sons of men; grace is poured upon your lips; therefore Yahuah has baruk (blessed) you forever.³ Gird your sword on your thigh, O mighty one, in your splendor and majesty!⁴ In your majesty, ride out victoriously for the cause of truth and meekness and righteousness; let your right hand teach you awesome deeds!⁵ Your arrows are sharp in the heart of the king’s enemies; the peoples fall under you.⁶ Your throne, O Alahym, is forever and ever. The scepter of your kingdom is a scepter of uprightness;⁷ you have loved righteousness and hated wickedness. Therefore Yahuah, your Alahym, has anointed you with the oil of gladness beyond your companions;⁸ your robes are all fragrant with myrrh and aloes and cassia. From ivory palaces stringed instruments make you glad;⁹ daughters of kings are among your ladies of honor;^{9a} at your right hand stands the queen in gold of Ophir.¹⁰ Hear, O daughter, and consider, and incline your ear: forget your people and your father’s house,¹¹ and the king will desire your beauty.

Since he is your lord, bow to him. ¹² The people of Tyre will seek your favor with gifts, the richest of the people. ¹³ All glorious is the princess in her chamber, with robes interwoven with gold. ¹⁴ In many-colored robes she is led to the king, with her virgin companions following behind her. ¹⁵ With joy and gladness they are led along as they enter the palace of the king. ¹⁶ In place of your fathers shall be your sons; you will make them princes in all the earth. ¹⁷ I will cause your name to be remembered in all generations; therefore nations will praise you forever and ever.

Psalm 2 expresses the boundless paternal support the Davidic king should expect from his Alahym by having Yahuah refer to him as His son. This interpretation fits with two intertwined biblical metaphors: Yahuah is the father of Yasharal (Israel), and Yasharal (Israel) is the son of Yahuah. Although this father/son metaphorical relationship is not as common in the Hebrew scripture as it is in early Judaism and Christianity, it appears in texts such as:

Exod 4:22 Thus says Yahuah: “Yasaral (Israel) is My first-born son.”:

Deut 32:6 Is not He the Father who created you, fashioned you and made you endure!

Thus, **Psalm 2** would be utilizing the same father-son metaphor elsewhere used in reference to Yasharal (Israel) to describe the intimate relationship between the Davidic king and Yahudah (Judah's) Alahym.

A Future Davidic King: Second Temple Interpretation

The Davidic monarchy ended with the destruction of Yahudah (Judah) and the First Temple in 586 B.C.E. As time passed, readers began to find alternative meanings for **Psalm 2:7**.

Originally about celebrating the royal coronation of a reigning king, the psalm was later viewed as a prophecy of the eschatological age under the rulership of a future Davidic king, who in post-biblical texts is called the “messiah” (*Mashiach*). This reading was sparked in 63 B.C.E. When, after nearly a century of independent Hebrew rule under the Hasmoneans, the Roman general Pompey conquered Yarusalym (Jerusalem), and Yahudah (Judea) found itself under Roman rule.

The eschatological, messianic reading of **Psalm 2** appears in the Psalms of Solomon 17:23–24), composed in response to Pompey's conquest, and his entry into the Yarusalym (Jerusalem) Temple's Holy of Holies. These psalms quote **Psalm 2:9** in relation to a future Davidic king, who will “smash and shatter” Yasharal (Israel)'s enemies:

Ps Solomon 17:21 See, O Yahuah, and **raise up for them their king, the son of David**, at the time which you chose, O Alahym, to rule over Yasharal (Israel) your servant. 17:22 And gird him with strength **to shatter in pieces** unrighteous rulers, to purify Yarusalym (Jerusalem) from **nations** that trample

her down in destruction, 17:23 in wisdom of righteousness, to drive out sinners from the inheritance, **to smash the arrogance of the sinner like a potter's vessel**, 17:24 **to shatter all their substance with an iron rod**, to destroy the lawless nations by the word of his mouth.

A Dead Sea Scroll text (4Q174), likely composed during the time of Herod, reads **Psalm 2** as an eschatological prophecy.] After quoting its opening verses (“Why do the nations conspire, and the peoples plot in vain...”), the text explains:

Nations will stand up] and plot against] the elect of Israel **at the end of days**.

The reinterpretation of **Psalm 2** as an eschatological prophecy sets the stage for its reception by Yahusha's early followers.

Psalm 2 “is the only text in the Old Testament that speaks of Yahuah's king, messiah, and son in one place, the titles so important for the presentation of Yahusha in the Gospels.” By the first century C.E. The Hebrew term *mashiach*/Greek *Christos*, “anointed,” comes to mean not only anointed with oil at a coronation, but specifically “Mashiach,” an eschatological agent—a meaning it does not have in the Hebrew Bible. This change in the word's usage is crucial for understanding the Brit HaDashah (New Testament), which has few direct quotes from **Psalm 2**, but allusions to it permeate its books.

The Gospel of Mark

Mark, the earliest Gospel, likely dating to the 70s C.E., opens with the line, “The beginning of the good news of Yahusha HaMashiach, the Son of Alahym” (**Mark 1:1**). The title finds a partial antecedent in **Psalm 2**, but it is also Mark's counter to Roman imperial propaganda which identified Caesar as the “divine son” or “Son of a Alahym.”

The Gospel's first scene, Yahusha's baptism in the Jordan River, depicts how he comes to be associated with this title:

Mark 1:10 And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. **1:11** And a voice came from heaven, “**You are my Son**, the Beloved; with you I am well pleased.”

Although Yahusha's preferred self-designation is “Son of Man,” the title “Son of Alahym” resurfaces several times, most often in the case of supernatural revelation. In **Mark 3:11** and again in **5:7**, “unclean spirits” and other malevolent supernatural beings address Yahusha with this title. In a scene known as the Transfiguration, where Yahusha becomes radiant with glory, a voice announces, “This is my Son, the Beloved; listen to him!” (**Mark 9:7**).

The title “Son of Alahym” makes one final appearance, in the scene following Yahusha’s death, this time in the mouth of a Roman army officer:

Mark 15:39 Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was Alahym’s Son!

Acts and Hebrews: Psalm 2:7 as a Prooftext

The Acts of the Apostles, written by the same author as the Gospel of Luke, narrates the activities of Kepha (Peter) and Shaul (Paul) as well as other early followers of Yahusha. In **Acts 13**, Shaul (Paul) makes a speech in the synagogue of Pisidian Antioch, after the reading of the Torah. He addresses the congregation as “Yasharalites (Israelites), and others who fear Alahym (vv. 16, 26), a reference to gentiles welcomed by the synagogue to participate in worship.

The long speech begins by surveying Yasharal (Israel)’s history, and its mention of David leads Shaul (Paul) to Yahusha who, he claims, is from David’s line. Acts regards Yahusha as the fulfillment of the promises to David, including an everlasting throne in Zion. Shaul (Paul) states:

Acts 13:32 And we bring you the good news (*euangelion*) that what Yahuah promised to our ancestors 33 he has fulfilled for us, their children, by raising Yahusha; as also it is written in the **second psalm**, “**You are my Son; today I have begotten you.**

Shaul (Paul) understands the psalm to be about the Mashiach (Messiah), with **verse 7** literally claiming that this Mashiach (Messiah) will be the son of Alahym.

Hebrews, a long sermon addressed to Yahusha’s followers, quotes **Psalm 2:7** near its opening, as one of the author’s proofs that Yahusha is superior to and qualitatively different from the angels:

Hebrews 1:5 For to which of the Malakym (angels) did Yahuah ever say, “**You are my Son; today I have begotten you**”? Or again, “I will be his Father, and he will be my Son”?

Hebrews cites the verse again, this time in relation to Yahusha’s humility in becoming a high priest:

Hebrews 5:5 So also Mashiach did not glorify himself in becoming a high priest, but was appointed by the one who said to him, “**You are my Son, today I have begotten you.**”

Hebrews 1:1 Long ago, at many times and in many ways, Yahuah spoke to our fathers by the prophets, **2** but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. **3** He is the radiance of the glory of Alahym and the exact imprint of his nature, and he upholds the

universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, **4** having become as much superior to Malakym (angels) as the name he has inherited is more excellent than theirs. **5** For to which of the Malakym (angels) did Yahuah ever say, "You are my Son, today I have begotten you"? Or again, "I will be to him a father, and he shall be to me a son"? **6** And again, when he brings the firstborn into the world, he says, "Let all Yahuah's Malakym (angels) worship him." **7** Of the Malakym (angels) he says, "He makes his Malakym (angels) winds, and his ministers a flame of fire." **8** But of the Son he says, "Your throne, O Alahym, is forever and ever, the scepter of uprightness is the scepter of your kingdom. **9** You have loved righteousness and hated wickedness; therefore Yahuah, your Alahym, has anointed you with the oil of gladness beyond your companions." **10** And, "You, Adon, laid the foundation of the earth in the beginning, and the Shamym (heavens) are the work of your hands; **11** they will perish, but you remain; they will all wear out like a garment, **12** like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end." **13** And to which of the Malakym (angels) has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"? **14** Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

Yahusha's Opponents are Psalm 2's "Kings of the Earth" (Luke-Acts)

For Yahusha's followers who saw in him the divine son of **Psalm 2**, the son's opponents in the psalm must be the persecutors of Yahusha and his Assembly. This understanding appears in **Acts 4**, according to which the apostles Yahucannon (John) (son of Zebedee) and Kepha (Peter) are arrested for proclaiming Yahusha's resurrection (v. 2). Upon their release, Yahucannon (John) and Kepha (Peter) report to the congregation what happened, and they respond with a prayer, including a quote of the opening verses of **Psalm 2**:

Acts 4:24 When they heard it, they raised their voices together to Alahym and said, "Sovereign Master, who made the Shamym (heaven) and the earth, the sea, and everything in them, **4:25** it is you who said by the Ruach HaQudesh through our ancestor David, your servant (**Ps 2:1-2**): 'Why did the Gentiles rage, and the peoples imagine vain things? **4:26** The kings of the earth took their stand, and the rulers have gathered together against Yahuah and against his Mashiach.' **4:27** For in this city, in fact, both Herod and Pontius Pilate, with the Gentiles and the peoples of Yasharal (Israel), gathered together against your Qadosh servant Yahusha, whom you anointed, **4:28** to do whatever your hand and your plan had predestined to take place.

Psalm 2 was strongly influenced by historical context. The psalm begins as a royal coronation hymn in which the deity promises the anointed Davidic king dominance over his enemies by expressing this promise in terms of the king becoming his son.

Hebrews in the late Second Temple period, with the monarchy a distant memory, reinterpreted the psalm as a prophecy and promise. Yahuah would eventually anoint a new leader, the Mashiach, and he would save them from their oppressors (namely, Romans). This became the standard interpretation for Hebrew readers.

Early believers adopted this messianic interpretation, since the psalm calls the Mashiach (Greek: *Christos*) “son of Alahym.”